

G O J A L

(U P P E R - H U N Z A)

BETWEEN

THE PAMIRS & THE KARAKAROMS

WITH

CONTRAST OF TRIBES

Nisar Karim

Dedication:

This book is dedicated to Late Amin Hussain Ex G.S.L Ghulkin Scouts Group



To the people of

CHIPURSAN, MISGAR, SOST, KHUDABAD, NAZIMABAD, RAMINJ, SERTEEZ, GIRCHA,
MOORKHUN, JAMALABAD, GHALAPAN, KHYBER, SHIMSHAL, PASSU, HUSSANI, GHULKIN,
GULMIT, KAMARIS & SHISHKET

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Preface:

I am a bit in a kind of dilemma whether to ink a preface for this book by myself or just a foreword from someone. But I settled for the former, as the first edition “the legends-Development and Changes” was published in haste and it was felt that more was to be done to meet general public expectation. This book is an extension of the previous version and the readers will draw benefit from it by knowing their ancestors’ migration and pedigrees.



The book got to fruition due to the kind cooperation of so many individuals who spared their time in sharing their knowledge and yes admittedly I enjoyed and shared my best meals of life with the interviewees, though I might have not been good guest but all of them were kind enough hosting me. The interviewees I sought were quite genuine, reliable and honorable figures in their respective societies. This tradition of hospitality found in this corner of earth is quite valuable and a very distinct culture among people; which need to be preserved with economy and honesty. The book records the communal volunteering work done and ventures undertaken in the past on self-help bases. This equation is getting disturbed now as people are migrating out for varied reasons and this culture is mainly being replaced with money. Volunteerism is another major theme to be highlighted this is also another strong pillar of their religious faith, which again need to be strengthened.

Being from the same place about which the book is written about, and an ardent student of international relation and history I felt that it's time to put my pen to some good use. I felt it imperative to write such a book which brings forth history of the area-Gojal to a wider audience. Most books so far written about the area have been from touristic point of view highlighting picnic spots and sites, because the area is admired and recognised for its natural beauty. This small effort will act as an interface for others to start literary sojourn from verbal culture to writing one.

The book has taken account of the historical aspects, ancestral lineages and present developmental changes. It bears an interesting history which grabs attention of most of its readers. Just a small glimpse about its history, the two states of Hunza and Nagar were ruled by ruler (Shehries) of Gilgit with its seat in Nagar. First Muslim came to Hunza-Nagar Valley some 1000 years ago at the time of Imam Islām Shāh, 30th Imam of the Ismaili Muslims. After the introduction of Islam to Gilgit, the person married to a daughter of Trakhan of Gilgit, who bore him twin sons, named Moghlot (ruling family of Nagar is descendent) and the second Girkis, who is said to have shown hostility to one another from birth. Their father was unable to settle the question of his succession, and divided his state between Girkis (Hunza) and Moghlot (Nagar); the opposite side of Hunza River. The traditional name for the ruler is Tham and the clan Boorish (Yeshkun). Both Thams were

addressed Soori (Sri), their wives ghenish (meaning in Sanskrit mother) and their sons gushpoor. Hunza remained an independent princely state for 900 years with state capital Baltit (present Karimabad). The British gained control of Hunza and Nagar between 1889 and 1892 making Mir Safdar Ali Khan of Hunza fleeing to Kashghar, China where he sought political asylum.

The book sheds light on the rulings of fifteen generations (1754-1974) of kingships (mirs) and how the system was controlling and contributing to the lives of local people. The book touches upon the beginning of new administrative establishment after the popular prime minister of Pakistan Zulfiqar Ali Bhutto (founder of Pakistan People Party) abolished the kingship in 1974 and how tides changed for the people especially for people of upper Hunzayates. Topics of economic and social development in GB in general and Gojal in particular will be left incomplete without mentioning intervention of subsidiary units of AKRSP. I have tried to cover all establishments with its date and major functions and benefits to public who largely draw from these. It informs the readers how far mountainous communities have travelled on the path forward. As more and more people are getting education, this effort will motivate educated individuals to pick their pens and enrich our culture with constructive thoughts and ideas. Presently most discussions revolve around culture that pitifully ends on musical drum beat and one does not find books written by locales to digress beyond, so the readers need to be informed about their ancestry details and major events from which they can learn invaluable lessons.

This author could not find a single book on genealogical details of inhabitants of the area, so it was direly felt to compose one to cover this aspect. The uniqueness of the book is its first ever effort to chart history and genealogy of upper Hunza-from Shishket to Chipursan. The major theme it carries is the detail charting of the tribes and sub-tribes and the interventions which brought about progress and prosperity to the people.

Every step taken in life teaches unlearned lessons, writing the book expanded my intellectual horizon and deeply impacted my personal life. It consumed lot of time in researching and interviewing in an inhospitable weather condition. It taught me lesson; “no pain no gain” and great things come after industriousness.

Author

Cause of the study

Hunza, a beautiful landscape is located in the north most of Pakistan which connects Pakistan with China through Khunjerab boarder and Wakhan Afghanistan through Pamir. Hunza is divided into three main parts, lower Hunza (Shinaki), Central Hunza and upper Hunza (Gojal). Upper Hunza is home to majority of Wakhi speaking people. It is believed that all the Wakhi people came from Wakhan, Afghanistan and settled down in Gojal and Ishkoman (Ghizer), but still it is not precisely clear about the early settlements of Wakhi people.

Being a resident of Gojal Hunza, I was unaware of my family history, from where my family has come and how it connects to other people in the village. I didn't know for sure why and how some of people do call me their relative. During my studentship, I was unable to explain my family's history and ancestors? I was really very upset for not knowing about my own family history. This incident made me to know about my family tree. Back to my hometown I asked few elders of my family about my family history, it had interesting linkages, so I asked some friends to conduct research about the whole area population but unfortunately my friends didn't show interest. I didn't give up and decided to carry out research of the family history of my own village 'Ghulkin'. I interviewed elders of my village and tabulated the collected data in the form of a booklet about the history and family trees of my village folks. After doing this research, I found hundreds of people make up my extended family chain about which I was completely ignorant about. I have enabled myself through this exercise to trace my family back to many generations. This also evoked a sense of surprise in me about other people's scant information about their generational lineage.

This activity expanded my interest to know about the history of Gojal, Hunza. I wanted to know about the history of different villages and their inhabitants who were their apical ancestors and where they have come from? Is there any interconnectedness of people of one village to another far off village?

I set some objectives for this study

- * To explore the history of settlements of different families clan in villages of Gojal
- * To explore the family trees of different families of all the villages of Gojal
- * To learn from where different families have come

Genealogy also known as family history is the study of families and tracing of their linkages and history. Genealogists use oral interviews, historical records, genetic analysis, and other records to obtain information about a family and to demonstrate kinship and pedigrees of its members (Wikipedia). Being novice researcher it was very challenging for me to collect data from such a scattered area as Gojal. Therefore I decided to devise the following data collection tools for this research

- * Interviewing elders and knowledgeable people of all the families of whole Gojal
- * Study of research work done by researchers and books written by foreigners
- * Study of research articles published by local researchers
- * Study of theses of students on history of Gojal

I took interviews as tool to collect data of different families residing in Gojal. My friends accompanied me during the interviewing process to far off and on dangerous routs of Gojal. For sure readers will pick other names as alternate sources for interview but resort to opinionated, informed elders and other knowledgeable people of the area was without any bias or prejudice. Readers might disagree with many of my interviewees.

Other sources

1-<http://pu.edu.pk/images/journal/pols/Currentissue>

2-<pdf/THE%20WAKHI%20COMMUNITY%20PAKISTAN.pdf>

3-<https://en.wikipedia.org/wiki/Genealogy>

Thanks.

Readers' Note

I am interested in history and particularly the lineage (family tree) to know about the migration and mobility of families from one area to another. In the context of Gojal, where Wakhie language (dialect) does not exist in written form, it is difficult to ensure authenticity and accuracy of information. It's no doubt that struggle for academic excellence and use of electronic devices have minimized the interaction time of children with parents and family elder notables. Even indigenous knowledge is declining and due importance is not accorded to it.

We all know that there are very few books written on culture and history of GB in general and Gojal in particular. So it is need of the time to contribute in preserving the history, culture, traditions, rituals and social system of Gojal. Only efforts like this can create stronger links and outreach to the other Wakhi population in other parts of world to highlight its traditions globally.

I went through the book "Between the River Indus and Karakoram Range" written by Mr. Nisar Karim, and found it quite informative. That is really a great effort to document the lineage of pedigrees, marking it part of history and make it available for us and the coming generation. The nature and scope of information collated reflects the writer's commitment and hardworking; travelling to valleys and families, interviewing notables of the families across Gojal and consulting the people having deeper information about the area and their respective villages. These references add value to the information and raise the graph of its authenticity.

I appreciate Mr. Nisar for stepping in to preserve valuable knowledge of the people in form of a book, which will be source of quick reference in our libraries.

Ibrahim Baig

(Technical Coordintor, Pakistan Read Project, Gilgit-Baltistan & Ex Head, Regional Schools Development Unit at Aga Khan Education Service, Pakistan)

I am fortunate to write a note for this book written by Mr. Nisar Kram. He is a self made inspiring young man among his peers. He realized that he should contribute to the people of Gilgit-Baltistan and joined Aga Khan Education Services Pakistan as a teacher. Along with his teaching learning he stepped in academic work. He brought a hand book "The Legends-Development & Changes" compiling the history of his native village two years before this book in your hand. I was glad to know that Mr. Nisar karim has traveled house to house in every village of Gojal in searching and gathering information regarding the genealogy of villages in Gojal Hunza. I am anxiously waiting for the product to reach the knowledge market or society. Nisar was kind enough to give me access to the first draft of the material to view the information gathered for his book "GOJAL- Between the River Indus & Karakorum Range-with Contrast of Tribes". In very short span of time, I could manage to

flip few pages especial with focus on Shimshal. I congratulate him for focusing on the genealogy of Gojal, which is in grave danger when there are fewest elder people left in each village in Gojal who can transpire such information having in their chests. His hard work made it possible to document and provide background information for youth of entire Gojal Hunza. He has not only focused genealogy but also on some background information. He has also keenly observed the developmental part of the area and making it part of the book. This material will provide handy source for the future researchers about each village. This work will also encourage the youth and future population to build upon and share some more information to the knowledge market.

Aman Ullah Aman Maad

(Principal Aga Khan Dimond Jubilee School, Shimshal & Ex-Coordinator CICD, Mehnazfatima Educational & Welfare Organization, Gilgit)

Editor's Analysis

In my estimation the author has picked his pen at right time to bring forth history of Gojal and highlight its other characteristics-culture, language, economic condition, modes of livelihood, approach toward economic, social and religious progress, lifestyle of people and their outlook about rest of the world. As it's first ever effort of the author, this will kick start rolling the ball and others will complement and supplement it. Readers after leafing through the book will come up with more objective statements with their own research in particular with anthropological perspective.

Gilgit-Baltistan, formerly known as Northren Areas of Pakistan, has a unique identity of its own with multilingual people residing here with distinctive culture still intact and a repository of rich traditions. Wakhi is spoken, besides Gojal, in Yasin and Ishkoman Tehsils of Ghizer District as weel as Brughal valley of Chitral District with slight variation in dialect. According to oral testimonies the majority of Wakhi population in Gojal tehsil of former Hunza state lived in Chipursan even before the formation of Hunza State. But again it needs more study as to whether Shimshal, Avgarch or Chipursan valley was the first ever Wakhi settlements? The area stretches over 10,000 square kilometers with a population of about 20,000 people are deeply interconnected as there is inter and intra clan marriages, which is a binding force apart from their language, although the onslaught of globalization and media have impacted the local social structure, norms, language and culture. The social bonds and identities seem to be slowly breaking away.

Villagers are bound by their communal interests, the linguistic identity_Wakhi language and common faith. Whatever the nature of the former rulers of the Hunza state had been; authoritative, repressive or retrogressive people of Gojal have kept their traditional harmony, peaceful tradition and values intact even in modern time. Although, the accounts of their rulers are rife with gory incidents for crowning and entitlement of prince, they later period as compared to its earlier one is quite an omen positivity. The population of the valley is comprised of 30 sub-clans had diverse ethnic background whos' ancestors migrated from Hunza, Darel, Chilas, Chaprot and China, Russia, Afghanistan and Iran. Aside from the majority people speaking topographical Pomiri language, about 10% speak Brusheuski and Domaki. In Avgarch valley and Misgar valley Brushuseski dialect is spoken. Riders from Hunza used to loot traders traversing on this ancient rout from Xinjiang to Subcontinent. However, with increasing population, demand for grazing land has increased entailing litigation over ownership over pasturelands which have led to internal ill feeling.

People of upper Hunza-Gojal (now with so many administrative setups) have come through long and harsh times but seem to have fared well despite rulings with incommunicado strategy from rest of world which has proved boon not bane given their on the road to progress! Of late people's emergence from this long laid back seems acquiescing to the dictum of 'better late than never'. Was the harsh treatment meted to out to Wakhi people at

the hand of mirs of Hunza the cause of speed with which the people have progressed so far? It provided four-fifths of all taxes of Hunza, although only one-fifth of the total population of Hunza State resided here. But again what would have been the demographic picture had the Wakhi subjects not been through such subjugations, but whatever history is not about ifs and buts.

Wakhi-the language of inhabitants of Wakhan corridor, an area between Afghanistan and Tajikistan also called Pomiri language has remained for long with no script or written legacy. Scholars have developed phonetic notation in Arabic, Cyrillic and Latin to preserve the language and its literature. Dr. Boghsho Lashkar Bekov (Tajikistan) is the first PhD of Wakhi language from Moscow University. Prof. Dr. Georg Buddruss, Professor of Oriental Languages and History, University of Mainz, Germany is the first writer of a vocabulary book on Wakhi language. One of the pioneers on research, promotion and development of Wakhi language and culture was Master Haqiqat Ali from Passu village. He published the first primer “Wakhi Language Xik Wor Zik Book -1” in Roman script in 1985. Biyoz-e-Bulbul is the first ever Wakhi language collection of poems by noted poet Nazir Ahmed Bulbul from Gulmit-Gojal. People are now educated from doctors on different subjects to medicines, from civil to aeronautical engineering, from accountant to economist. This will stimulate readers to pen anthropological researches, might someone write in pure Wakhi language!!

Wakhi populations is nomadic and doing herding across mountainous sides for their livelihood and was always on the move and run due to wars, natural calamities, heavy taxation, slavery, and oppression by the local rulers. Vast majority migrated during 19th century from Russian wakhan and settled in Yarkhun valley of Chitral. Wakhi speaking asylum seekers from Tajikistan and Chinese Turkistan settled in Broghil valley of Chitral.

Gojal (earlier name Herber) is the largest tehsil of GB in terms of area. Being an international border from its early existence, British policy makers appointed officer in 1875 to plug all it's surrounding to monitor Russian and Chinese invaders' intrusion or spies infiltrations. Later the area became the passageway of famous Silk Rout and even today it is again the revival of old trade route of modern Chinese grandeur giant economic plan of 'One-road One Belt' policy under CPEC.

The agro-pastoral yearly festival activities like Kit Dit (to welcome spring and say good-bye to winter), Chineer (harvesting festival), Tagham (seed plantation festival), Kuch (taking livestock to pasturelands), Wingas-tuai (bird festival), Spunder Vishing (end of plough festival only celebrated in Shimshal Valley) and Nauroz festival (start of New Year and streams cleaning festival) are mentioned rich traditional rejoicing moments.

The author has included social and religious community organizations which have brought drastic positive change in their mundane lives (or say spiritual also). The author's

contention about his own village augmented with related story has but another perspective too. The name of his own village-Ghulkin, is said to be derived from two Wakhi words 'ghulk' and 'kin' meaning 'well belonging to whom'. It is also claimed that Mir Qutlugh of Wakhan captured upper Gojal area and established his state there. But Mir of Hunza attacked on that Wakhi ruling family killed them all in Gulmit. Though, all such important historical accounts could not be accommodated due limited capacity of an individual. Neither the editing part has been so meticulous on the part of the editor. It is hoped readers will give their invaluable feed back or rather the editor expects someone somewhere will pick the bits and pieces together and will come up with more credulous accounts adding to knowledge of general public.

Abdul Ali

About the author

The author completed his primary education from his native village Ghulkin and secondary School Certificate from Government High School Gulmit. He earned master degree in International relation from Karachi University. He started his professional life from Global Learning Academy, Gawadar Baluchistan. Later he joined Aga Khan Education Services Pakistan as a teacher in Gilgit. This version is sequel to his first publication-“The Legends-Development & Changes”.

About the editor

The editor has passed his SSC from Government High School Gulmit and Intermediate from Federal Urdu Science College, Karachi. He has done his graduation in Science from Islamia College Civil Lines Lahore. He became associate member of Institute of Cost and Management Accountant of Pakistan (ICMAP) in 2013. He is currently working as an accountant in National University of Modern Languages (NUML), Islamabad.

Author's reflection

Book writing is not trouble-free task; either it is related to history, geography, demography or to other fields of human relation. The most tricking or prickling task I ever observed in life is writing for the public, because there are different levels of public-physical segmentation and literal having differing level of perceptions. It is impossible for ones ideas and thoughts to be accepted by general public equally. Every strata and area and even an individual within these layers has his or her own different ideas and ideologies to stick to. Molding or changing such trend is hard for any author and ones point of view might not be bought easily. But fair way forward is put down your views and knowledge in shape of some book or booklet rather than letting it down just by the way.

Another important area which I observed is the dissemination of accurate information supported by facts and figures through sweating research. The quest for such in turn gives strength to ones task in hand. The search for detailed statistics is the backbone of ones genuine research work. When we look around the world, there are communities with rich written history which their succeeding generation is supplementing. That serves to peep into their past and it is a source of inspiring lesson for their all generations. But unfortunately we are lacking this, as there are scant materials available to read and know about our predecessors, so that we could also draw some lessons from our history. Peculiarly there are very insufficient books written or material available about the history of the area-Gojal. Even today when most people are basking in written world like face book, libraries and different documentaries, surprisingly the only source of information about our history of the area is still through oral story-telling by the elders, which again is not every one's interest to keep trail of it. Also the area can't boast of any appreciable number of sharp minded people, but however those who had received the oral history traditionally from their fathers and grandfathers have been transferring it to their children, especially their senior children. Apart from general history and events, the clans and its genealogical lineage are the most complicated field of research. There is no any availability of any sort of treasury knowledge about this area anywhere in any library or with any individual or group of individuals rather it is at most in bits and pieces. I found very few oral historians and traditionalists who have kept some small amount of knowledge within themselves. Though I am lucky enough having interviewed these few oral historians or story telling experts of the area. Without which it was impossible for me to complete this book.

The rest of the world is at a very fast speed increasing knowledge base and thus sprouts out different fields of profession to pursue and hence today's world has turned into pursuit of professionalism. A simple book needs the expert hands of cartoonists, other artists, best publishers, expertise of IT and good editor. It is just not the compilation of collected data, which the readers can best feel the need for experts for combining ideas making it any constructive output, which an individual is incapacitated enough to do single handedly. I

am very thankful to Aman Ullah Shimshali, my friend Sarbaz Karim Shimshali and Haqiqat Ullah of Ghulkin for their great support during my work.

The most important area of book writing is its choice of words and presentation to the reader in common logical and easy manner. Authors at best can write his (her) ideas and information but polishing the words is the great responsibility of your editor. He or she can blend the words lending the book with more value-addition. I am really fortunate to have a one such gentleman who owned the editing work voluntarily. Mr. Abdul Ali, whose encouragement and intellectual support energized me to give the second edition a go. Though by profession he is an accountant, more of an auditor rather than an editor! But he is a good choice for the assigned job of editing. He also serves as the media coordinator of Ghulkin Youth Association Gilgit because of his knack for writing. Hope his edition will make sense in conveying my message to the readers.

And last but not the least I would like to request my contemporary youth, be practical and dedicated to your work whatever you have opted for your life and create an enabling environment of writing and intellectual discourse in your milieus, because of such endeavors we will be remembered in history and our next generation will be proud of their preceding generation.

No book is complete without critical appreciation, all those who would read this book please give your feedback for further improvement, which if not for me but for others will help to come up with any better and advanced version of books.

With best regards

Nisar Karim

Acknowledgments

I couldn't have written this book without the help and advice of many people. Some books are more challenging to write than others, and this book falls into the first category. The GOJAL-Between the River Indus & Karakoram was a difficult theme to write upon. I won't let you to be bore you with those reasons and without the support of the following people it would probably have been difficult to work on it. So, I would like to offer my thanks.

First to Farzana, my wife; when we first met, it was love at first sight, and nothing has changed over the years since we've been together. You are the best, and I always believe myself lucky having such a person as my wife.

My father Dowlat Baig, my mother, my brothers-Hajat Ullah Baig & Hajat Karim and my beloved and caring sisters; all added joy to my life and I am proud of them all. They supported me in carving out my educational career and they all are source of strength and encouragement for me.

Mr Abdul Ali, my editor and causon; after finishing the first draft of the book, I came to a cul-de-sac and you deserve my gratitude, who not only helped me improving the book to make it a reader friendly book with great patience so long I was collecting data and interweaving informed people. Apparently he is by profession a management accountant and practicing accountant but he has great taste for literature and writing also. Him being in sight boosted my moral to come with this second edition. He is one of the few persons who is not only academically qualified individual but is a humane and humble person. I am thankful for his brotherly suggestions and help.

Also to all those persons, who shared their precious knowledge, all the senior villagers from Shishket to Chipursan-Shimshal and Misgar, who gave me their invaluable interviews, specially Ghulam Rasool and his family members of Shimshal, who supported me during my visit to Shimshal in the year 2014-15 and 2016, thanks to Husham Didar Karim, Sarbaz Karim, Aziz Rasool and Rehmat Karim for your memorable involvement during my visits to Shimshal. And thanks to Aman Ullah Maad, Farman Ali and all the villagers of Shimshal for their wonderful reception with a traditional dish of Chilpindokh, I will never forget it.

The people of Chipursan valley (although I have placed the photographs of all my informants on the last pages, space does not allow me to mention all individually here). But special thanks goes to Usman Baig of Yarzerich, Sher Ali of Kirmin, Sadiq Ur Rehaman, Abdul Aziz and Hajat Shah of Sher-e-Sabz, Rehmat Ali, Dildar Baig and Hiyder Muhammad of Zookhun for their wonderful reception during my visit to Chipursan in 2015-16, and Manzoor Karim of Yarzerich for his free logistic support during my days to the valley.

My mother-in-law Lola Beghum, **Hawalदार** Mullaha Burdi, Karim Ullah Khan and Karim Ullah Baig of Moorkhun for their great support during my work.

Many thanks to Haqiqat Ullah Baig & **Husham** Sarbaz Karim for making availability their motorbikein execution of my work, and thanks to Husham Didar Khan for you accompanying me back and forth and thanks Sayed Ullah CEO of Central Asia Insititute

Gilgit, Gojal Educational & Cultural Association- Islamabad (GECA) and to all the financiers whose support made it possible to publish this book adding to the information reservoir in the society.

Introduction of the Book

After the publication first edition of my book “The Legends_Development and Changes”, I got a mix reaction. Lock, stock, and barrel, I got tremendous encouragement from various pockets along with invaluable feedbacks which prompted me to have my hands on this revised and enlarged version.

The second edition is, in fact, a reflective index of the readers’ interest in my first edition. The first edition reflected upon the history of Gojal, visit of Aga Abdul Samad, taxes (Yelban) on Gojal from the rulers of former Hunza state, the educational history of Gojal, on and about the infrastructure in the context of Ghulkin. The second edition “**G O J A L- Between the River Indus & Karakorum Range-With Contrast of Tribes**” reflects on the oral testimonies, the origin, genealogical roots of different tribes, clans and sub clans and infrastructure of the area.

I dug deep and worked my level best to present a holistic picture of the history, Social strcture and details of tribes inhabiting the valley. In this small book, I have tried to integrate the oral as well the written history of the area, but it is a fact that very few books have been written on the history of Gojal.

This book is based on oral testimonies (interviews of history experts of sixteen main villages and settlements of the valley. The sub villages of Chipursan valley has been dealt with in separate chapter.

Bringing forward the history, it is supported by a complete chart of all the tribes, clans, sub-clans and merged clans of the entire villages. Hope you all will benefit from this small but very interesting book.

The Wakhi Community Settlements in Northern Pakistan

Pakistan; an area with many unique ethnic and cultural diversities, specifically on the basis of language but Wakhi language still exists as a non-written language here. The present Wakhi settlers have come to Chitral, Ishkoman and Gojal in different epochs of time. Under British rule, the Wakhi immigrants settled in different parts of Northern Pakistan and now their majority lives in Gojal tehsil of Hunza, Gilgit – Baltistan. This community enjoys unique cultural heritage with distinct features, which are projected and viewed all over the world with keen interest. The Northern Pakistan is an area of geographical and ethnic diversity and is placed among the most multilingual places; about nine languages are spoken, of the world.¹

The important languages spoken in the region include Shina, Balti, Burushashki, Khawar and Wakhi. Wakhi is basically the language of inhabitants of Wakhan Corridor, an area presently divided between the extreme north-east of Afghanistan and Gorno-Badakhshan an Autonomous Province of Tajikistan. It belongs to the southern group of the Pamiri languages which are spoken in the mountainous regions of Afghanistan and Tajikistan. All these languages do not have any script or written legacy and, therefore, are used only as spoken languages. However, as far the language structure is concerned, Wakhi, which is rich in archaisms, is relatively different from its neighboring Pamiri languages which are genetically more coherent. Like other Pamiri languages, Wakhi still exists as a non-written language and is limited to phonetic notations. However, different writing systems have been adopted by some scholars to preserve Wakhi language and literature which includes Arabic, Cyrillic, and Latin. To name few international notable scholars who worked or are working on Wakhi language are late Dr. Boghsho Lashkar Bekov, German Scholars; Dr. Beate Reinhold, professor Dr. & Mrs. Hermann Kreutzmann, Mr. Atsushi Nishikohri from Japan, Malang Jon Daryio from Afghanistan. Apart from such scholastic work on our language there are few local researchers who are also working on Wakhi language; Fazal Amin Baig (Gulmit), Ali Qurban (Passu), Ahmed Jami Sakhi (Passu), Aman Ullah Shimshali, Mr. karim khan Saka, Late Haqiqat Ali (Passu), Asmat Ullah Mushfeq (Chipursan) Nazir Ahmed Bulbul of Gulmit and karim Ullah khan of Moorkhun. With the ushering in of digital era coupled with mass education it is expected that there will be more research from different perspectives about this language.

The Wakhi language is still very much the same, and dialectal differences are not great. Main dialects of spoken Wakhi in Pakistan include Gojali, Ishkomani, Yasini, and Yarkuni. With slight variation dialect intelligibility is reported not to be a problem even of those living in other countries.

• ¹ from “*The Voice of the Nightingale- by Sabine Felmy*”.

Lexical similarity is 84% between Iskoman and Gojal, 89% between Yasin and Gojal, and 91% between Iskoman and Yasin. The major Wakhi Community settlements in Pakistan are found in Chitral and Gilgit-Baltistan areas. Their ancestors fled to these regions due to couple of reasons including wars, natural calamities, heavy taxation, slavery, and oppression by the local rulers and Afghan officials. The Wakhan District of Afghanistan is connected with Pakistan mainly through the Broghil Pass. The Wakhi community settlement in Northern Pakistan is situated at an altitude of 3,804 meters. The Broghil Pass provided a 'rare route' to Pamirs for the European travelers of the nineteenth century, which included more spies than explorers. It was also used by the refugees from Wakhan to come to Pakistan during the Soviet occupation of Afghanistan in 1970s. Some other passes including Darwoza, Kankheen, Ochili and Shahgologh also link Wakhan with Pakistan.

The rulers of Badakhshan, Wakhan and Chitral states had mutual relations spread over centuries. Sometimes they fought with each other and sometimes they took refuge in each other's territories to save their lives. For instance, Mehtar Shah Afzal of Chitral fought war with Mir Sultan Shah of Badakhshan while his brother took refuge in Badakhshan. Like wise Gohar Aman fought with his enemies with the help of Mir of Wakhan and after his defeat he fled to Wakhan to take refuge there. Besides political relations, the state of Chitral had also trade relations with its neighboring state and being an important trade route linking China with the Western Asia, it was also known as 'little Kashghar'. Like other neighboring areas, the traders of Wakhan also used to come to the Yarkun Valley of Chitral in order to sell horses, horse saddles, salt and Badakhshani utensils. However, these political and commercial relations got weakened in the late nineteenth century, when the state of Chitral entered into a protectorate agreement with British India in 1885 and accepted demarcation of boundaries with Afghanistan laid through the Durand Line in 1892-93. At present, Chitral is the northern most district of the NWFP which is bounded on the north-west and south by Afghanistan. Its total population has been estimated about 318,689 souls among which 1,460 persons are Wakhi speakers which constitute 1.05% of the district's population. These migrants have mostly come from the Wakhan Corridor, but Wakhi speaking asylum seeker belonging to Tajikistan and Chinese Turkistan have also been settled in the Broghil Valley of Chitral. In fact, the hospitable environment of Chitral has welcomed migrants of 'varying range of ethnic, linguistic and national backgrounds'.²

The present Wakhi settlers of Chitral have come to this area during different times. The first batch came to Chitral in 1870, when Amir Abdur Rahman, the ruler of Afghanistan captured Wakhan and consequently the local Wakhi chief, Ali Mardan Khan had to take refuge in Chitral. Soon, some other Wakhi families also migrated to Chitral in order to escape from the compulsory military recruitment initiated by the Afghan rulers. The Mehtar of Chitral, Aman-ul-Mulk allocated barren pieces of land in the Ishkoman Valley to

² From "*The Voice of the Nightingale*- by Sabine Felmy"

the Wakhi refugees. Soon the village of Imit, founded by Ali Mardan Khan, grew becoming the largest village of the valley. Wakhi consisted 37% of the total population of the Ishkoman Valley. All Wakhi settlers had to pay taxes to Ali Mardan who was appointed Governor of the area by the British administration in 1896. After his death in 1926, some of the Wakhi settlers re-migrated to Wakhan. Another wave of Wakhi immigrants came to Broghil Valley of Chitral from the Russian Wakhan after the Bolshevik Revolution of 1917. But the vast majority of Wakhi population of Chitral migrated during the years 1936-49 and got settled in the Yarkhun Valley of Chitral. All Wakhis living in Chitral district are devoted Ismailis. According to local traditions, famous Ismaili Dai, Nasir-e-Khusrow also traveled to the Lot Kuh Valley of the Chitral district during his stay in Yamgan, and converted many people to Ismailism. The khalifa plays an important role in the religious life of Wakhis of Chitral. The Wakhi immigrants, though small in number, have also contributed to cultural traditions of Chitral. For instance, they introduced a peculiar type of overcoat called Warang prepared from goat or deer skin which was later also adopted by other communities of Chitral. Likewise, a musical instrument named Gharba, was also introduced by the Wakhi community in Chitral which was used in religious functions; mostly to be played accompanying Sufi poetry rendition. Majority of the Wakhi community of Pakistan lives in the Gojal, District Hunza of Gilgit-Baltistan.

According to some sources, earlier Wakhi migrants got settled in Chipursan Valley of Gojal bordering with Wakhan. It is also claimed that they were present in the upper Gojal area even before the formation of Hunza State. Gojal³, which earlier name was 'Zarin-lup-ghar' Gozhal, 'Herbal' or 'Herber in Brushsi', but more reliable and acceptable name of this area, which was later on narrated from "Gujai" to presently "Gojal". According to some source; in 1892 a Kashmiri person named as Mir Ghulam Rasool Gujai (employee of British) with eleven other persons forced Mir Safdar Ali Khan to China through this valley-Gojal, on their return Mir Ghulam Rasool Gujai mentioned in his diary that "I found a new place, and the name will be "Gujai". Gujai is a family name of Kashmir, and Mir Ghulam Rasool Gujai belongs to that family, later the name "Gujai" become Gojal".⁴ Is the largest tehsil of Gilgit-Baltistan in terms of its area. It is spread over an area of about 8,500 sq km and is situated at an altitude varying from 2,340 meter to 4,877 meter. Among its more than 25,000 inhabitants, majority speaks Wakhi language, however in some villages, Burushaski and Doomaki languages are also spoken. Gojal has been declared as 'most extensively glaciated area along the Karakorum's region. The prominent glaciers include Butura, Passu, Ghulkin, Gulmit, Juntosh and Shatubar, while Shisper, Ptundass and Tpopdan are the major peaks of the area. Famous passes include Khunjerab, Peerpik, Minitika, Kilik and Irshod nestled also among these is the famous Borit Lake-situated in Gojal. Main valleys of Gojal include Chipursan, Misgar, Avgarch and Shimshal. Several hot springs are also present in the area,

³ Gojal means "the residential place of Angels" (Ghulam Ali Shah & Mullah Burdi)

⁴ Face to face interview from Karim Ullah Khan of Moorkhun Gojal.

which surface temperature can shot up to 21 degree Celsius. Gojal also rich in flora and fauna; Marco Polo Sheep, Tibetan Wild Ass, Blue Sheep, Snow Leopards, Himalayan Lynx and Wolf are the major animal species. Major bird varieties of the area include Lammergeiev, Himalayan-Griffin, Vulture, Golden Eagle, Himalayan Snow-cock and Chaukor. Moreover, a great diversity of insects, butterflies and plants also exist in Gojal. China is connected with Gojal through Khunjerave, Peerpik and Minitika passes leading to Khunjerb (Khunzhrav), Misgar, Chipursan and Shimshal valleys. In fact, at an altitude of 15,514 feet, Khunjerab Pass is known as 'the highest border crossing in the world'.

The Wakhan Corridor is connected with Gojal through Kilik and Irshod passes leading mainly to Chipursan and Misgar valley. Gojal, being an international border area, received attention of the British policy-makers during their rule over India, who were much worried about the Russian advances in the region. In 1875, a British political agent was appointed in Gilgit mainly to monitor Russian activities in the area. Durand recorded in 1891 that Mir of Hunza, who was also ruling Gojal area, had received Chinese officers in his court and had invited Chinese and Russians to help him. Therefore, as a precautionary measure, British plugged all passes of Gilgit-Baltistan in order to check any possible intrusions across the borders. Gojal's strategic importance continued even after the end of the British control of the Indo-Pakistan sub-continent. In order to foster trade and strategic links with China, Karakorum Highway (KKH) was conceived in 1959. Pakistan and China entered into an agreement to build it in 1966. The work on it was started in 1967 and it was completed in 1978, thus changing the entire geopolitical outlook of Gilgit-Baltistan. The KKH is an all-weather, dual carriage metaled road which is about 805 kms long. It starts from Havelian (100 kms from Islamabad) and passes through Abbotabad, Mansehra, Thakot, Chilas, Gilgit, and Hunza to the Chinese frontiers crossing the 4,733 meters high Khunjerab Pass. Since their arrival in Hunza, the Wakhi population has contributed a lot to the economic development of the state. During the nineteenth century, Gojal provided four-fifths of all taxes of Hunza, although only one-fifth of the total population of Hunza State resided there. However, now their hard works have begun repaying them off very well in all spheres of life.⁵

It has been observed that there could be no bigger contrast between the Wakhi mountain farmers of Pakistan and Afghanistan. In fact, contrary to Pakistani Wakhis, the high mountain farmers of Wakhan have adopted a strict subsistence strategy and are barely able to survive on the basis of their fields and pastures. To be exact, Wakhi communities are present in Pakistan in Baroghil (Yarkhun Valley, Chitral), in Darkot (Yasin) and Ishkoman but in Gojal the level and degree of development is quite impressive and contrasting. By profession, majority of Gojalies population are agro-pastoralists. The area receives only 14 cm of rain every year and agriculture mainly depends on irrigation canals

⁵ Face to face interview from Hawaldar Mullah Burdi of Moorkhun Gojal.

which are fed by the waters of streams, melting snows of glaciers and mountains. Initially, agro-pastoralist practices were quite obsolete since farm tools were made of wood while livestock maintaining methods were also quite inefficient. However, things have been drastically improving with the implementation of various developmental projects. The Agha Khan Rural Support Program (AKRSP) has contributed a lot to the agricultural development of the area and commercialization of the agricultural products. It has launched various projects for development of barren lands, repair and construction of irrigation channels, introduction of hybrid seeds and cash crops like wheat and potatoes, supply of micro-credit and low-priced agricultural inputs. Few of Gojal's population also work as traders, tourist guides, porters, government functionaries and employees of non-governmental organizations. On the whole, people of the area are 'well fed, clad in reasonable attires, and their houses are in good shape.

Historical Background of Wakhi Community

The name Wakhi originated from Wakhan, the name of the narrow corridor of Badakhshan province in Afghanistan, which separates Pakistan from Tajikistan. The Wakhi identify themselves by their eastern Iranian language, which belongs to the Pamirian group. The great Silk Route to China crosses this region. Travelers on their way to India and Persia pass through this region and Marco Polo also traveled through this mountainous region. The great Indus River also passes through this narrow region. The Wakhan area is so far claimant of the original homeland of the Wakhi people and language. The Wakhan was ruled by its own Mir (kings) until 1883. This Wakhi population has suffered extradition and religious and political harassment over the centuries. Regional conflicts in Badakhshan and Central Asia forced the Wakhi people to leave their homes and emigrate to Xinjiang (China) and in the Northern Part of Pakistan, even before Wakhan lost its autonomy in 1883.

It is said that a Wakhi Prince Mir Quthlogh with some Wakhi people from Wakhan occupied Gojal and created their own rule for many years, but the actual date of his ruling was not known. It is said that this independent principality survived for a period of about 12 years. According to a folk tale, Mir Quthlogh constructed two gates, one in Chamangul Gulmit and the other at Khyber; these gates were constructed to defend the region. But later Mir of Hunza killed Mir Quthlogh and all his family members with their Wakhi people who came with him from Wakhan.⁶

In addition to Pakistan and Afghanistan, Wakhi speakers may also be found in the adjacent parts of Tajikistan, along the Pamir River and the Ab-i-Panja, and in the nearby Sarikol area of China.

The Name of the people and language, Wakhi people refer themselves in their own language as (khik), and to their language either as (khik) or (khikwar). The English terms Wakhan and Wakhi come from the Persian names for the area and its language, these names are also recognized, and sometimes used, by the Wakhi people themselves.

The Wakhi people have long lived in the high-cold Wakhan region of the Pamir Mountains, where few other people could flourish. Before tightening and toughening of controlling of international boundaries, they would often cross the high passes which surround the Wakhan Valley, into the upper parts of the surrounding valleys, in search of summer pasture, lands for their animals, which are their main source of livelihood. Sometimes, when they found suitable and unoccupied land, they settled permanently in these new territories.

⁶ Pamirtimes.net

In this way, Wakhi people came in different times to live in Hunza (Gojal), Yarkhun, and



Figure 1 Ms Safar Khatun with Wakhi women of China wearing traditional dress, at Ghulkin Gojal: Photo: Sayed Hussain Tajik.

Yasin. The first group of Wakhis to settle in what is now Pakistan however might have come for any other reason. Around the year 1880, according to Lorimer, a group of Wakhis led

by Ali Mardan Shah, the Mir

of Wakhan, fled the country before the agents and forces of the Amir of Afghanistan, the redoubtable Abdur Rahman Khan could capture and kill them all, were eventually given land in Ishkoman by the ruler of Chitral. Around the same time or shortly thereafter, the first group of permanent Wakhi settlers arrived in upper Hunza Gojal, According to these reports, few Wakhi households had been established in the Yarkhun Valley by the turn of the century. A few decades later a more sizeable bunch of influx occurred higher up the valley. The first Wakhis to settle in upper Yasin apparently came around in 1935, and another small group around 1940. In more recent years, some of those who had previously settled around Baroghil in Yarkhun have relocated to Darkot in Yasin. History of Gojal stretches over hundreds of years, but before any proper settlement of humans in this region, the area was the home to wildlife.

This region lies between the highest mountain range of Karakoram, perfect settlement of the natural wildlife's. Given the highest mountains with no any access through road for travel anthropological survival was hard to imagine in the distant past in this region. Due to religious and political conflicts, the wakhi people migrated to this region and made this region their permanent settlement.

Wakhi people are traditionally pastoralists; this agricultural economic activity is their sole factor for survival. They keep flocks of sheep, goats, cows, yaks, and, in some places, camels. If the climate and land allow, they also grow barley and few other crops, generally yielding

low harvest due to inclement weather. They most often had barter trade for most of the other foodstuffs and necessities of life which their occupation cannot cater for but their livestock and its produce can be traded for. The Wakhi people in general seem to be progressive with moderate religious outlook or more succinctly secularistic nature. They take full advantage of the educational opportunities available or thrown to them. Both governmental and non-governmental system of education are running parallel under their predominant areas especially the Aga Khan Schools are operating smoothly in Wakhi areas rather elsewhere.

Linguistically Wakhi language belongs to the Pamiri branch of the Iranian (Persian) language family. Other languages in this group include Sarikoli, which is spoken in China, and Shugni, Rushani, Ishkashimi, Yazgulemi, Zebaki, and Sanglechi, which are spoken in the Pamir regions of Tajikistan and Afghanistan.

With wakhi people, the second descendant group in this region are Brushaski speakers, this descendant group migrated to this area in the mid of eighties and in the nineties, these people were sent by the ruler of Hunza state (Mir Muhammad Nazim Khan & Mir Muhammad Jamal Khan) from different villages of central Hunza.

Geographical Location of Gojal Valley

There are many a regions, countries and states dotted on the surface of the earth which play due fundamental role in terms of strategic or economic positions. Some of these places contribute either to the harmony or disharmony of the people of the region. Gojal, presently an international border Tehsil and the backbone of the former princely state of Hunza, is spread over an area of thousands of square km. It is the largest Tehsil in terms of its broadly scattered territory in the Gilgit-Baltistan. Gojal bridges Pakistan with China



Figure 2 Map of Wakhan countries around it.

(Xingjiang — Taghdumbash Pamir). To its West lies the Pamir-i-Khurd (Little Pamir) of Badakhshan province in Afghanistan. All the important geographical links with China and Afghanistan originate from this area.

Besides nature's other blessings in terms of high mountains (Putun-Das Peak, Passu Peak & Shatuber peak), high pasturelands and glaciers, one of the most famous steppes and plateaus of Shimshal Pamir, Khunjerb National

Park and Batura Glacier are also situated there. At the local level, no doubt Gojal has been and still is the economic backbone of Hunza whilst at national and state level, it is the only gateway between Pakistan and China; also one of the most important and alternative gateways to Central Asia. Gojal comprises more than thirty scattered villages with an estimated population of more than 25,000. Besides agriculture as their principal source of income, people are also employed in the public and private sectors. Owing to the proximity to silk route some are engaged in business activities such as tourism and hoteling as well. Predominantly Wakhi Tajik ethnic group along with Burushaski and Domaki speaking people, do live together in this region. And almost all of the people belong to the off-shot of Shia school of thought- the Ismaili Muslim. The literacy rate among children are hundred percent of the both sexes. Four types of academic institutions are working in the area, Government run schools, Aga Khan Education Service (AKES) schools, community based English Medium Schools and Social Action Plan (SAP) schools.

In health sector, there is only a single dispensary manned with an MBBS doctor in the entire **tehsil**. Although besides this government health unit there are clinical health units under the aegis of Aga Khan Health Services (AKHS) in some of the villages. But, unfortunately **umpteenth** there is not a single centralized hospital catering to the health needs of this large chunk of population. Patients afflicted with grave operable diseases either have to go to Central Hunza, 50 to 150 km or to Gilgit, 150 to 300 km away. With long tortuous travelling is attending high cost of fare and medicine that keeps poor patients away from medication. Given such dearth of medical facility and economic poverty patients suffering from minor to major health cases prefer to seek divine help; proverbially stick to

‘that can’t be cured should be endured’ rather going through the ordeal of long journey and process. Albeit much of unneeded different government organs are present in Gojal; FIA, IB, Customs, Immigration, Dry-port, Excise & Taxation, PTDC, NATCO, Forestry and others are here in Gojal. But, unfortunately, the provision of health services to the local community has been ignored. Basic necessities of life like health, housing, utilities like gas and electricity and smooth provision of food rather amiss to length and breadth of whole area. Gojal, an area of regional and cultural diversity, is the confluence point where Central and South Asia and China meet. Before August 1947, the entire area (Gilgit-Baltistan) had their own political identity with princely states established in different valleys. After the emergence of Pakistan, the region’s political entities were endangered as there was no unifying force holding parties together. The princely states had emerged on the basis of their ethnic composition and religious beliefs as was clear in the case of Hunza, Nagar, Baltistan and Yasin. After these came under the direct control of Pakistan, these small pockets of princely states were given a common name- the Northern Areas (NAs) and in 2009 with PPP at helms of affair empowered it with slight of political power by announcing ‘self governance rule ‘ also changed its name to Gilgit-Baltistan.

Culture of the Region

Gojal valley is rich in cultural practices, values and norms, which are driven from Persian culture as the central point of origin. The evolution of most of these traditional and religious rites and rituals is considered from Wakhan in central Asia. People widely celebrate cultural events those related to initiation, process and harvesting output of agriculture activities, livestock handling and religious events and marriage ceremonies. The most common recurring events are Thagam (celebrated on starting of agriculture activities on setting of the spring season, Chineer (during the start of harvesting), Kitdit (ending of winter or welcoming of summer) Khuntoie (opening of new house) Kuch (shifting of livestock from village to the pasture and vice-versa, but now-a-days except few villages, it is not being celebrated all over the area), Novrooz (starting point of spring season, & Persian new year), birthday (of Ismiali Muslim's reigning spiritual leaders) and his Salgira (day of enthronement of pulpit of imamt), Eidain (Al-Azah and Fitr). The inhabitants celebrate all these festivals with full traditional and religious fervor, rejoicing with full show and pump in the local context as sign of happiness and social interaction. On such joyous day's huge gathering of village folks provide opportunities to discuss collective issues and chart plans for mutual development which has become a routine practice on such days. People are more inclined towards music and local dance by having their own music bands, which they practice during cultural events, social gatherings and marriage ceremonies.

Wakhis regard marriage a holy institution as do rest of Muslims. According to John Clark in his book, "The Wakhis of Northern Hunza usually arrange marriages between pre-adolescent children, and permit the children to live together, but the Wakhis are contempt by the true Hunzas for this custom. Even the Wakhis have never practiced the abominable Hindu custom of marrying adult men to pre-adolescent girls".⁷ However by dint of spread of education and awareness these pre-mature marriage of girls has stopped.

One of the most important widely prevalent, dominant and most relevant in context of current era is the culture of volunteerism and self-help which is primarily part of the religious practice and secondly inherited by their ancestors. We have volunteer wings; who voluntarily and selflessly work for the social benefits of the communities. Coupled with that is concept of Nomus (donation by families for social development) inherited from their ancestors is another key volunteering practice. With slight changes in the orthodox practice people in the area have amalgamated these two components of volunteerism, whereby donations and charities are utilized for developmental work, through honest helping hand of volunteer wings building rural infrastructures and utilities etc.

⁷HUNZA, Lost Kingdom of the Himalayas

Origin of Wakhi Speakers (Wakhanis)

The word Wakhan is derived from the ancient Indian word “Wakhsu” meaning “River”. It has similar meaning to the ancient Iranian language, which has given the name of “Wakhshu” to Amudarya (Oxus in the remote past both sides of the present Panj-river until joining the name of Wakhan). It is also likely that the name Wakhan was first remembered in antique literature as “Oksiana”. There are opinions that the tribe of Sakas lived in Wakhan in earlier times and that Wakhis spread among Sakas to outside.

The people of Wakhi speakers (Wakhanis) have a long history. They have kept their language and traditions generation after generation. Historical data and information are collected about the Wakhi people, providing evidence of their existence since olden times. It stems from historical discoveries that during the Bronze Age, there lived people in the Eastern Pamirs implying that it spans over a millennium. The legacy of those ages have reached Wakhan border. Scientists have come to the conclusion that the cradle of Oxus and Jaxartes rivers. It is from here that the Aryan tribes spread towards South and West. In the middle of the 19th century a German Scientist named Ritter expressed his opinion about the emergence of Aryans. Relying upon the text of “Avesto” that Arians lived in a mountain area, the winter of which lasted for ten months and that mountain area is located at the upstream of the Oxus and Jaxartes rivers, suggesting those mountainous areas are Pamirs, Hindukush and western Tibet and that these are the first localities where Aryans lived.

The British scientist M. Miller by the end of the 19th century supported the opinion of Ritter that the homeland of Aryans is Pamir. According to him in the fifteenth century BC Aryans were divided into groups and while some moved from Pamir to India (Present day Northern Pakistan), the rest moved to Europa. In the 14th century BC these groups entered Iran and became local residents.⁸



Figure 3 Deep in the Pamir Mountains, Wakhi women come to fetch water at a spring at the end of the Wakhan corridor in Afghanistan. In the far right, a high pass leads into neighboring Pakistan and the Hindukush mountain range. Photo by: Matthieu Paley.

In the 5-6th century BC from the northern part of the area of eastern Pamirs tribes of Sakkoyes entered and spread into the upstream of Oxus, west of China and north of India (Present day Gilgit-Baltistan and Kashmir) and chose these areas as permanent places for living. The famous scientist B. Iskandarov writes that Sakkoyes came to the eastern Pamirs in the 2-1st centuries BC. Another Russian archaeologist named A.N. Bernshtam, who has accomplished much work in the archaeology of Pamirs, concludes that Pamir is the homeland of the Sakkoy tribes. Before Sakkoyes, local mountain tribes lived in Wakhan who occupied the middle position

⁸WAKHAN “A scientific, Historic and ethnographic study” by Odina Mamadi Mirzo

among the people of Caucasus and Monzandaran of Iran. Along-side on the one hand lived the Tibet-like tribes of Himalayas with their peculiar geographical position and language. According to historians this period belongs to the end of the Bronze Age. First the tribes of Proto-Indian (Tinetan) and second Iranian emerged. Their language and religious faith mixed with the language of Indo-European, who became residents of Pamirs and hence the group of the Eastern Iranian language got established in Pamirs. The famous Russian Scientist Aristov admits that Wakhanis and the people who speak Wakhi language should be the descendants of the Irani race. According to him, Wakhan is one of the very ancient areas and bore this name since the fourth century and the river which ran through this land, was called Wakhan-Daryo.



Figure 4 A pleasant view of Pamir Shimshal Pakistan;
Photo by Sarbaz Gemz

History bears witness that the movement of human being ever since it populated the planet earth which still continues. With development and changes in modern era the demarcation of states has put limit to this movement but within countries, population lying on the rural high land keep shifting for their economic survival or due to seasonal cycle. The geographic location of Wakhan is one of the reason for the change of its population across the neighboring areas. Wakhan are allies between the east and west pass and its population kept moving back and forth frequently. Migration of population

happened in ancient Wakhan due to the influence of State authorities, wars between them for entrance way, change of religions and other reasons. The Wakhi speaking population of the Northern Areas (Gilgit-Baltistan) of Pakistan and the Tashkurgan province of China consider Wakhan as a matter of fact the homeland of their ancestors.

During the arrival of the Chinese pilgrim Khoy Chao in 729, he noted in his travel notes that the occurrence of several fights between Arabs and Tibetans in Wakhan causing losses and forceful migration of the population to different neighboring states. In the 7th century as a consequence of wars between China and Tibet caused the collapse of its permanent residents on Wakhan pathway. Migration of population continued during the emergence and collapse of tens of states, sandwiched between was Wakhan too.

“The expansion of Buddhism, Zoroastrianism and Islam caused both migration and death to populations. Stories told testify that the expansion of Islam was not without wars and it caused the decline of local population and their rapid migration (History of Pamirs “Meros” 1996). Prior to Arabs penetrating Wakhan, The local residents of which were still following Zoroastrianism, emigrated to the back of the Hindukush mountain range and towards east. They were called as Kofironi syahpush. This name was related to wearing of black clothes to distinguish themselves from Muslims in wars from outsiders. Emissaries of Islam and its

faiths and their affairs while promoting and propagating the new religion and faith in localities, consequently some of them chose Wakhan as their permanent residence”.⁹

Migration mostly happened due to the persecution of local authorities and influence of the neighboring states. One of the bigger migration of the Pamiri people, in particular of Wakhanis happened during the Government of Afghans with the leadership of Abdurahman Khan during the 19th century. People even today remember those saddest days. During the oppression of this Afghan emir hundreds of families together with Wakhan emir Ali Mardan forcibly immigrated in India and to the Northern Parts of present day Pakistan. Until the 19th century people scuttling was in full swing in Badakhshan as a consequence of which people, in order to rescue themselves from slavery, ran away in groups to other countries. Particularly many Wakhan and Ishkashim people during the administration of Jonkhon and Shojon migrated in the first half of the 19th century to Yaqand, Chitral, Hunza Gojal, Quqand and Darvaz (Darvoz). In 1901, approximately up to 1000 families lived close to Yaqand, 200 families in Sariqul, and 20 families in Osh who were from Wakhan origin.

⁹WAKHAN “A scientific, Historic and ethnographic study” by OdinaMamadi Mirzo.

Shishkat

The first doorway village of Gojal from Southern part and the last exiting village of Gojal from Northern part of the area is Shishkat. For over hundreds of years, this village was not populated and settlements made by human; and it was the home of wild animals and trees. Not only was this village, the entire valley bare of human life. After the settlements of



Figure 5 A Bird-eye view of the village.

Gulmit and Ghulkin, Mir of Hunza started to graze his livestock over here. According to the local people of Gulmit and Ghulkin, Mir of Hunza selected and marked this unsettled land as his personal pasture, and ordered his Yarpa (head of shepherds) to nominate persons from Gulmit and Ghulkin for grazing his animals in this pastureland on yearly bases. This duty was rotated yearly (two shepherds; one from Gulmit and one from Ghulkin).

The two shepherds had the duty to graze Mir's livestock and at year end of year, the

shepherds were bound to appropriately account for the yearly activities; handover the

wool, butter and dry milk to Mir of Hunza at Karimabad. The village started populating from this point onward, the shepherds started levelling lands and constructed shelter for their own uses. With this activity people's movement started on this pasture. They found this area the best place for agriculture. In the beginning of ninetieth century the community of Gulmit requested Mir of Hunza to allot them the land for permanent settlement. (This part of land links it with the state of Nagar, (from its back side). And it is very possible that the state of Hunza faced forced intervention and troubles from the state of Nager from this route. It was in these circumstances when Mir of the state (Mir Muhammad Nazim Khan) asked the community of Gulmit, those who want to make this piece of land their permanent establishment, can construct water channel for irrigation to this part of land and they will be responsible for providing security to the state as well.

"The first proper channel was constructed in 1901 under the supervision of Arbab Khair Ullah Baig, while the master constructor was Thullah Baig (Tilo Beg). For unskilled labors, the communities from Passu to Gulmit served as "Ashar or Rajaki". During the channel construction two persons from Ghulkin lost their lives".¹⁰

As per the decree of Mir of Hunza, few people from different clans of Gulmit shifted to this land in 1903 and laid/lay around the irrigation channel. These were the first inhabitants on this land but after four or five years Mir of Hunza ordered some other people from Hunza

¹⁰ Face to face interview from Amir Ullah of the village

for the settlement of Nazimabad No 1 Shishket. In the year 1907-8; some selected people from different clans of center Hunza (Mominabad, Ganish, Aliabad and karimabad) shifted to this part of land. Now the village was said to be a society drawing on people from diverse clans, where three (Wakhi, Brushaski & Domki) languages are speaking with one identity “Shishket”

According to the villagers: Taq Muhammad from Harri clan (Taq Muhammad constructed a traditional floor mill, which was the very basic need of the time. He also constructed a traditional house and handed over all these properties to his brother Khush Muhammad) Besides Khush Muhammad, Mr. Goon (Ghun) with one of his son Mr Khawaja of Harri clan, Roz Dar son of Faiz Ullah and Ali Dad from Rozdar clan, Sultan Ali and Doulat Jan from Budul clan, Juma Khan from Chorshumbi clan and two other persons from Kamaris named Muhammad Rafi and Zaif Ullah came and settled in Shishket. Two brothers named Nayib Shah and Rozi Muhammad were settled in Gulmit. Thus started the population out of these people who firstly settled in Shishket in 1903.

Governmental & Non-Governmental Organizations: Governmental and non-governmental organizations are the backbone of every society. Non-organizations are deeply rooted-meeting the community’s need where as governmental institutions are far and few. These organizations are involved with the social, cultural and economical development of the village. A short reflection on the organizations is given as below.

Jamat Khana: After the visit of Aga Abdul Samad Shah Al-Hussaini (1921-22) a proper system of Jamat Khana was started in the region. In the year 1922-23 the first Jamat Khana was started from a local house and in the year 1930-35 a proper building of jamat Khana got constructed in the village. But with the steady growth in population, the community constructed another new building for jamat khana in the year 1964-65, the fourth phase of the jamat khana building was constructed in the year 2014.

Government Middle School: A unit of Government middle school has been dispensing basic education to the village children for the last twenty-two years.

Dimond Jubilee School: In private sector educational system, the AKES’P constructed its proper school in Shishket in the year 1981-82.

Lee Rosey Model School: Lee Rosey model school is a community owned self-help based school, where modern education is provided to both boys and girls. This community based school was established in the year 1992. The founders of this school are Mustafa, Sher Khan, Ghulam Qadir, Mir Aman, Shah Gul Zareen and the leadership of that time.

Central Asia Insituite, Gilgit (CIA, G) is supporting the school in terms of furnitures, stainories and also awarding scholarship for the position holders and outstanding students of the School, during the last years CAI, G has awarded scholarship for more then 34 students from Lee Rosey School.¹¹

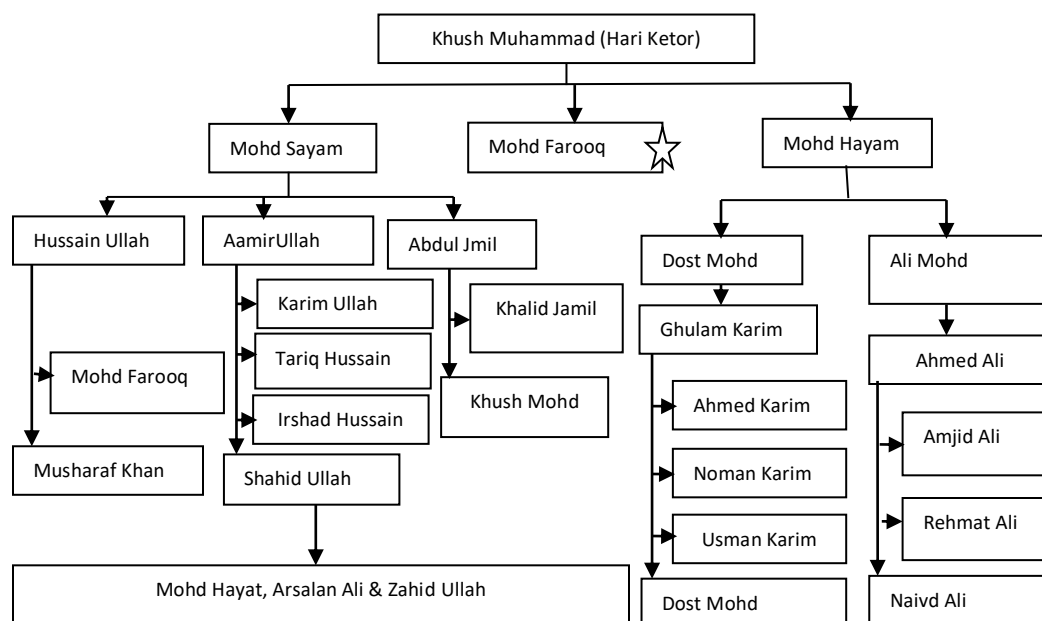
¹¹ Face to face interview from Sher Khan and Amir Ullah

Village Organization & Women Organization: The village organization and women organization of this village was started during 1983, since its establishment both the VO and WO are working for the economic development of the village, its main achievements are

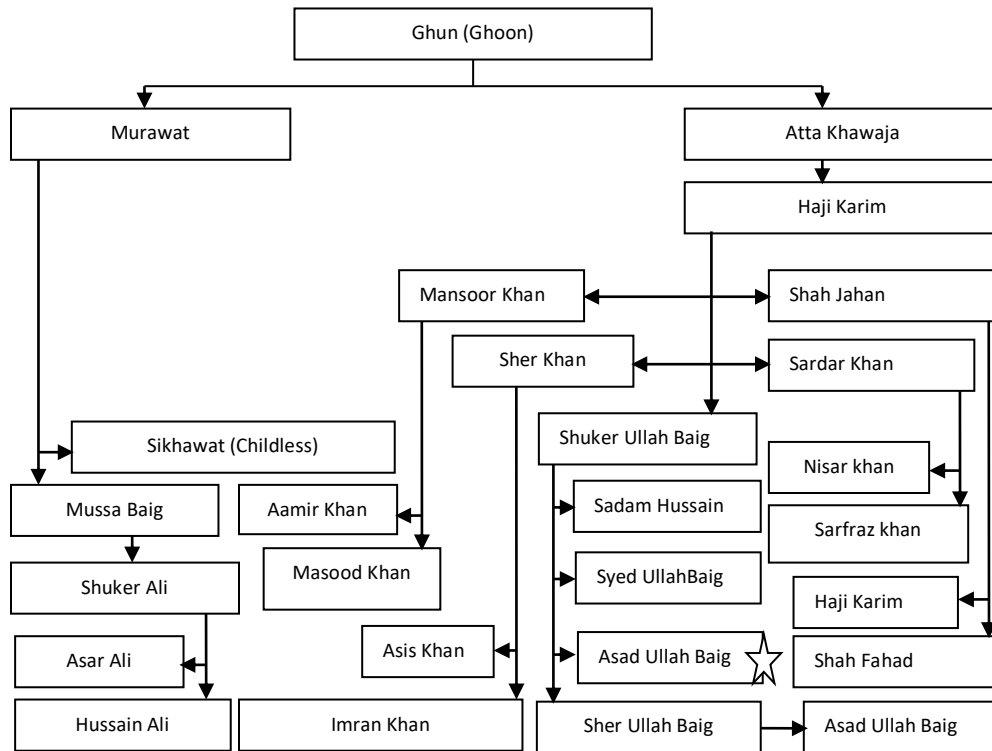
1. Establishment of Hydro-Power House through WO in the year 2012-13.
2. Irrigation channel project through VO.
3. Ali Link Road.
4. Drinking water pipe line with the support of WASIP.

The detail family charts of Shishket village.

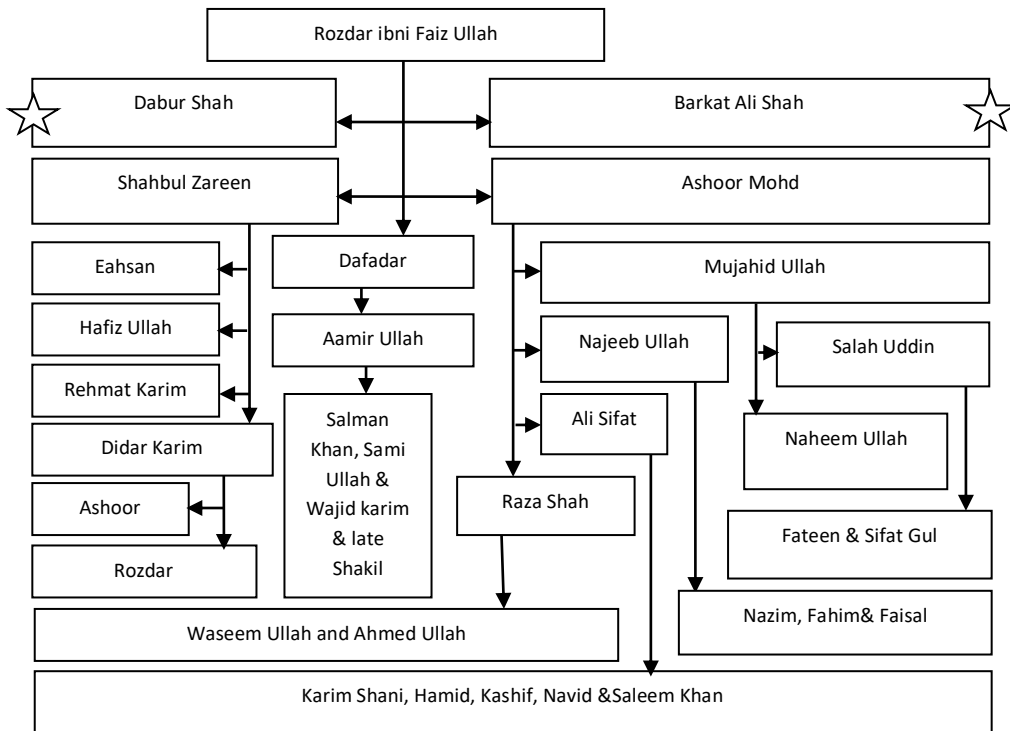
1. The family chart of Khush Muhammad of Harri Ketor, Shishket.



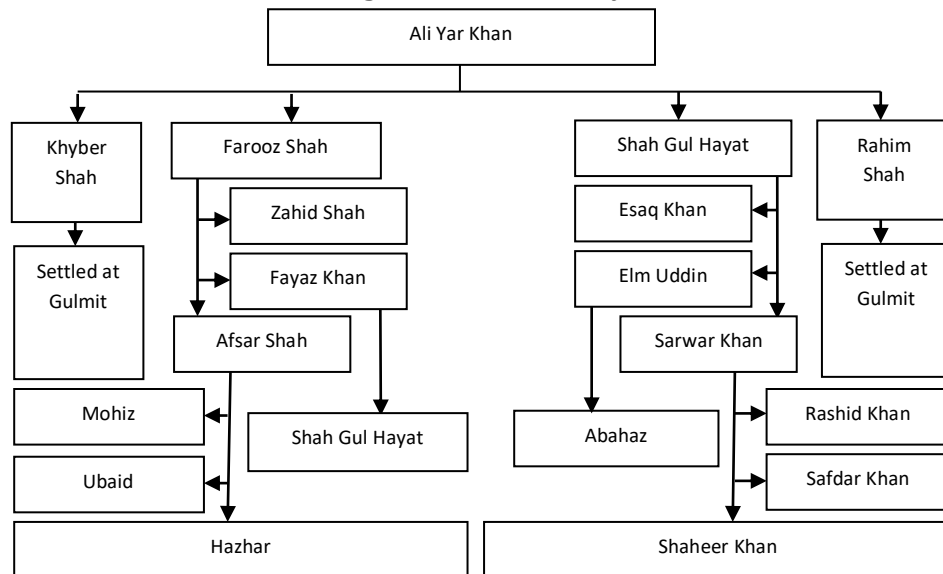
2. The family chart of Hari Sing of Harri Ketor, migrated to Shishket.



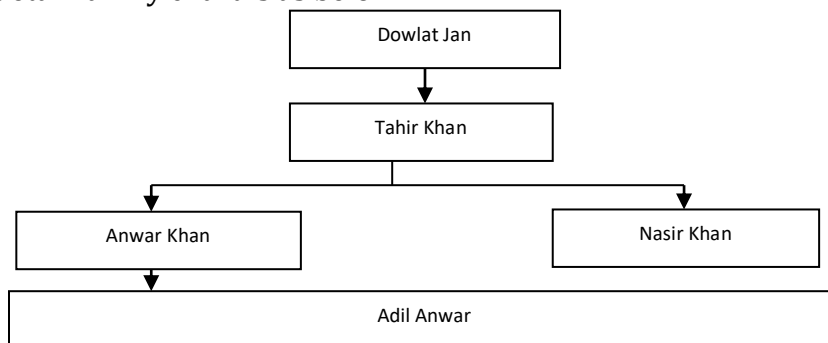
3. The family chart of Muhammad Razi of Rozdar Ketor, two of Mohd Razi's sons are settled at Gulmit and his third son named Rozdar settled at Shishket.



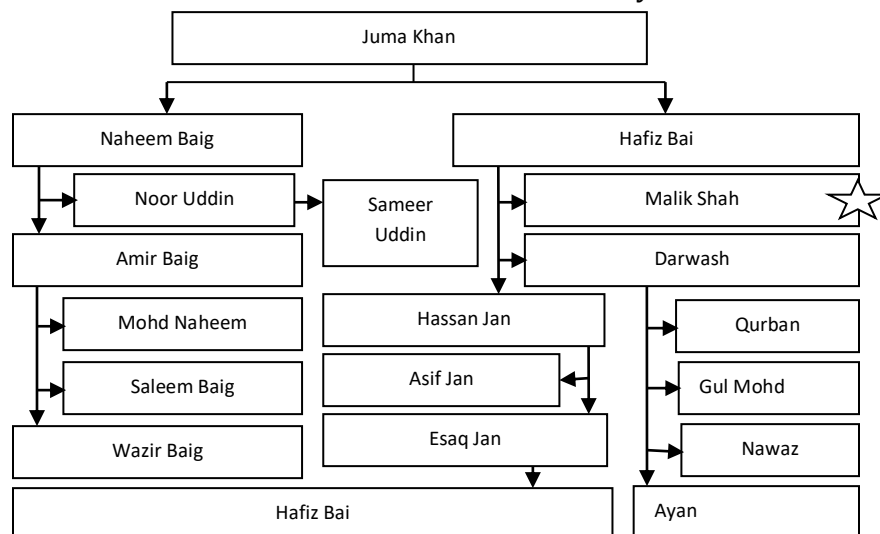
4. Two son of Ali Yar Khan, Faroz Shah & Shah Gul Hayat of Budul Ketor from Gulmit migrated & settled in this village, the detail family chart is stucked below.



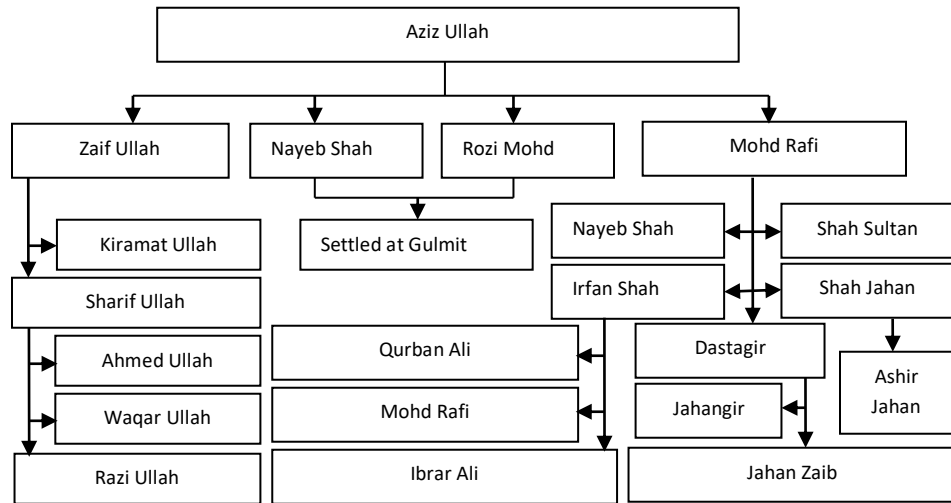
5. Doulat Khan of Budul ketor from kamaris-Gulmit was settled here latter after 1903. The detail family chart is as below.



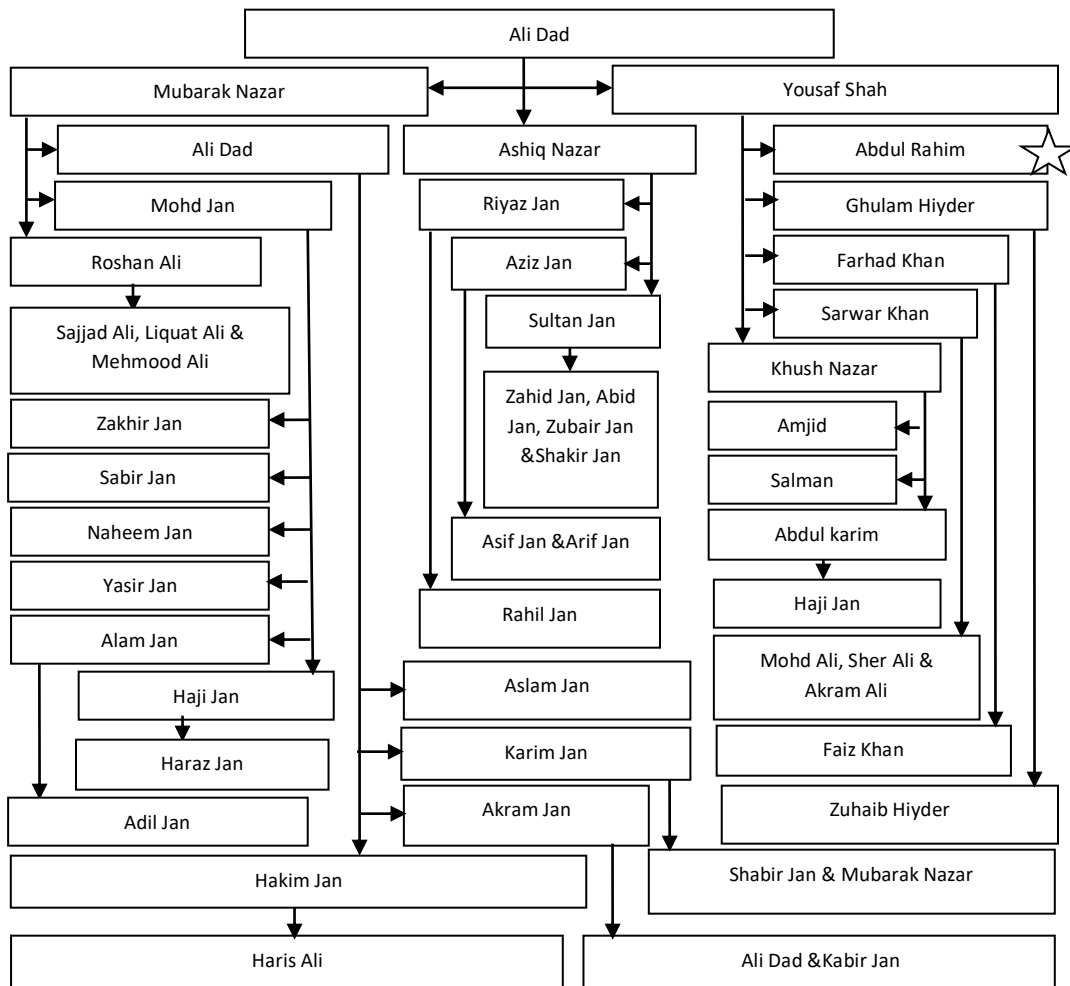
6. Juma Khan of Chorshumbi ketor and the detail family chart.



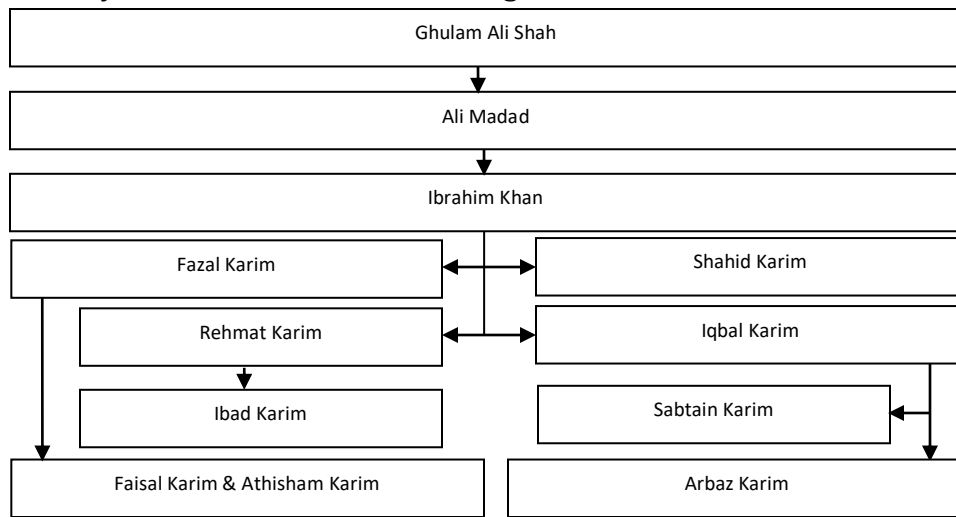
7. The family chart of Muhammad Rafi & Zaif Ullah, Who migrated from Gulmit.



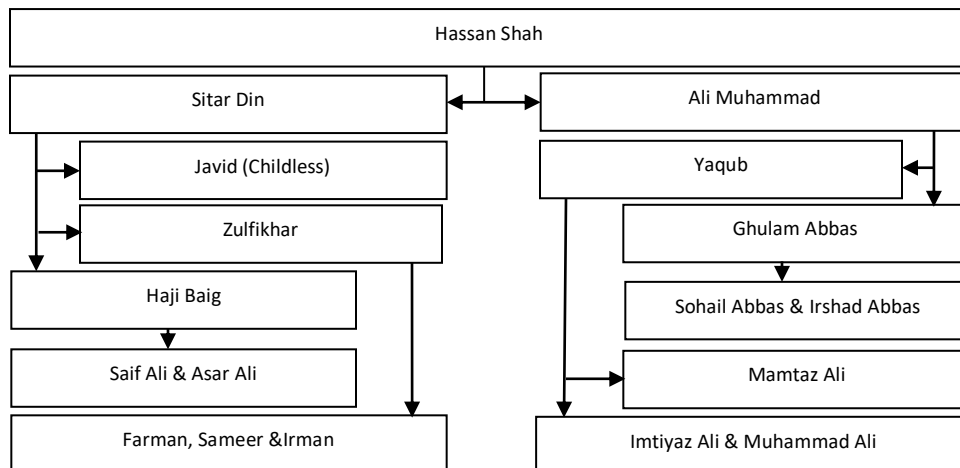
8. The family chart of Ali Dad of Rozdar Ketor, migrated from Gulmit. Int: Amir Ullah



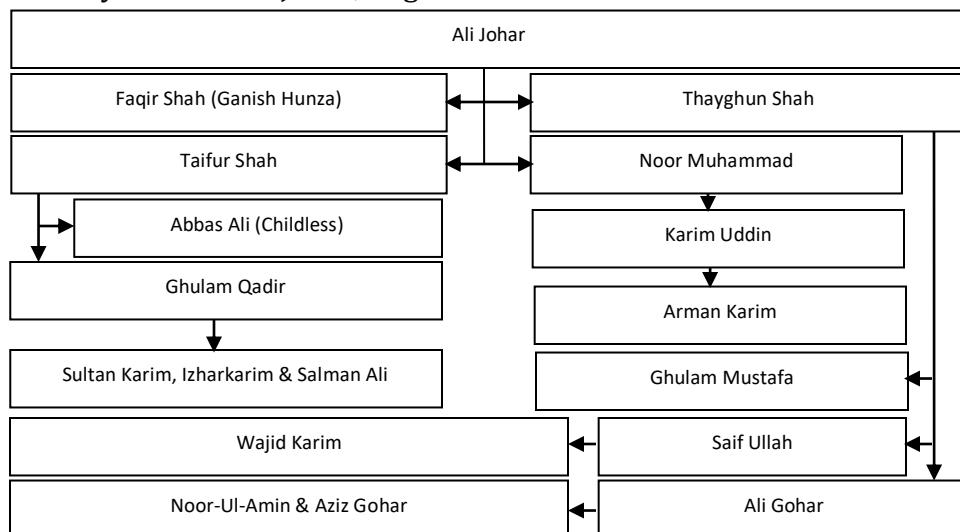
9. The family chart of Ghulam Ali Shah migrated from Ganish Hunza to Shishket.



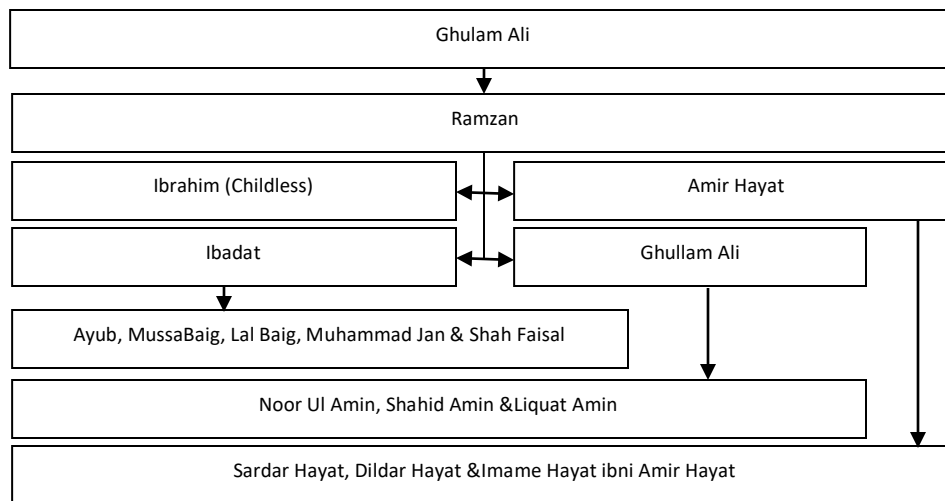
10. The family chart of Hassan Shah, migrated from Ganish Hunza to Shishket.



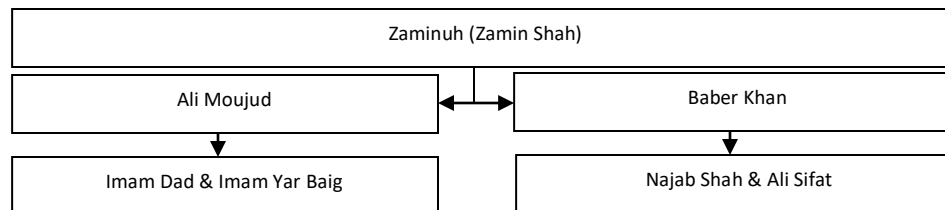
11. The family chart of Ali Johar, migrated from Ganish to Shishket.



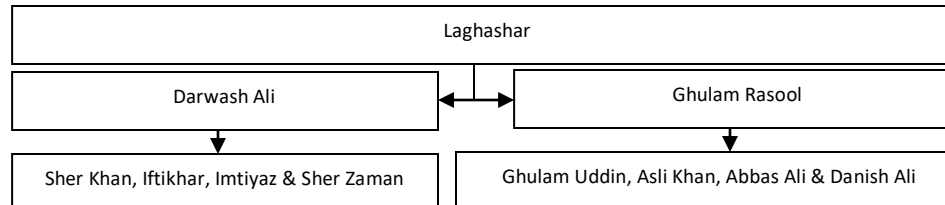
12. The family chart of Ghulam Ali, migrated from Ganish to Shishket.



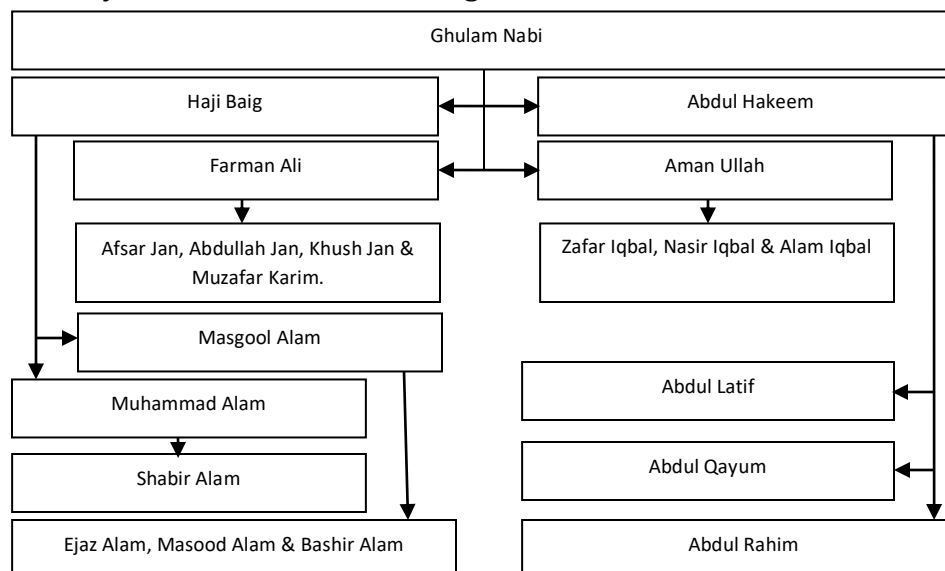
13. The family chart of Zaminuh, migrated from Ganish to Shishket.



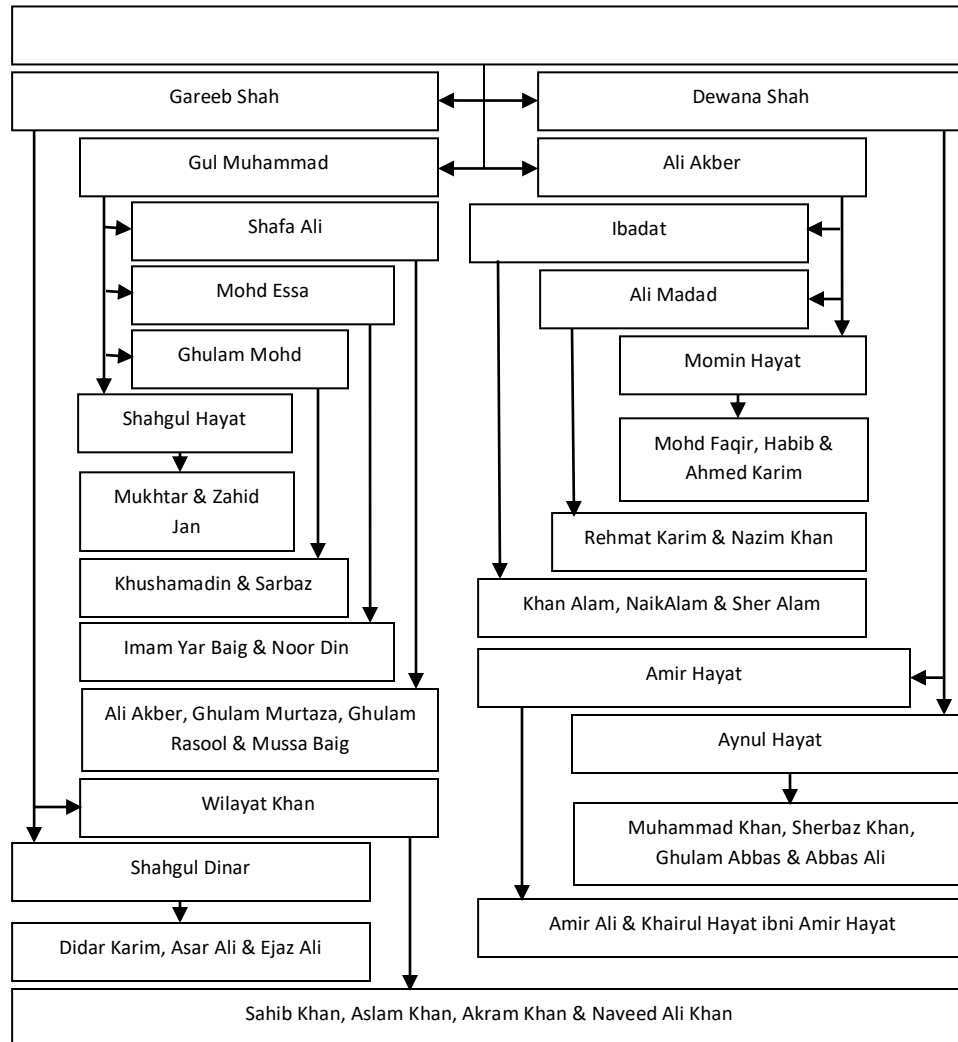
14. The family chart of Laghashar, migrated from Ganish to Shishket.



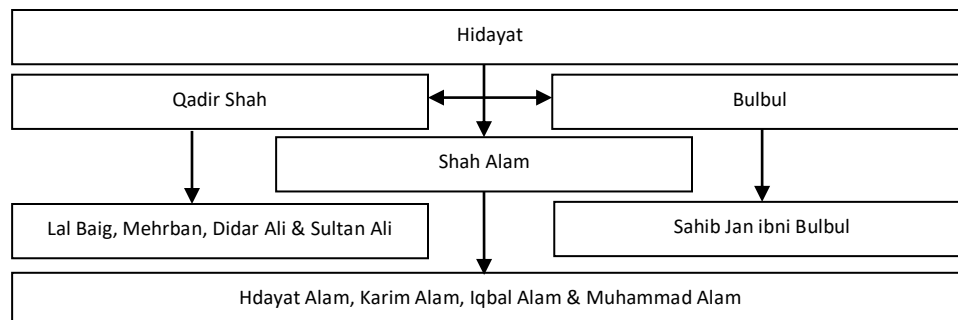
15. The family chart of Ghulam Nabi, migrated from Baltith to shishket.



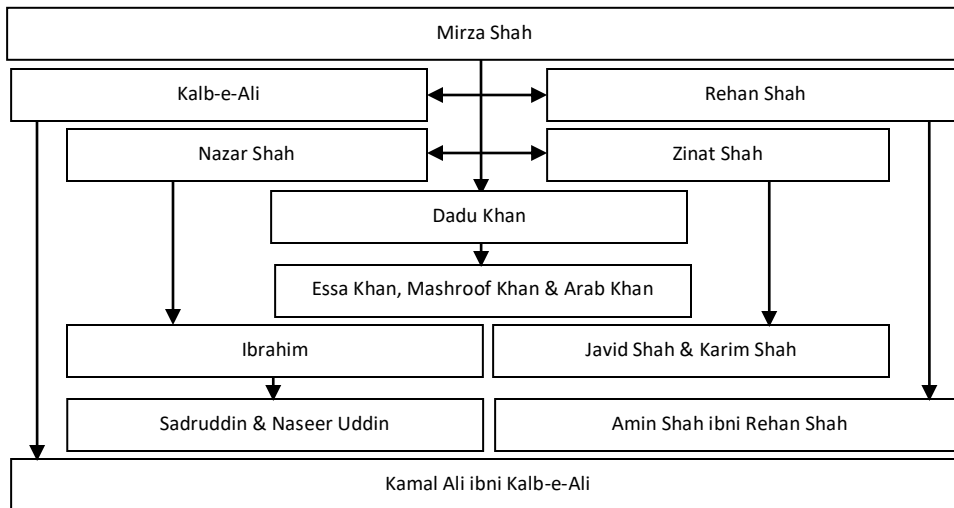
16. The family chart of Gareeb Shah & Brothers, migrated from Baltith.



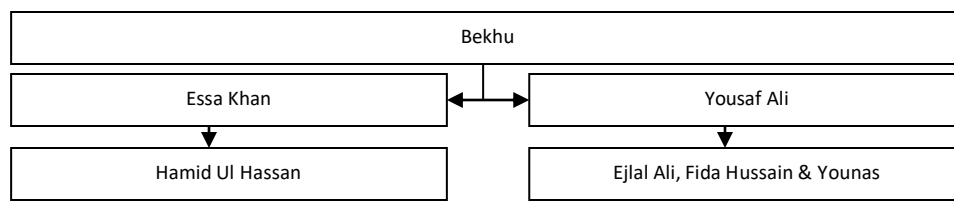
17. The family chart of Hidayat, migrated from Altith to Shishket.



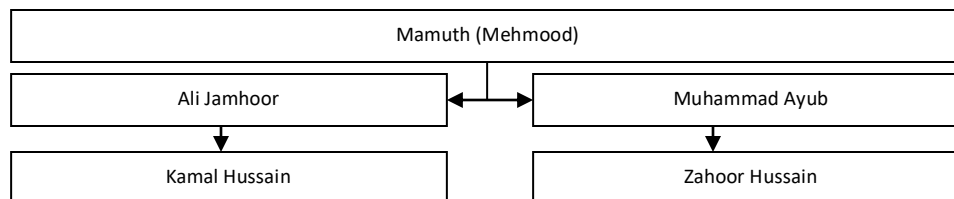
18. The family chart of Mirza Shah, migrated from Altith to Shishket.



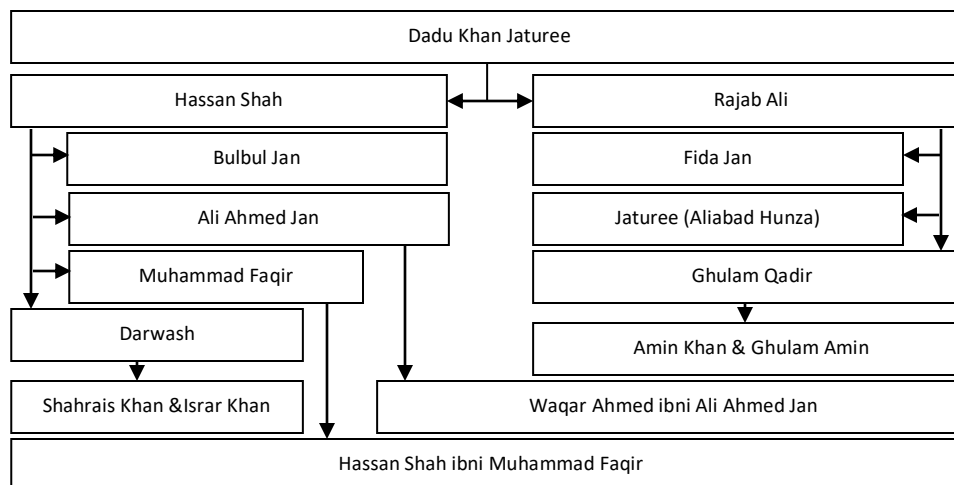
19. The family chart of Bekhu, migrated from Altith to Shishket.



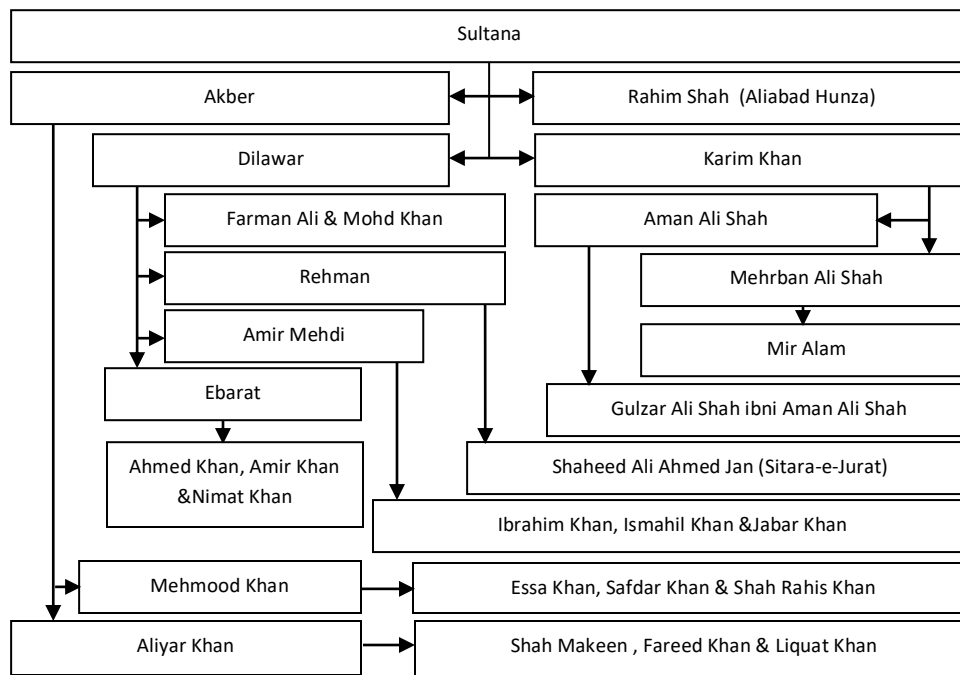
20. The family chart of Mamuth (Mehmood) migrated from Altith to Shishket.



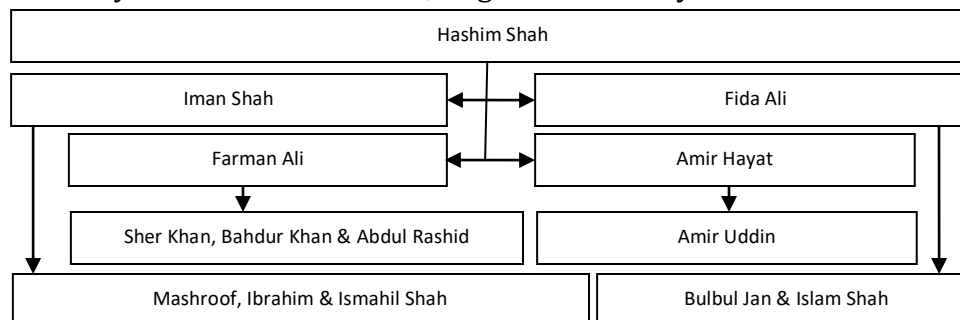
21. The family chart of Dadu Khan Jaturee, migrated from Aliabad to Shishket.



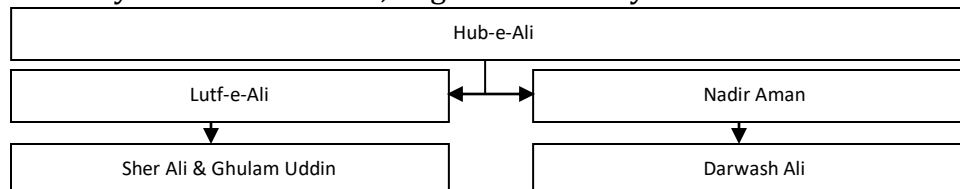
22. The family chart of Sultana, migrated from Aliabad to Shishket.



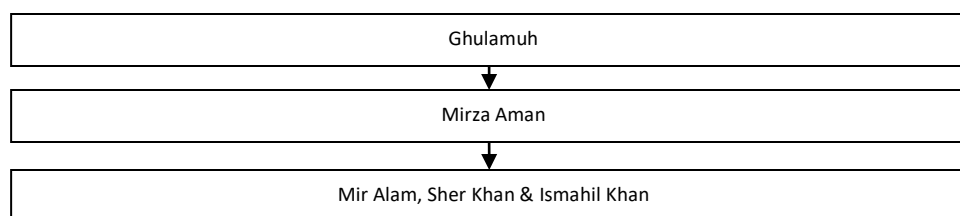
23. The family chart of Hashim Shah, migrated from Hyderabad to Shishket.



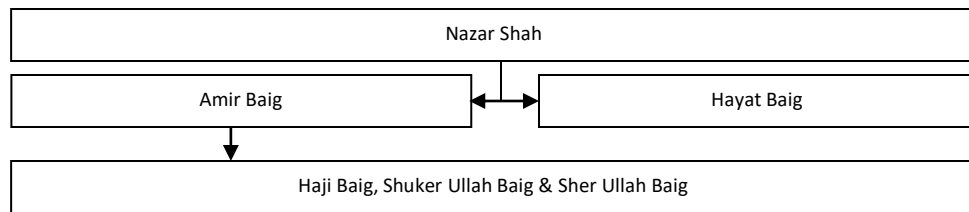
24. The family chart of Hub-e-Ali, migrated from Hyderabad to Shishket.



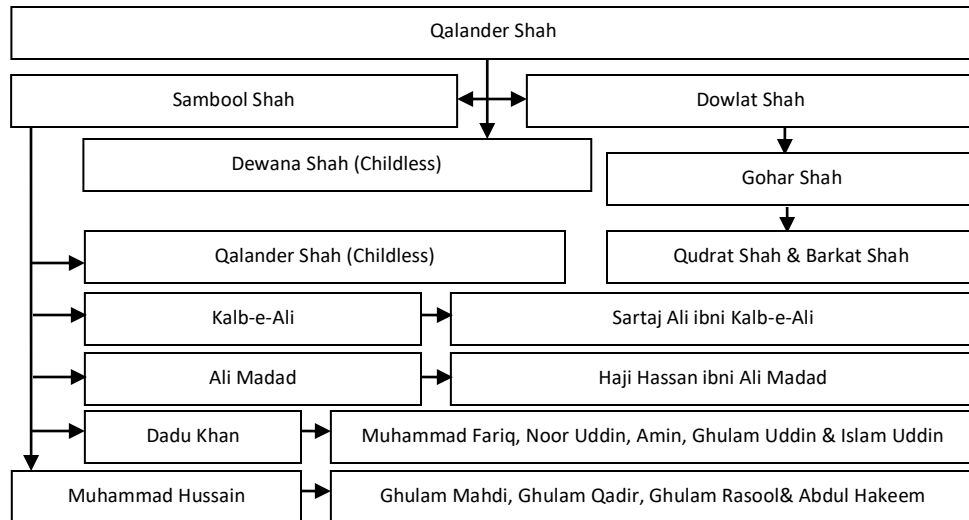
25. The family chart of Ghulamuh, migrated from Hyderabad to Shishket.



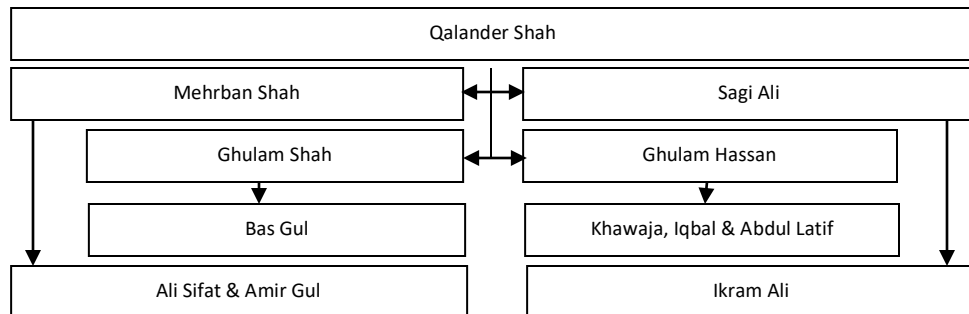
26. The family chart of Nazar Shah, migrated from Hyderabad to Shishket.



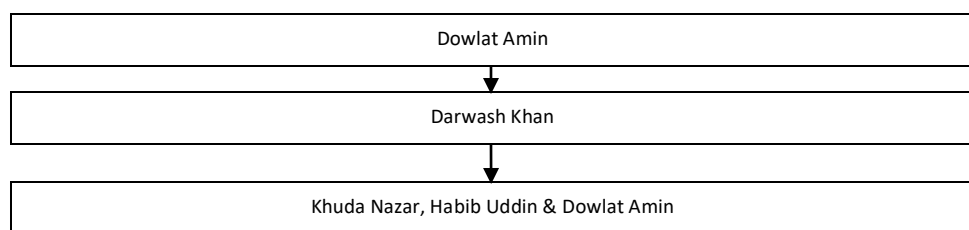
27. The family chart of Qalander Shah, migrated from Mominabad to Shishket.



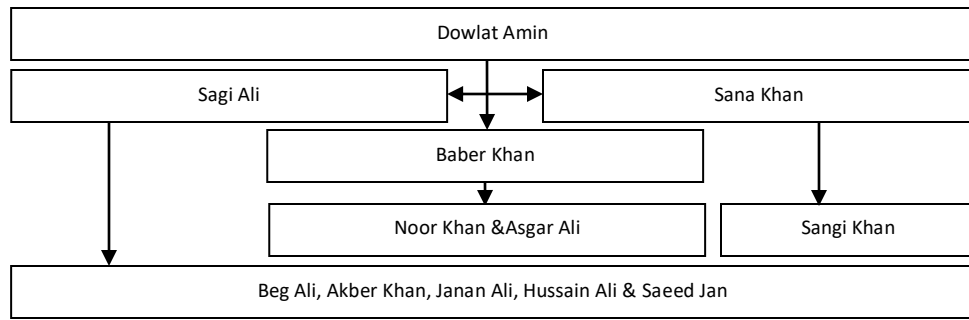
28. The family chart of Qalander Shah, migrated from Aliabad to Shishket.



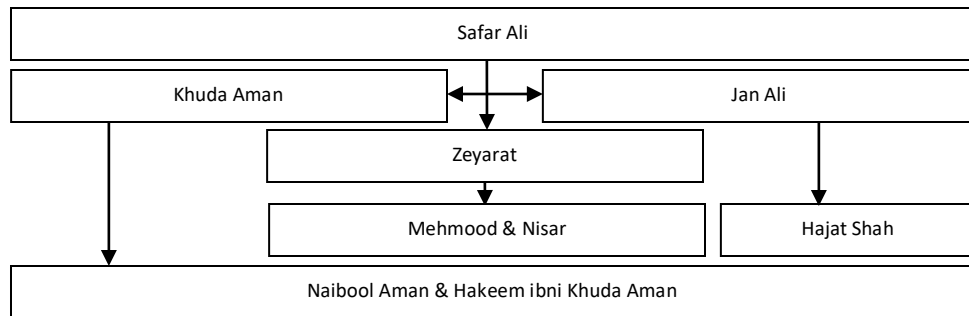
29. The family chart of Dowlat Amin, migrated from Aliabad to Shishket.



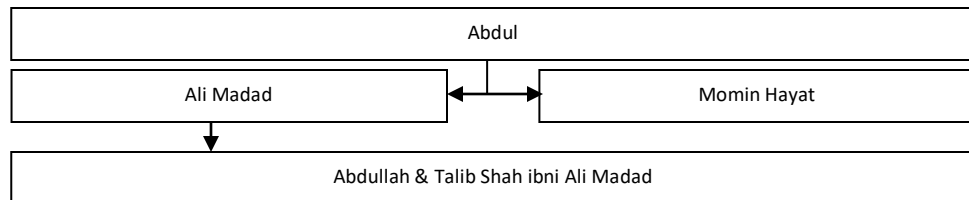
30. The family chart of Akber Khan, migrated from Baltith to Shishket.



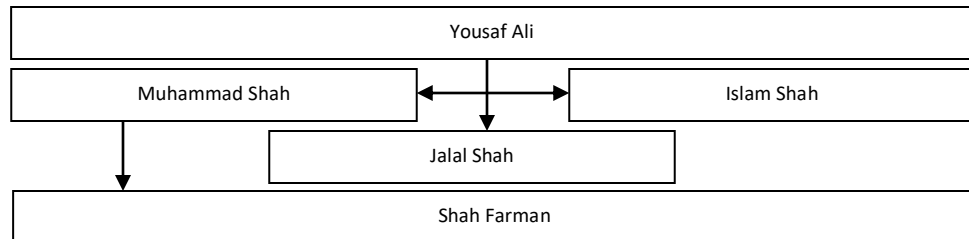
31. The family chart of Safar Ali, migrated from Hyderabad to Shishket.



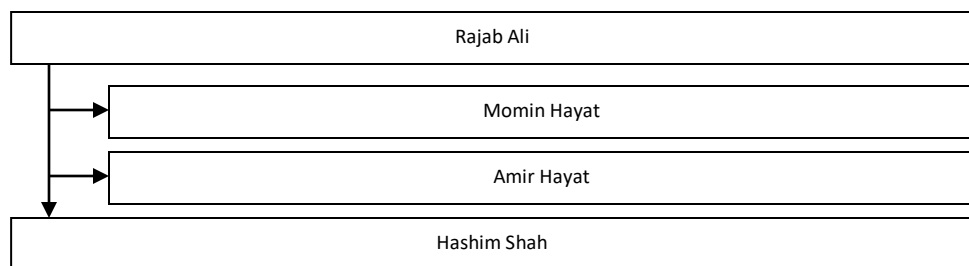
32. The family chart of Abdul, migrated from Baltith to Shishket.



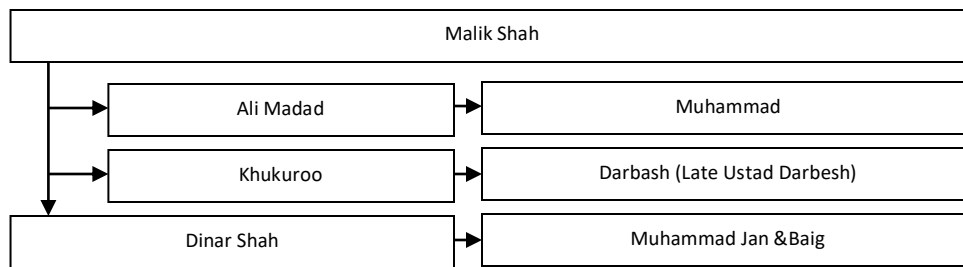
33. The family chart of Yousaf Ali, migrated from Aliabad to Shishket.



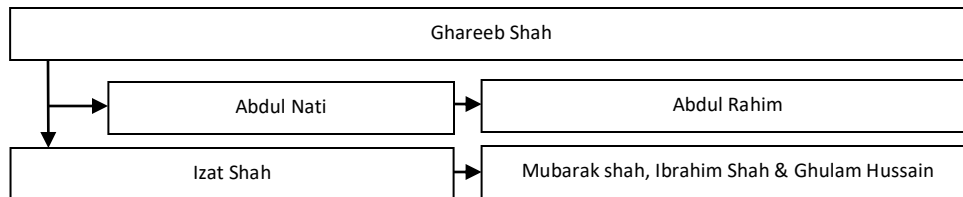
34. The family chart of Rajab Ali, migrated from Hunza to Shishket.



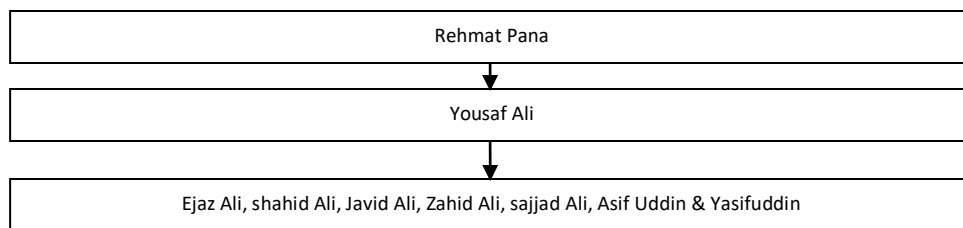
35. The family chart of Malik Shah, migrated from Mominabad to Shishket.



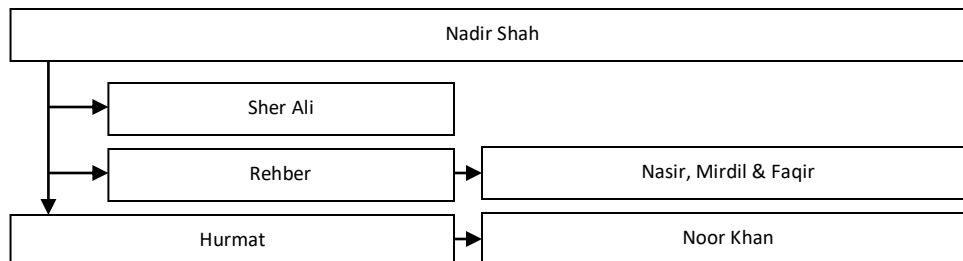
36. The family chart of Ghareeb Shah, migrated from Mominabad to Shishket.



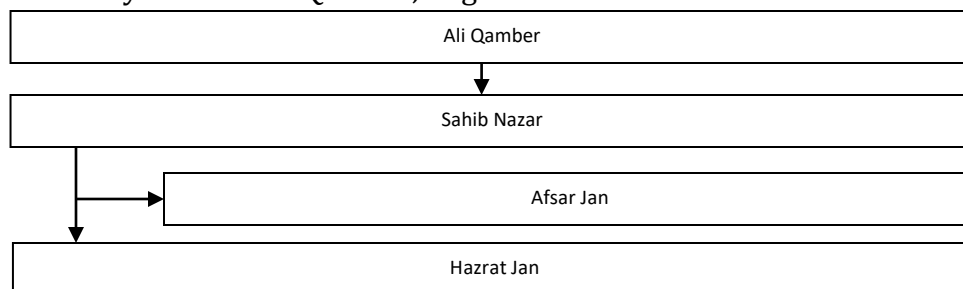
37. The family chart of Rehmat Pana, migrated from Baltith to Shishket.



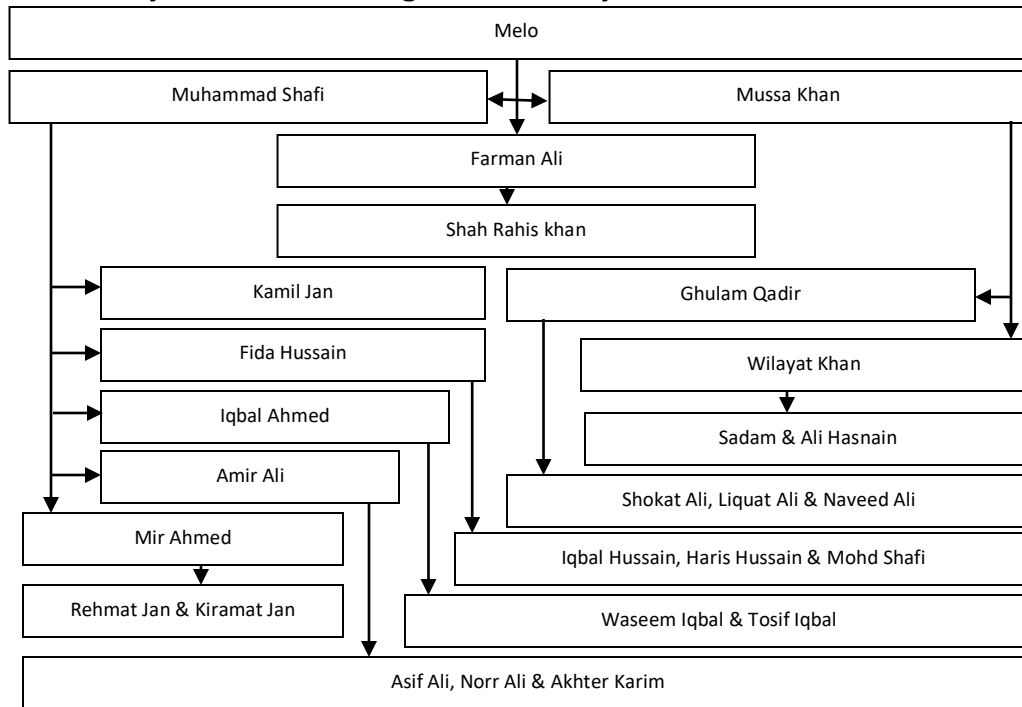
38. The family chart of Nadir Shah, migrated from Baltith to Shishket.



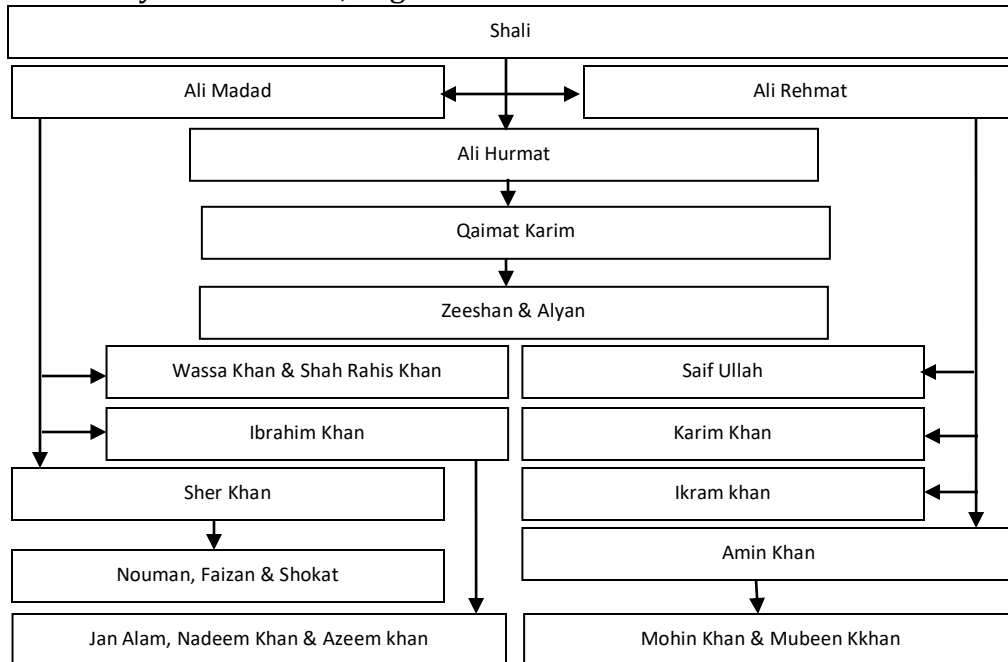
39. The family chart of Ali Qamber, migrated from Attabad to Shishket.



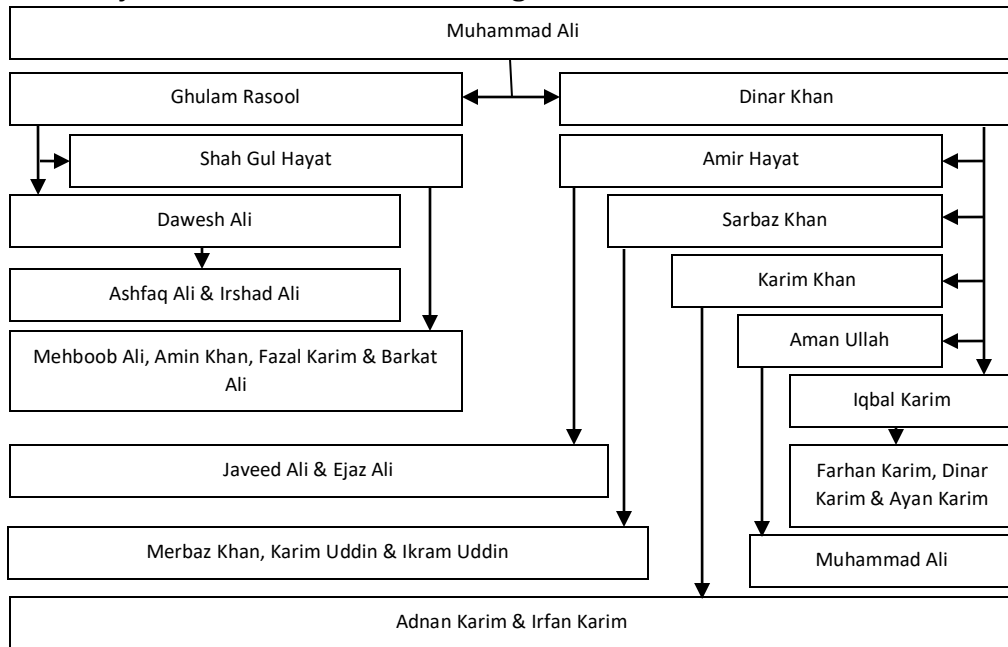
40. The family chart of Melo, migrated from Hyderabad.



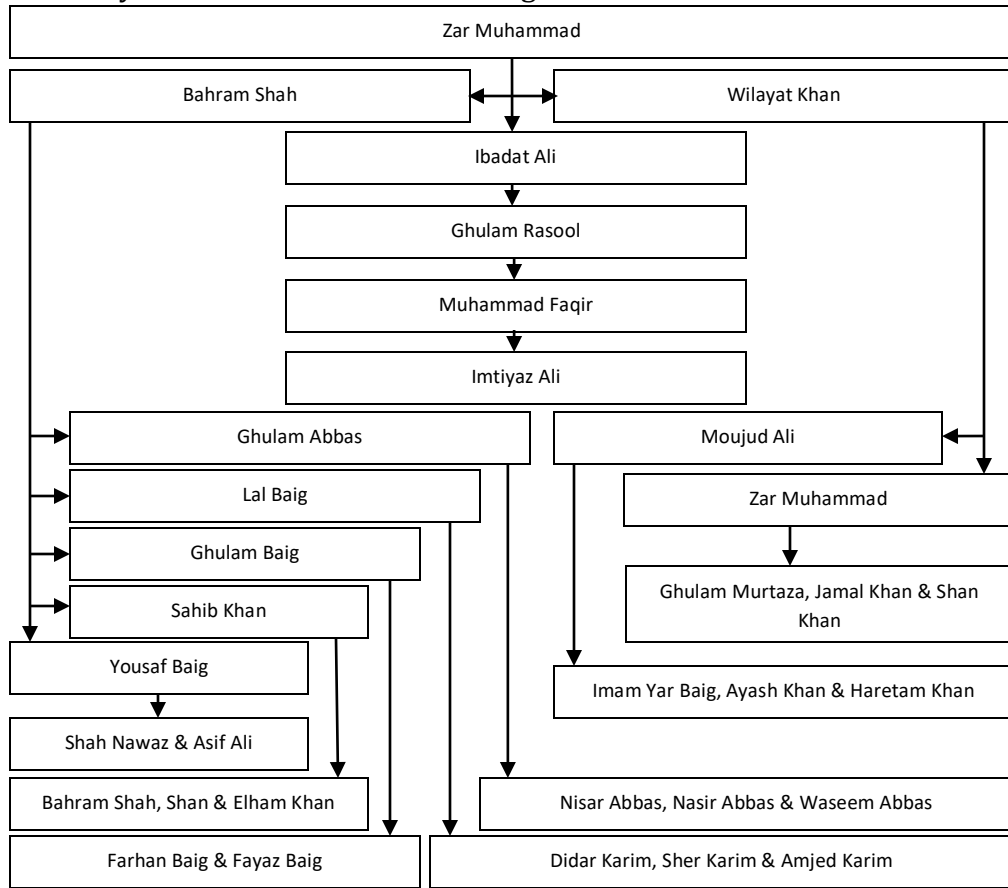
41. The family chart of Shali, migrated from Buldas Ganish.



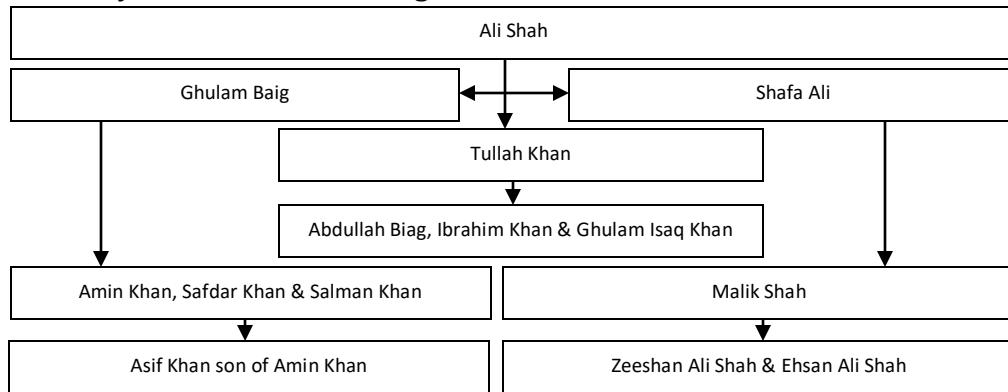
42. The family chart of Muhammad Ali, migrated from Buldas Ganish.



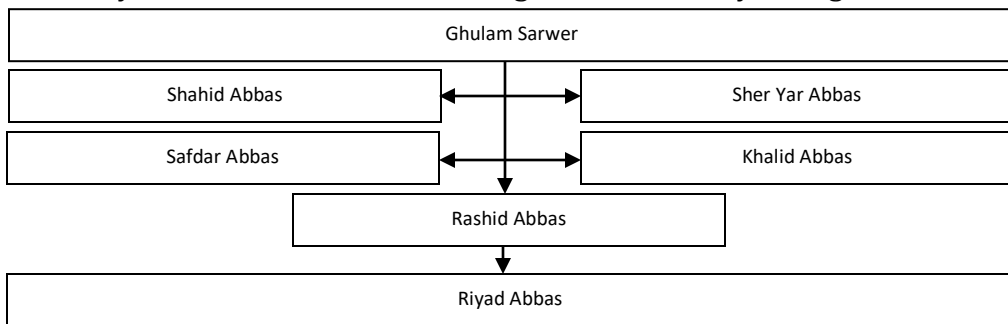
43. The family chart of Zar Muhammad. migrated from Buldas Ganish.



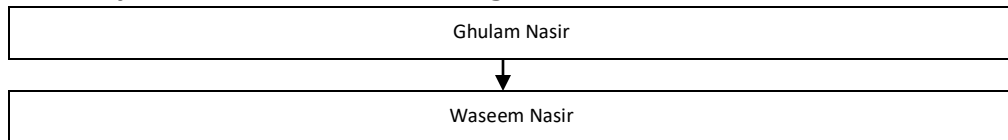
44. The family chart of Ali Shah, migrated from Karimabad.



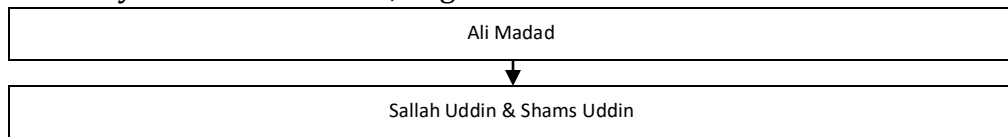
45. The family chart of Ghulam Sarwer, migrated from Danyor Gilgit.



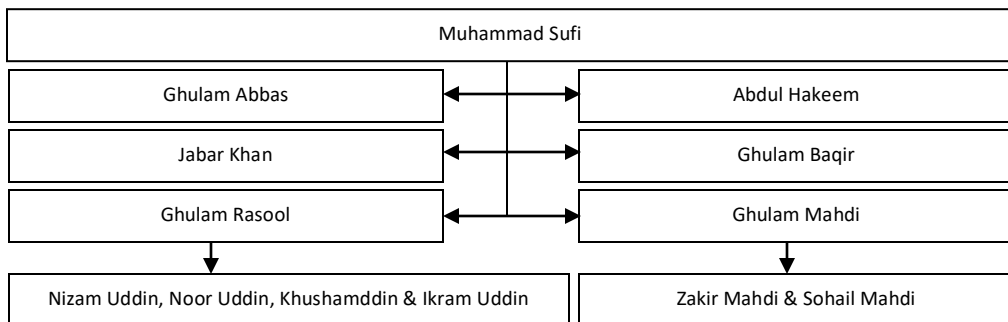
46. The family chart of Ghulam Nasir, migrated from Attabad.



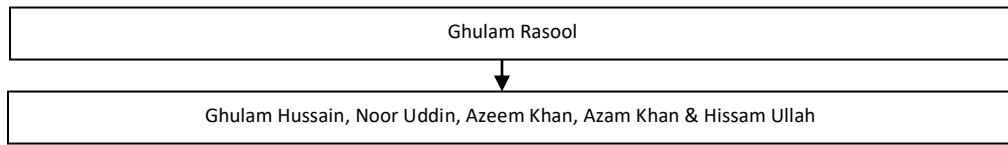
47. The family chart of Ali Madad, migrated from Attabad.



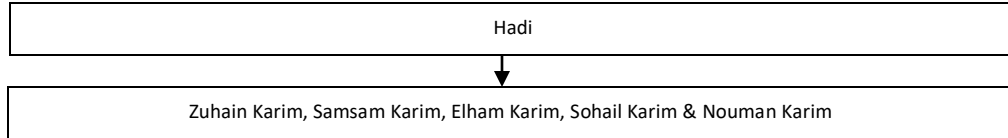
48. The family chart of Muhammad Sufi, migrated from Attabad.



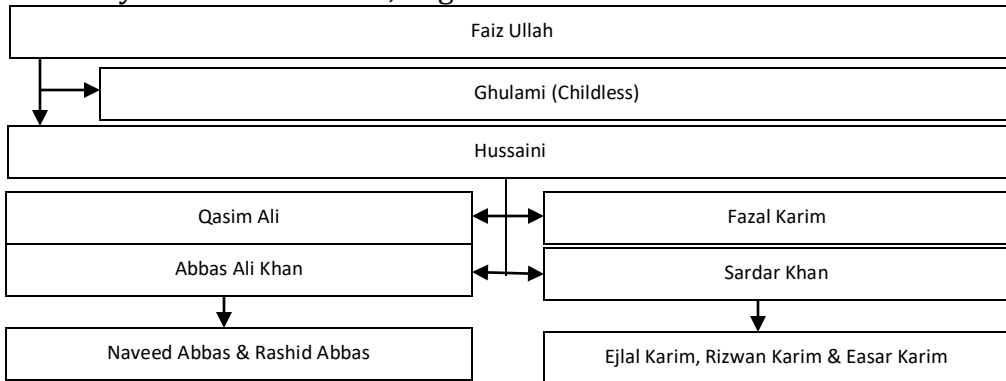
49. The family chart of Ghulam Rasool, migrated from Attabad.



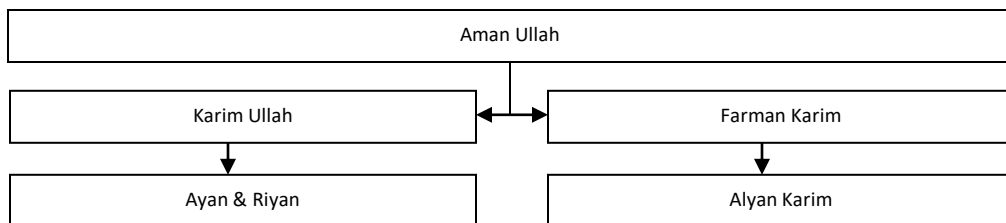
50. The family chart of Hadi, migrated from Garalth Hunza.



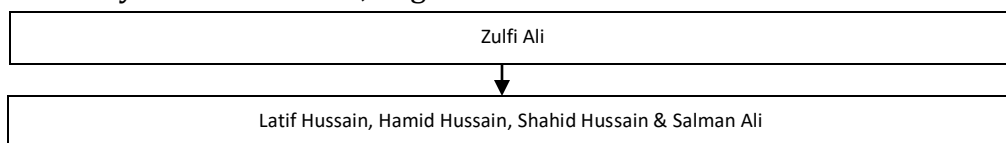
51. The family chart of Faiz Ullah, migrated from Buldas Ganish.



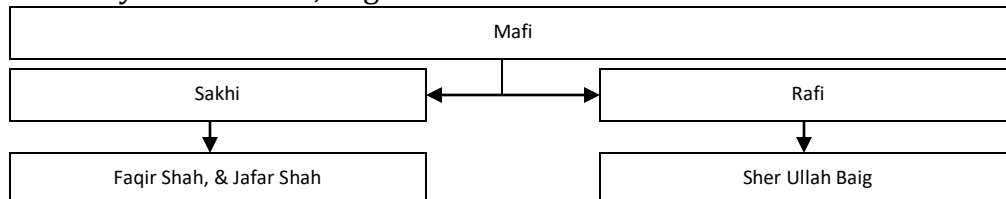
52. The family chart of Aman Ullah, migrated from Attabad.



53. The family chart of Zulfi Ali, migrated from Ganish hunza.



54. The family chart of Mafi, migrated from Garalth Hunza.



Sources: the informant of this village clan is Amir Ullah & Sher Khan.

GULMIT

The largest village of Gojal in terms of its population is Gulmit. Its population is more than four thousand. Gulmit plays a central role in provision of goods and services to neighboring villages and also provides some specialized services to entire Gojal, which consists of about 25 villages. It had been historically the center and residential place of Mirs (rulers of Hunza state) before 1974. This village was settled after the period of Mir Shah Saleem Khan and during the period of Mir Ayasho.



Figure 6 View of Gulmit Fort, the winter residential fort of former Hunza state. Photo by the author

This village is the home to more than eight clans and sub-clans including Bari clan. A person named Sumu'you, of Khawaja Arab of Bar'cha family with three of his sons, named Ku'you, Hamu'you & Sumo'you came to this region. It is said that Ku'you settled at Buldas Ganish, Hamu'you settled at Oper Nagar and Sumo'you settled at Gulmit, Gojal. Bari, Chorshumbi and Mamooth (Childless) are from Sumu'you). The subclans of Sumu'you

are known as Bari Ketor (Clan) and Chorshumbi Ketor (Clan). The Bar'cha tribe basically belongs to Shëen Tribes, the people

from these tribe settled in different parts of Gilgit-Baltistan and they are speaking Shina language. All these tribes, who belonged to Shëen tribe came from Central Asian countries (i.e. Badakshan, Wakhan & Afghanistan). The tribes of Shëen came to different areas of Gilgit-Baltistan around 1500 BC through Broghal pass of Ishkoman.

A person named Abdul (Budul Clan) came from Wakhan/Afghanistan through Peshawar, Khyber Pukhtunkhwa (old name NWFP) via Khyber Pass and reached Gilgit. One of Abdul's brother were settled at Chaprot Nagar and one at Chalt Nagar. The families of these two brothers are still present in those areas and Abdul himself was settled in Gulmit. Another person named Hari (Hari Tribe) came from Ruskam/Badakshan and settled in this village. After the death of Mir Sher-e-Badat at Gilgit, a person named Rozdar (Ruzdor ketor) came to Gulmit and opted this land for his permanent residential place. Another person named Baqir known as Baqir ketor (Clan) came and settled here. The head of this clan was Ali Baqir, whose fore-fathers came from wakhan to Aliabad, Hunza and Ali Baqir (Wakhi speaker) came to Gulmit. A person named Dardaw son of Youghur Mahmut of Tungan China came in 1734 to Gulmit and settled there. One of his brothers Naib Shah settled at China and another brother named Muhammad Qadir settled at Ghulkin. In Gulmit this clan is known as Dardaw or Bahar clan. Another person named Gulbast Khan came and settled here, this clan is known as Gulbast ketor of Gulmit and Shams Ketor (the family of Amir Ullah Baig-Ghazi) are the inhabitants of Gulmit.

In the year 1903 few members from Hari, Rozdar, Bari, Budul and Gulbast clans shifted to Shishket, and in the year 1910 one of Hari family member shifted to Ghalapan and settled there. According to a family member of Hari tribe, one of their grand father named Thaq Muhammad made a settlement for his sons at Shishket & at Ghalapan. Uptill 1974 the uncultivated areas of the entire valley was the property of Mir, because he controlled the entire territory. With passage of time, when emigrants from Wakhan and other Central Asian Countries migrated to this region, Mir of Hunza allocated gradually land to them. One of the main reasons behind this land distribution was to protect the state border from northren side. The land of Gulmit was the property of Mir Ayasho, when these emigrants came to Hunza with request for pieces of land, Mir of Hunza allotted them land in Gulmit. And they from tenant turned out to be owner of this land. In turn being vested with title of land ownership, property tax was imposed on them payable in form of wheat, wool, butter, and rope etc on yearly basis.

Gulmit Fort: The third Fort of Hunza state is located in this village (On the Northren end of the present pologround). The fort was constructed by the former rulers of Hunza state and used to serve the state capital during winter season. The fort was constructed by Mir Malikh, son of Saw Malikh, the year of construction could not be ascertained. An estimated age of the fort is said to be more than three hundred years. The fort is still present in the village in diplited condition which needs renovate and regularly maintained for local and forgien visitors. After 1974 when Hunza state was abolished by the then priminster of Pakistan, Zulfikhar Ali Bhutto, the village became the tehsil of Gojal.

Hundrah Fort: Another important historical place of the area is Hundrah fort; it is located on the north-eastren part of the village near Kamaris. Its location reflects the fort was used for security pourpose for its low lying village.

Governmental & Non-Governmental Organizations: Due to the central location, various local Government and non-Governmental offices are located in this village. Here some details about its purpose and functionas are narrated.

Hospital: The Government hospital was established in 1980 on the upper part of Gulmit's Polo ground and in the year 2008-9 the hospital was shifted to a newly constructed building at Chamangul located near the Government Boys High School. The old dispensry was upgraded to ten bed hospital, but unfortunately the facilities required for, and supposed to be in such ten bed hospital is not available in the hospital. Even the building sans a specialized doctor and medicines.

Post Office: The Government arranged and established a post office at Gulmit in 1962. The Gulmit post office was the only source of communication for the entire jurisdiction till 2007-08. But after 2007-08 the modern system of communication; mobile was introduced in the area by the private companies like Telenor and Zong and the use and importance of P.O. lessned albeit the office still serves its rudimentary purpose.

Telephone Exchange: The telephone exchange was established in 1978 in this village, which played an important role carrying across messages before these mobile services

came in. This exchange used to serve the needs of people from Shishket to Passu village. In 2002-03, landline was given to various houses in the whole jurisdiction. Unfortunately in 2010, due to the Attabad disaster the lines and poles submerged under the water and got destroyed. But the Telephone Exchange is still in existence in the village.

Bank: One of the branch of nationalized bank, National Bank of Pakistan (NBP) is working in this village, which provides services for the surrounding villages including Shishket, Gulmit, Ghulkin, Hussaini, Passu and beyond.

A Branch of Al-Rahim Co-operative Society Bank was established in August 2015 in Gulmit.

Police Station: One Police Station is working to control crime and sustain peace in the area by implementing writ of the state. It is to be noted that law and order situation is calm and composed throughout the area.

Tehsil: Gulmit being the headquarter of Gojal, so tehsil is also based here in Gulmit. The jurisdiction of tehsil spans to cover more than twenty-five villages in Gojal; from Shishket to Shimsal-Chipursan.

Schools: There was not existence of a single school before 1946 in the entire Gojal. In 1946 Aha Khan Diamond Jubilee School was established in this village. Such series of schools marks the occasion of the Diamond Jubilee Ceremony of Sir Sultan Mohammad Shah, Aga Khan III, and the spiritual hereditary leader of Ismaili Muslims. But the school was closed down. Currently there is one Government high school for boys and one for girls. One Government inter College for girls including hostel, a private community based school & inter college (Al-Amin Model School & College) for both boys and girls including hostel for girls operational there. This school has been established on self-help basis. These institutions are disseminating education to larger area.

Central Asia Institute, Gilgit (CIA, G) which's aim is providing educational facilities for the remote community of Gilgit-Baltistan is providing stationary, teachers training and scholarship for the outstanding performer of the school, Central Asia Institute, Gilgit (CIA, G) has also inducted two paid teachers for Al-Amin School. The Hostel boundary wall and security room was also funded by Central Asia Institute, Gilgit (CIA, G).¹²

Aga Khan Health Center: Aga Khan Health Center (A component of AKDN) has been functional in Gulmit since 1973, particularly serving health facilities for children, the pregnant mothers and deals with their delivery and other general health cases of the area.

Ismaili Study Center: Ismaili Study center was established in 1977 by the villagers on self-help basis. There are more than 4,000 books in this study center. This institution is working in the village from the day it was established and gives educational necessities for the students studying in different educational institution in the village.

Mountain Area Support Organization (MASO): Mountain Area support organization is a non governmental organization working for the economic and social development of the area. This organization is the representative organization of the villages from Shishket to

¹² Face to face interview of CAI, G officials.

Passu. The main purpose of the organization is to give financial and social support for the community of the area. The office of this organization is situated in Gulmit, in which the villages from Shishket to Passu are direct members and actively involved.

Religious (Jamati) insitutions: There are a number of Jamati institutions serving the community's welfare and social cause and betterment. Following are the institutions or offices located in Gulmit

1. Ismaili Local Council
2. Councilaition and Arbitration Panel
3. Aga Khan Youth & Sport Board
4. Economic Planning Board
5. Social Welfare Committee
6. Women Activity Committee
7. Town Planning
8. Environmental Protection Committee.

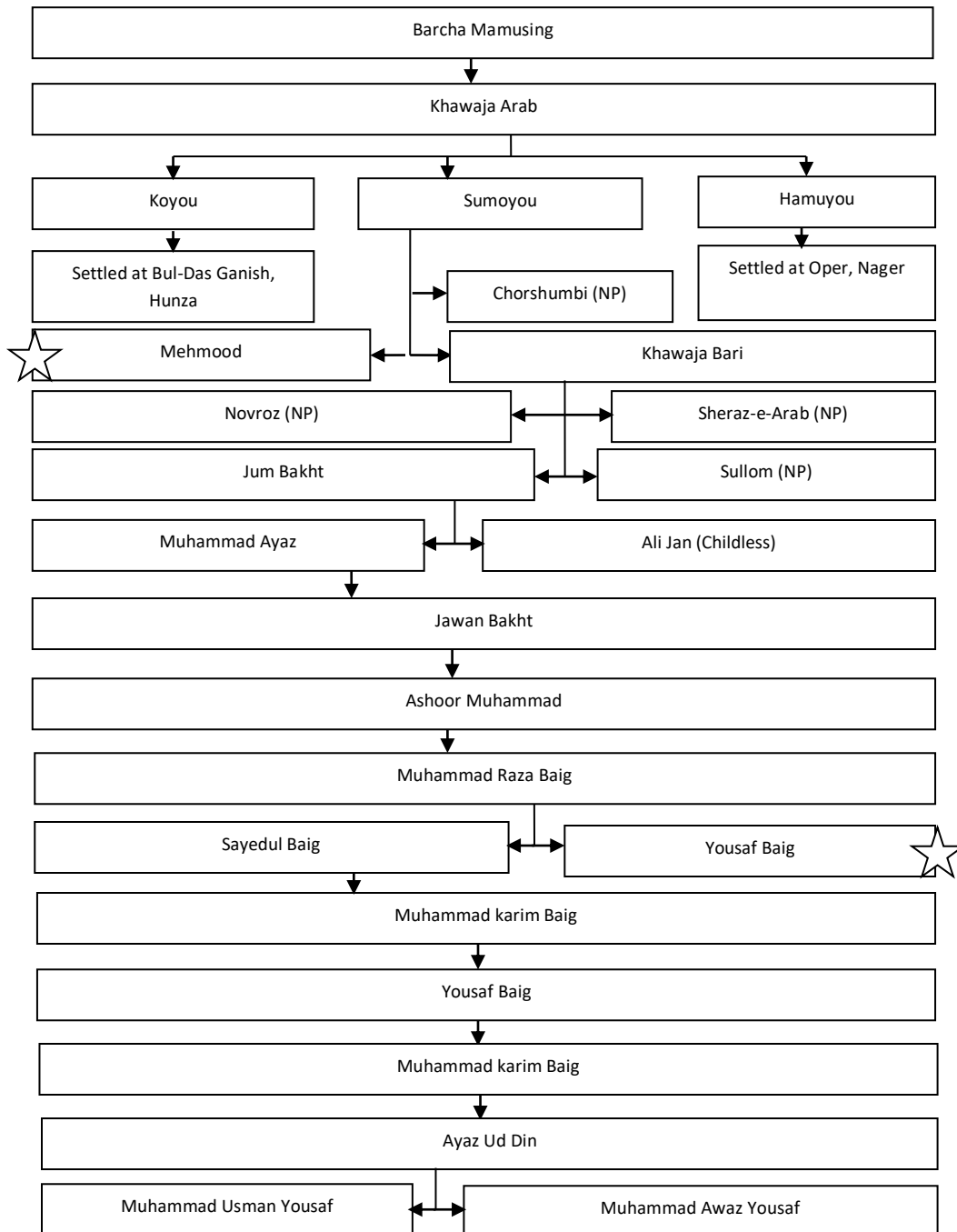
Gulmit provides other amenities including veterinary, family planning, museum, Polo ground and commercial concerns like hotels and market places etc.

Social Organization of the Village: In the village, some social organizations are working enthusiastically for the betterment of the village. Most of these organizations are working under the umbrella of Gulmit Organization for Local Development (GOLD). Some of the larger organizations, member-wise and activiti-wise are the following:

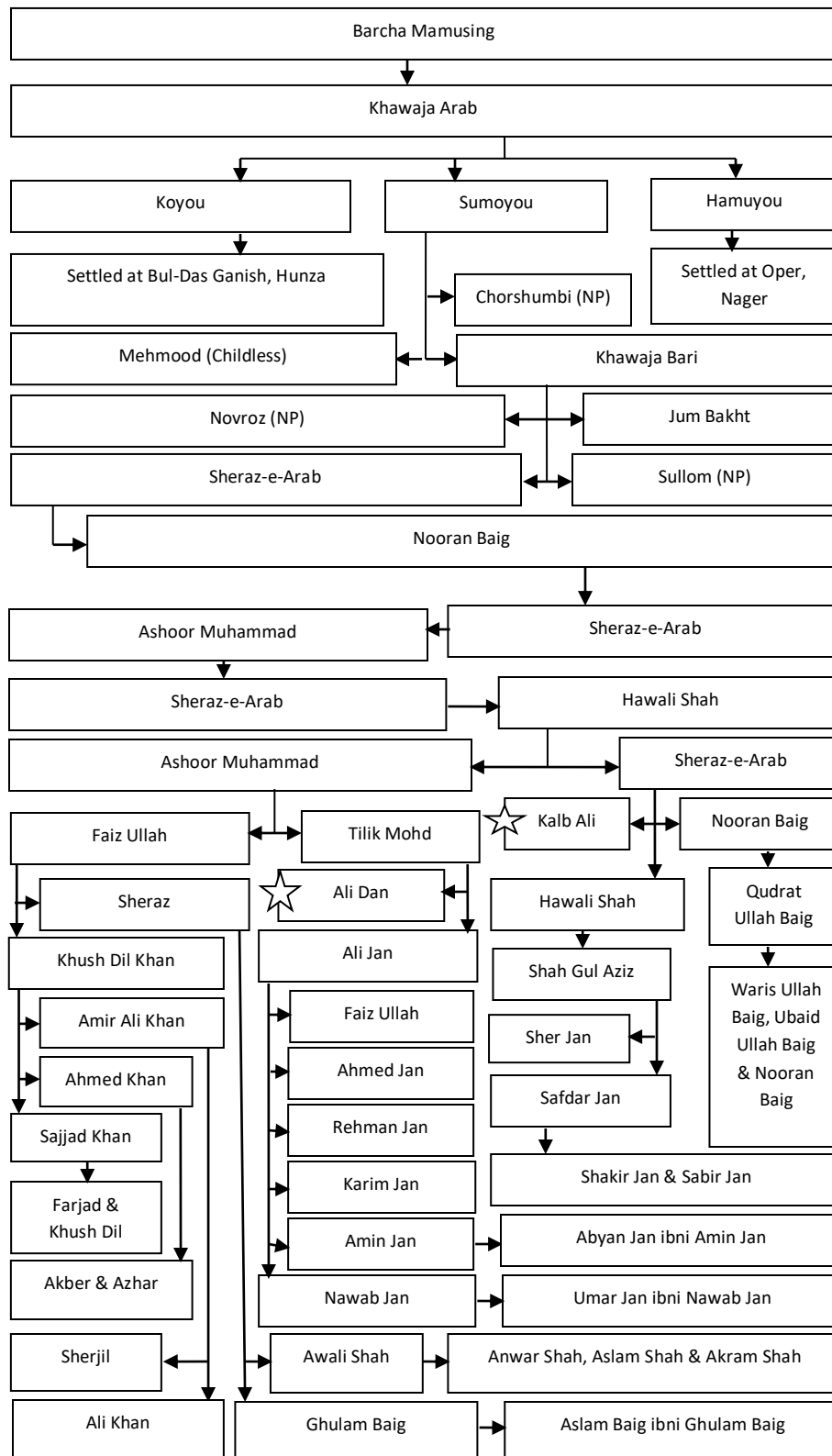
1-Gulmit Educational and Social Welfare Society (GESW) 2- Gulmit Arts Council
3- Gulmit Natural Resources Conservation Group. 4- Counseling and Management Body Gulmit (CMBG). 5- Gulmit Rituals Committee, Bulbulik Heritage and Young Star Club, Gulmit.

The genological charts of Gulmit village.

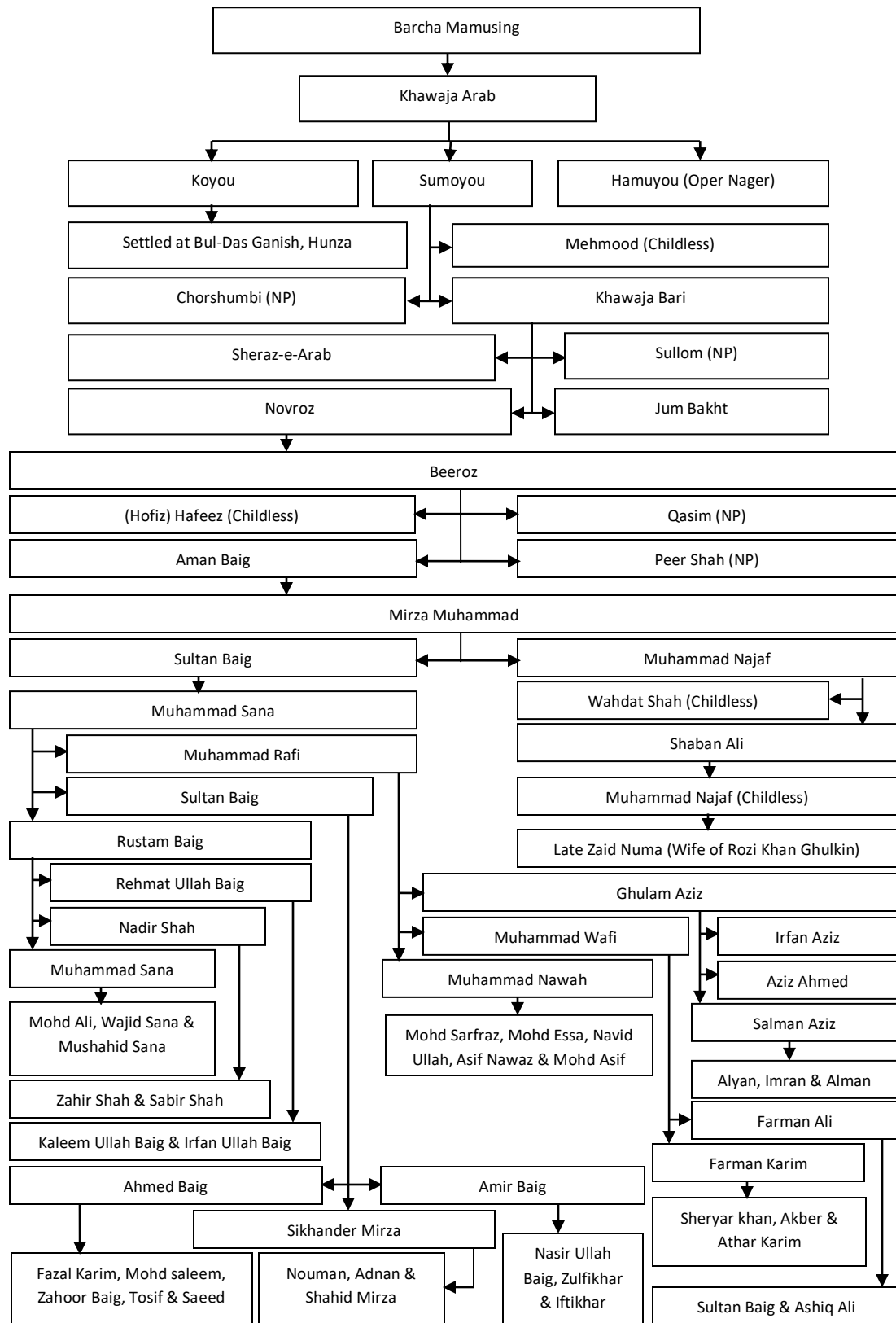
1. The family chart of Bari Ketor, Gulmit. The chart of Jum Bakht son of Khawaja Bari is mention first. Note: the symbol (NP) is used for Next Page. Int: Ayaz Ud Din



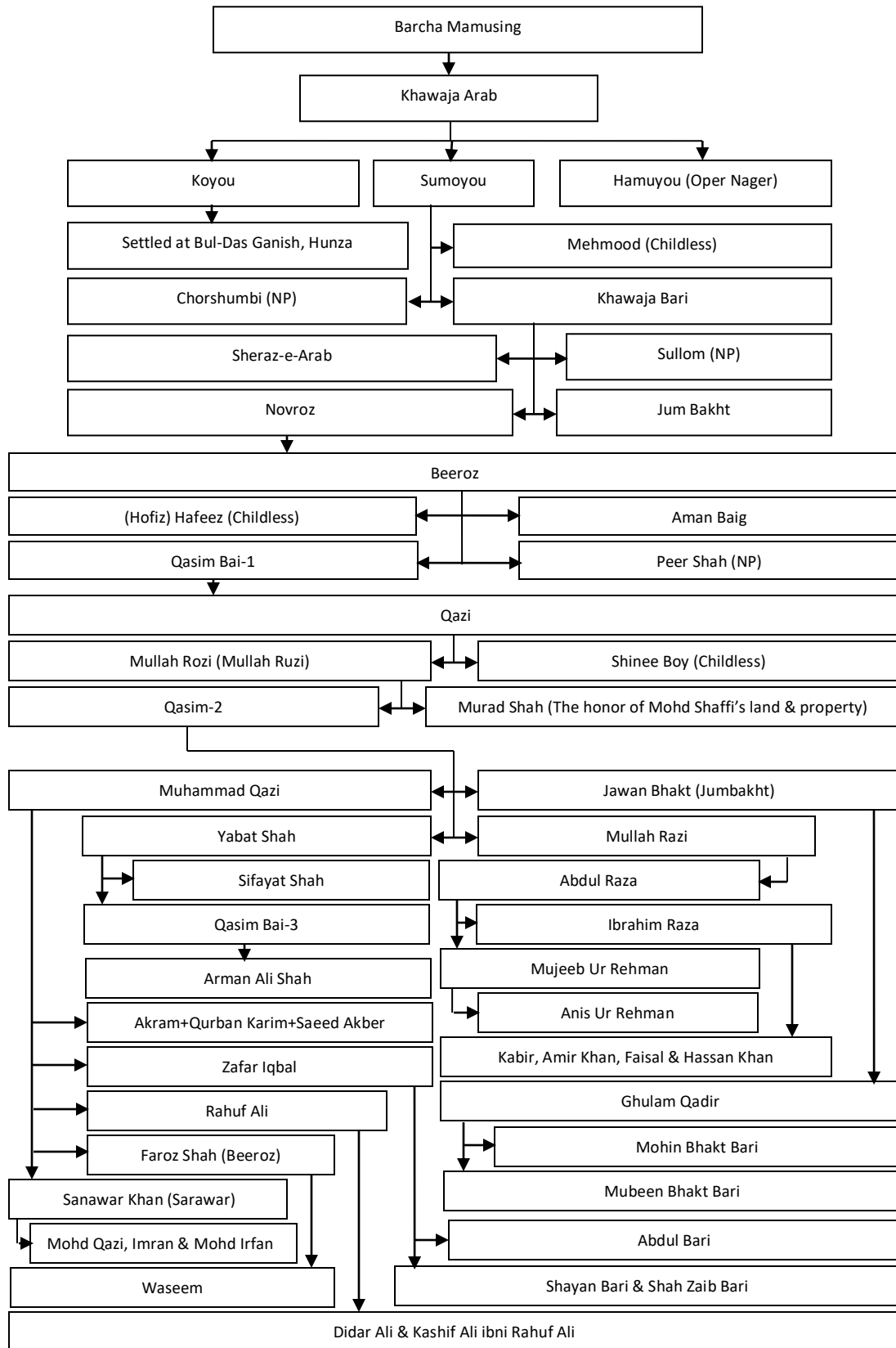
2. The family chart of Sheraz-e-Arab son of Khawaja Bari of Bari Ketor, Gulmit.Int: Nambardar Shahgul Aziz (Late).



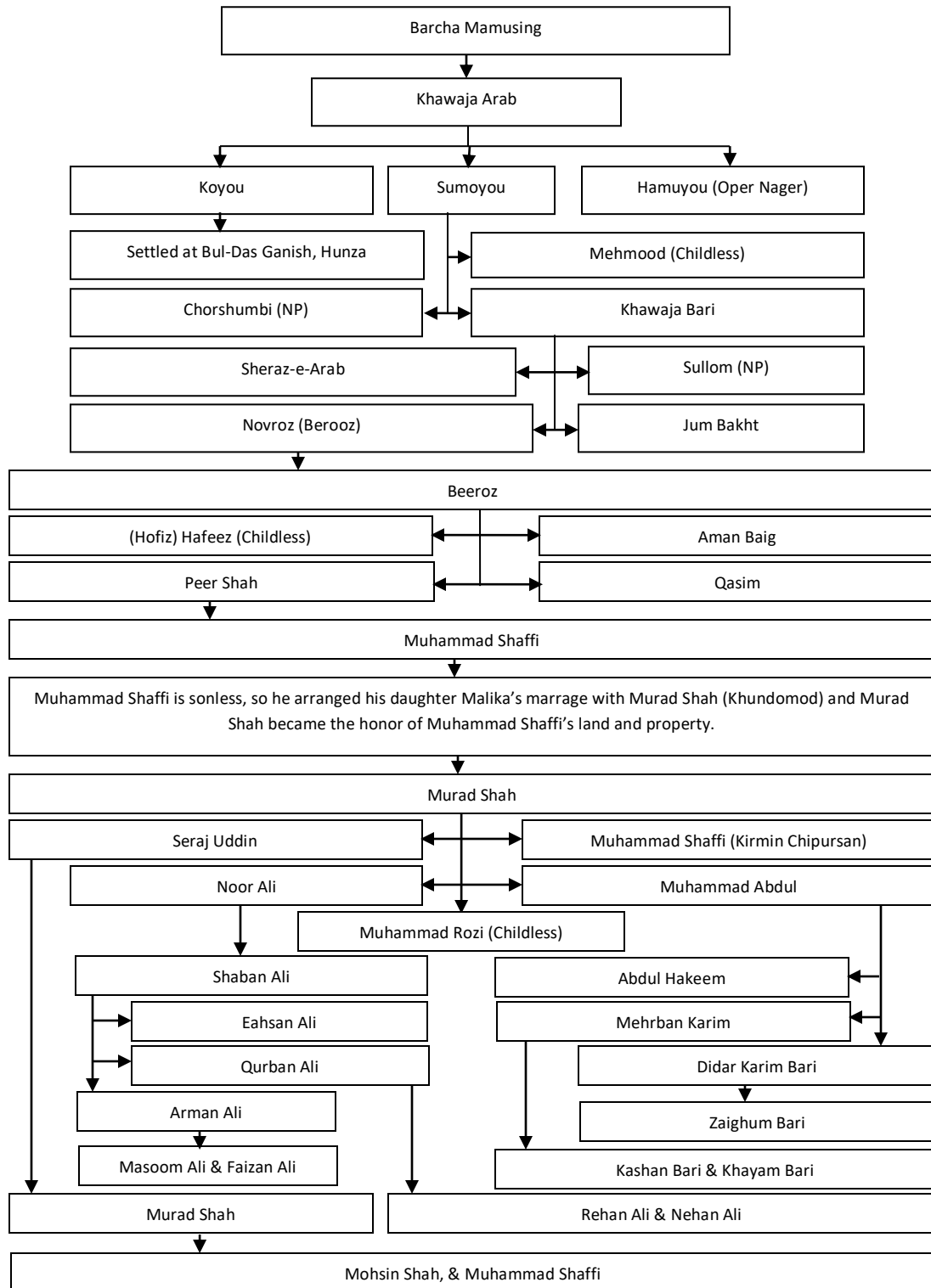
3. The family chart of Novroz son of Khawaja Bari of Bari Ketor, Int: Shaban & Arman.



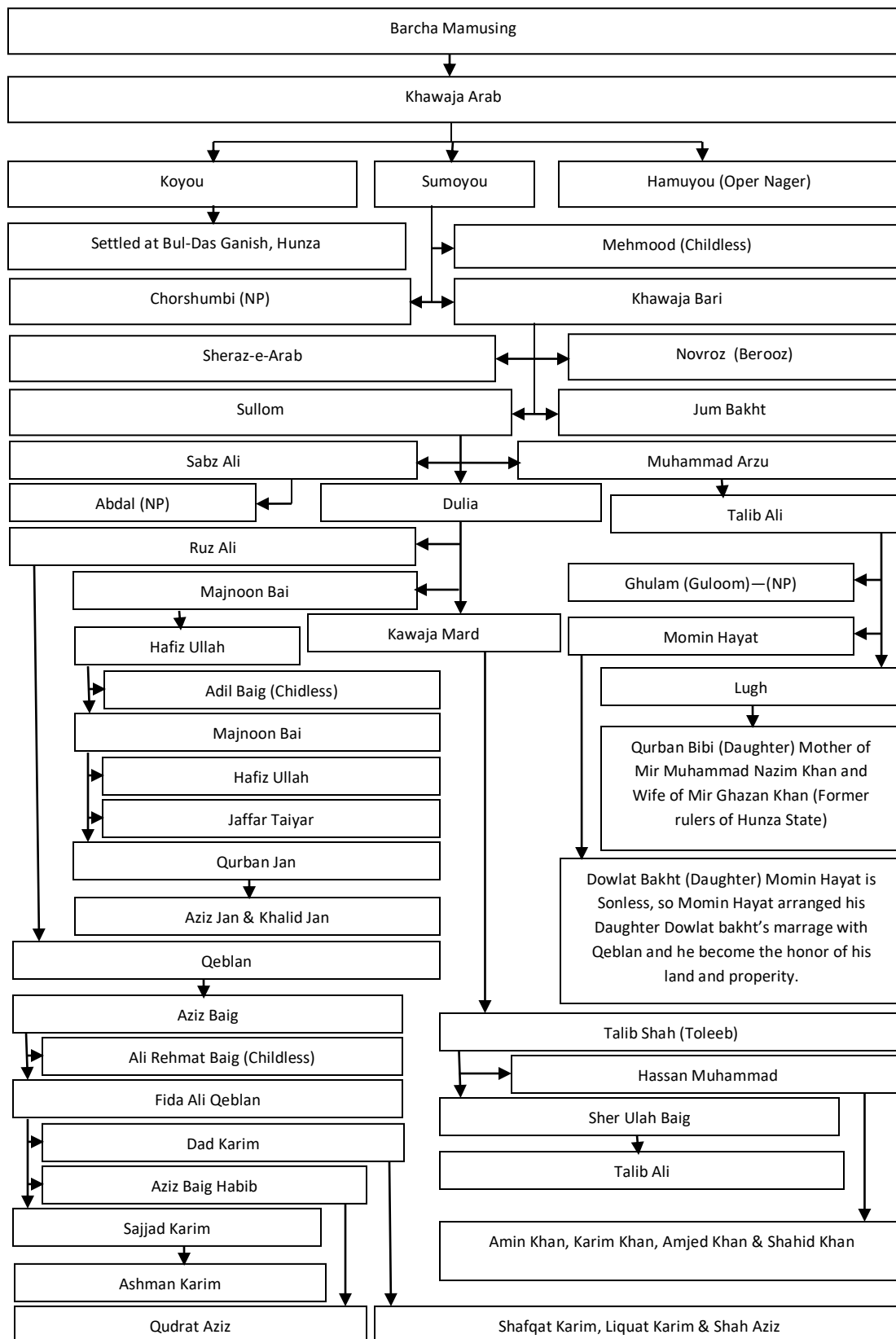
4. The family chart of Qasim Bai Son of Beeroz of Bari ketor, Gulmit.



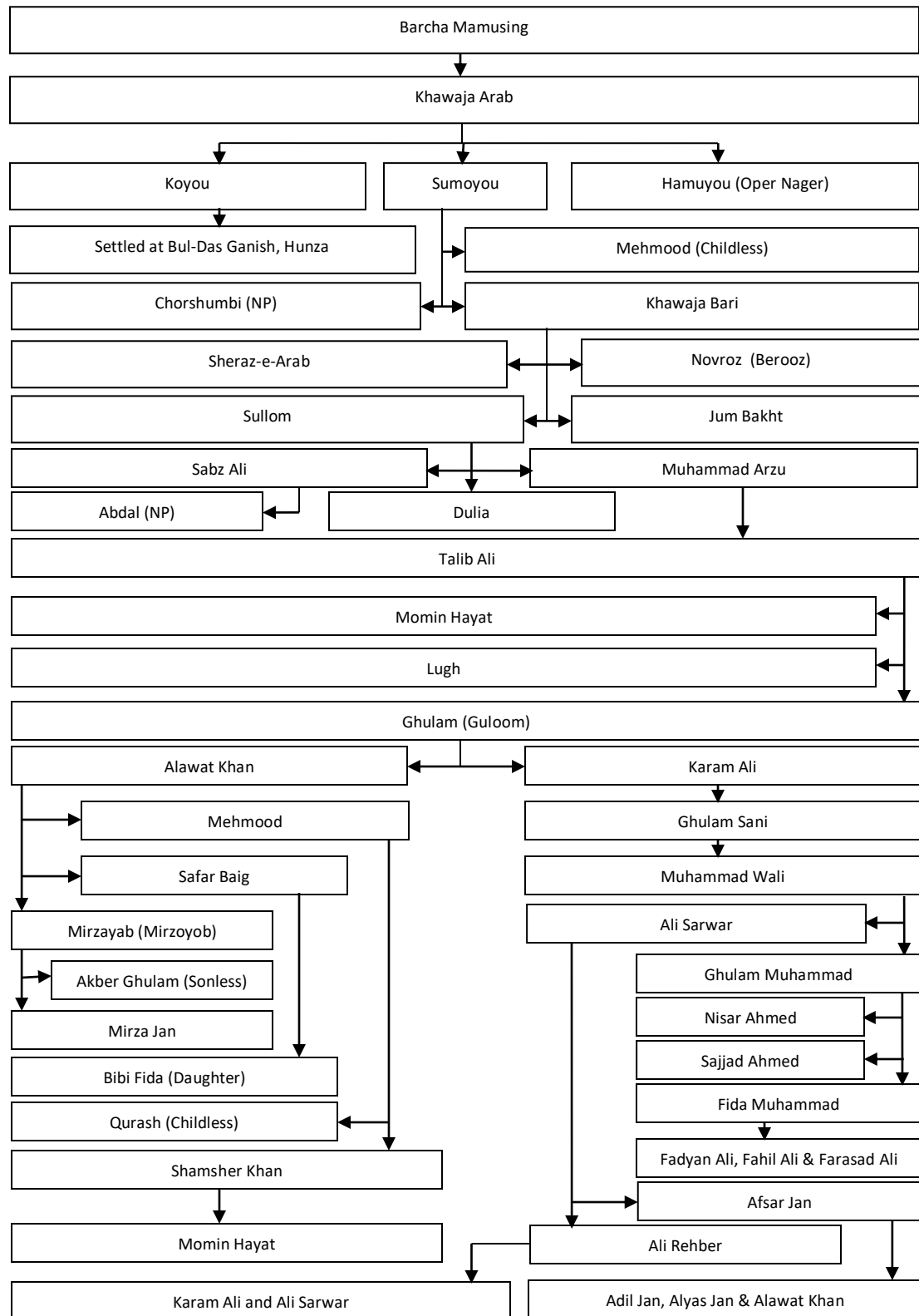
5. The family chart of Peer Shah Son of Beeroz of Bari Ketor, Gulmit.



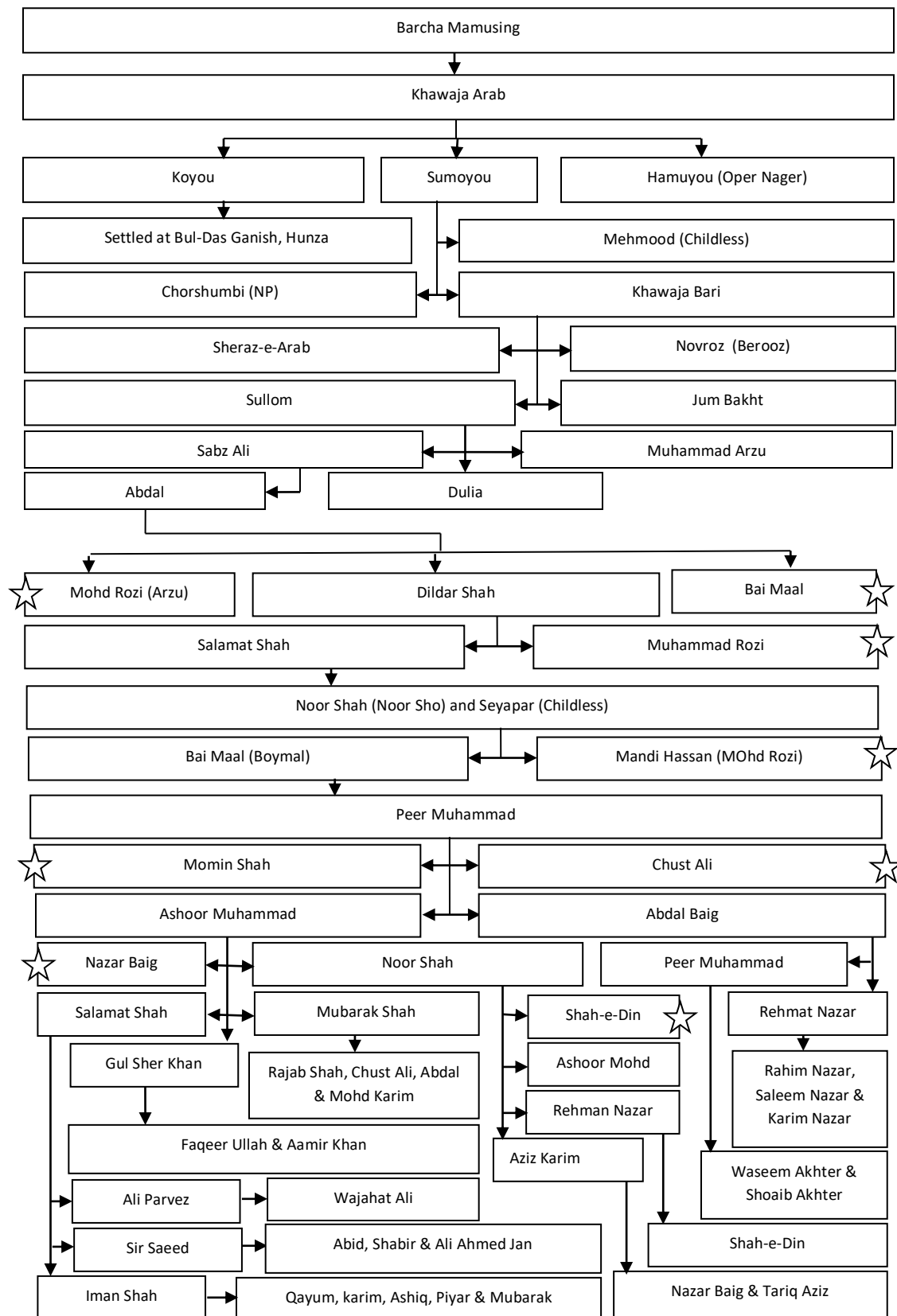
6. The family chart of Sullom Son of Khawaja Bari of Bari Ketor, Int: Fida Ali Qeban.



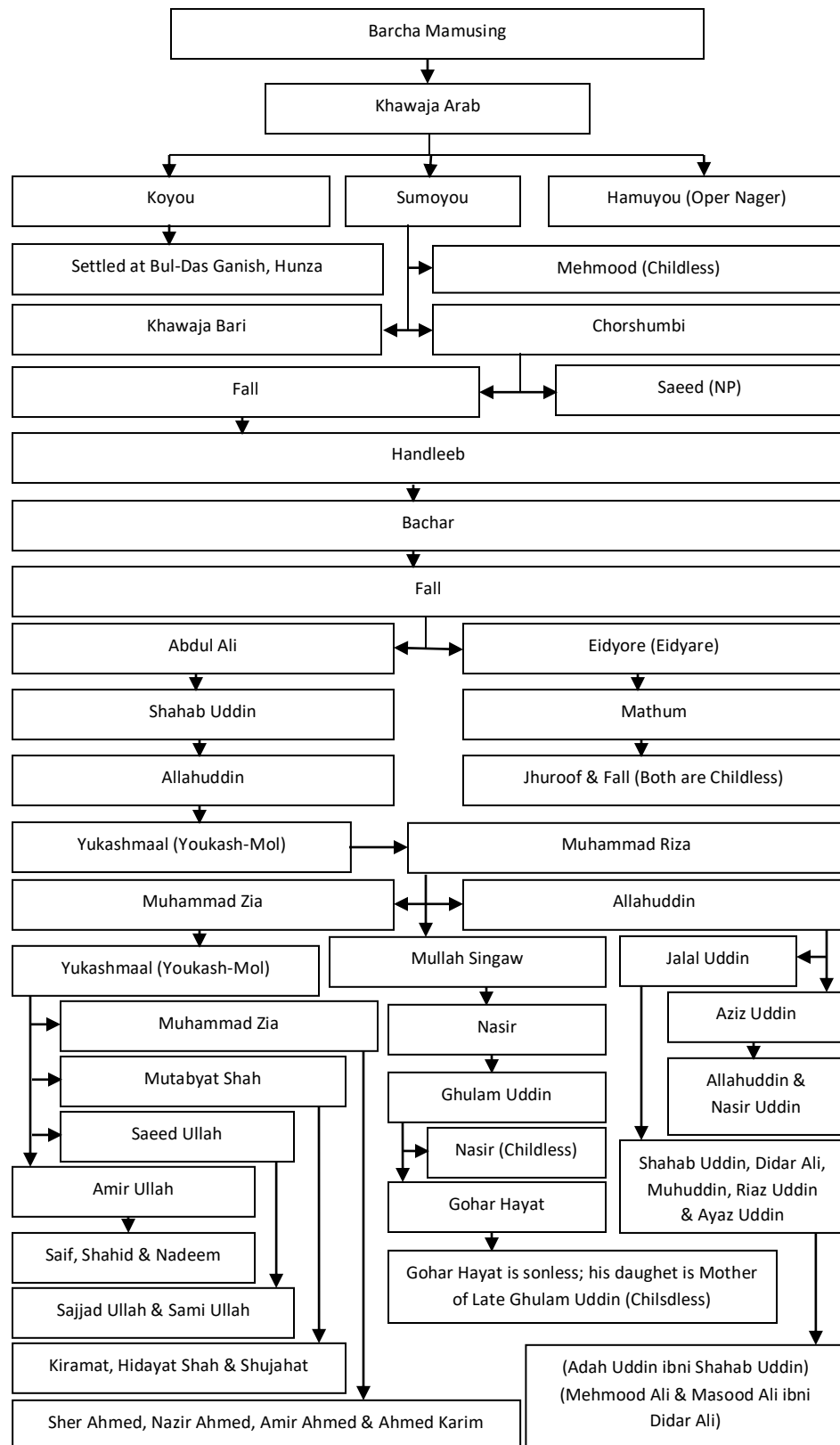
7. The family chart of Ghulam (Ghuloom) son of Talib Ali of Bari Ketor, Gulmit.



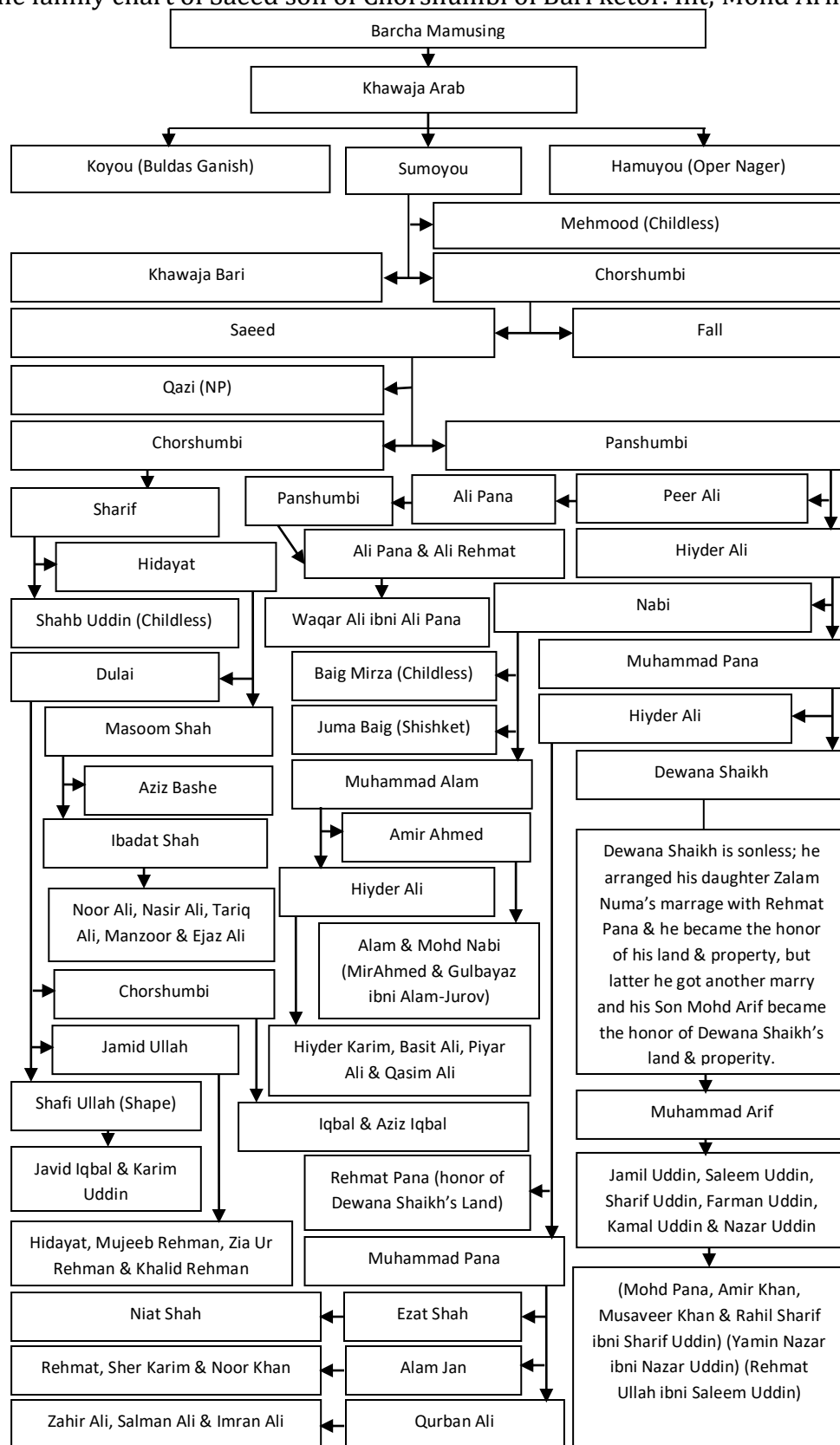
8. The family chart of Abdal son of Sabz Ali of Bari Ketor, Gulmit. Int: Salamat Shah.



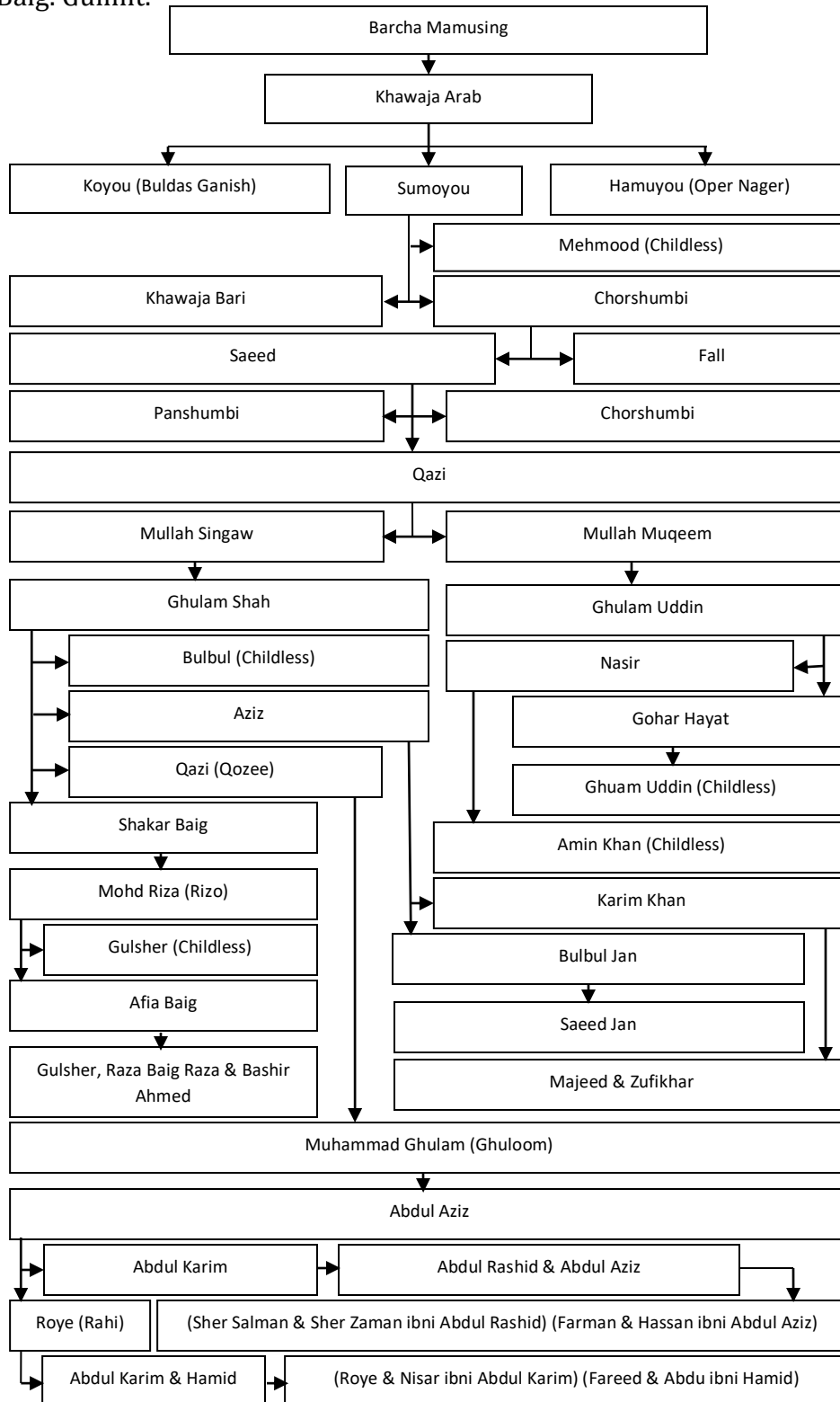
9. The family chart of Chorshumbi son of Sumoyou of Bari ketor, Gulmit. Int; Mohd Zia.



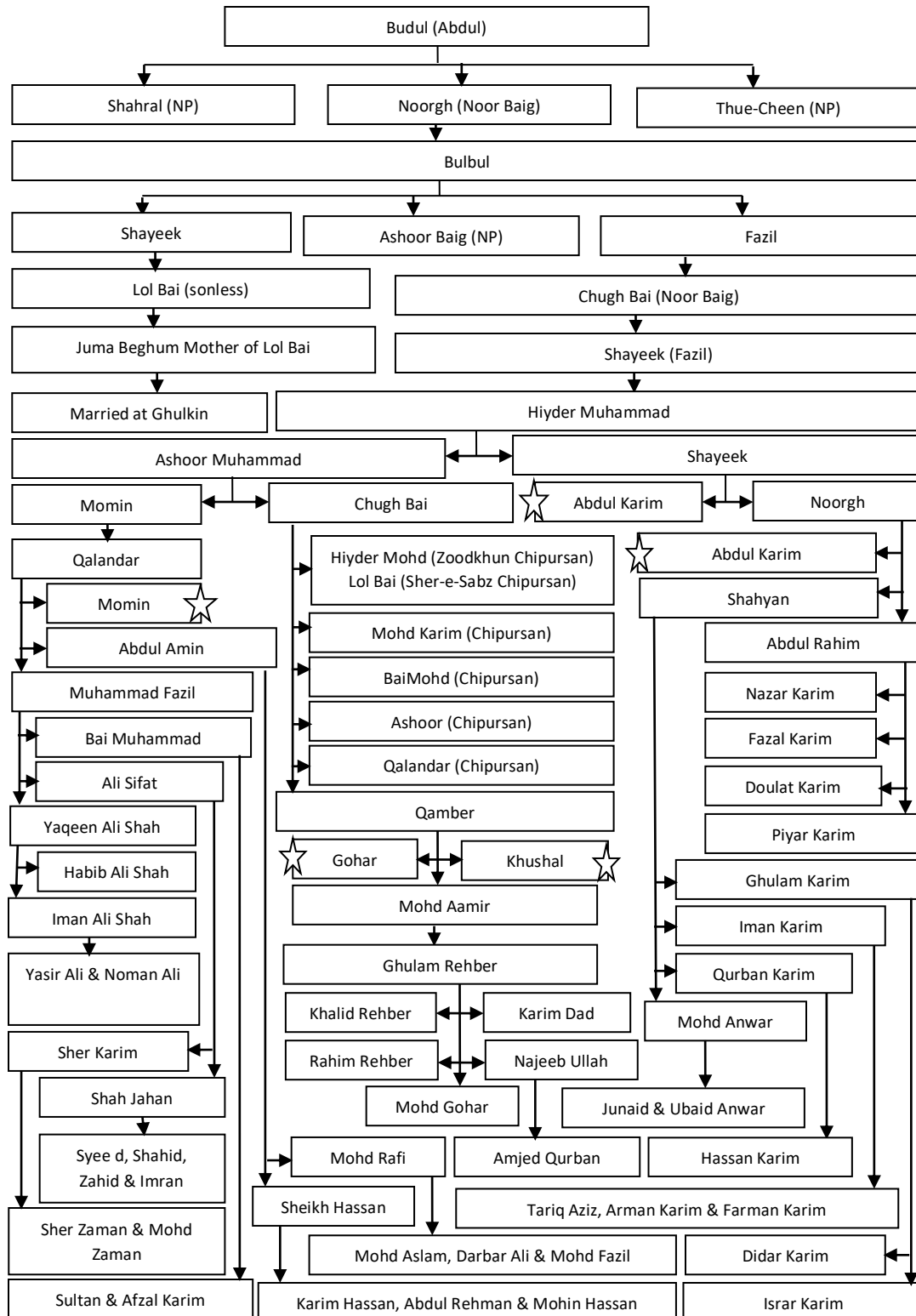
10. The family chart of Saeed son of Chorshumbi of Bari ketor. Int; Mohd Arif.



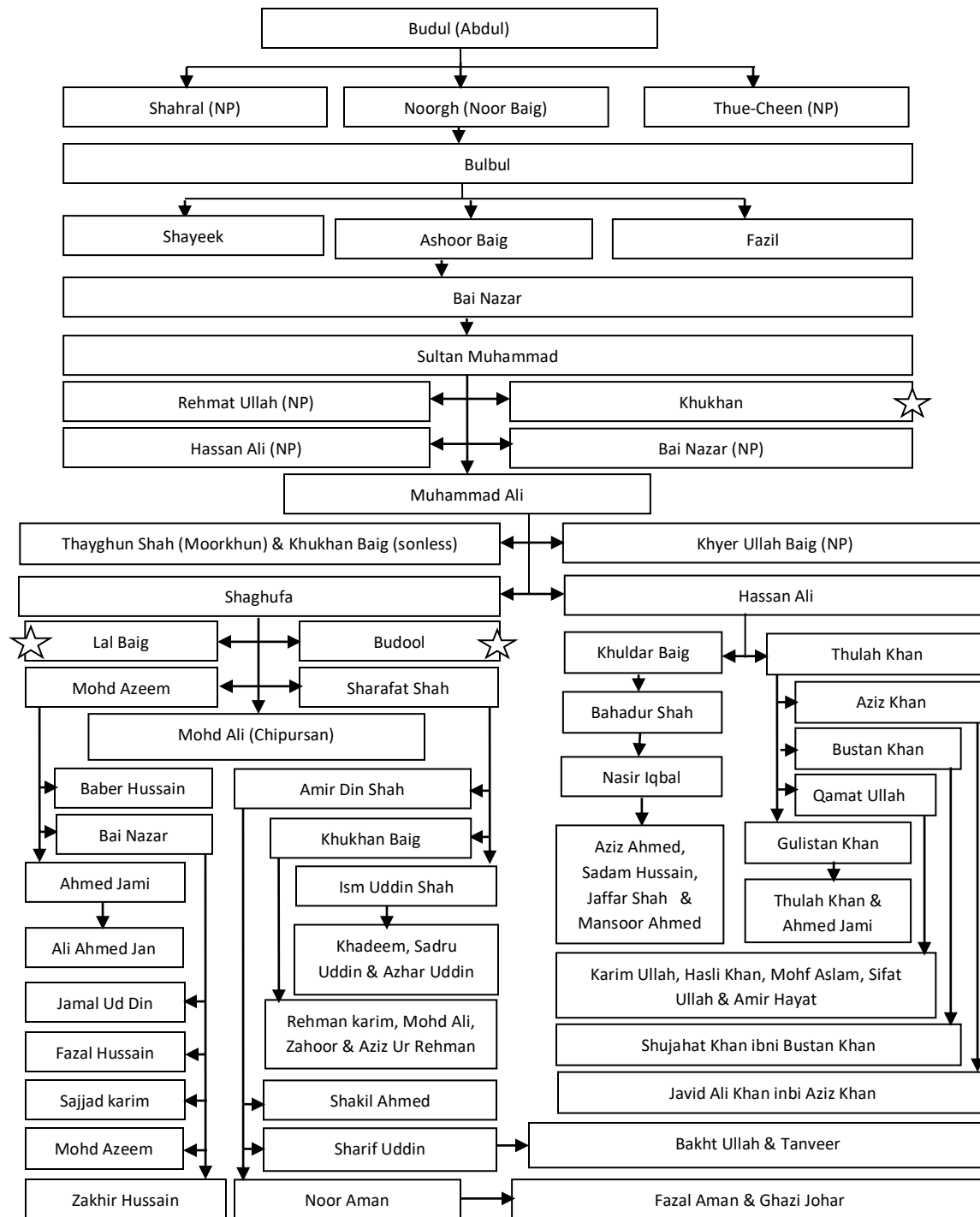
11. The family chart of Qazi Son of Saeed of Chorshumbi Ketor; Int; Abdul Rashid & Afia Baig. Gulmit.



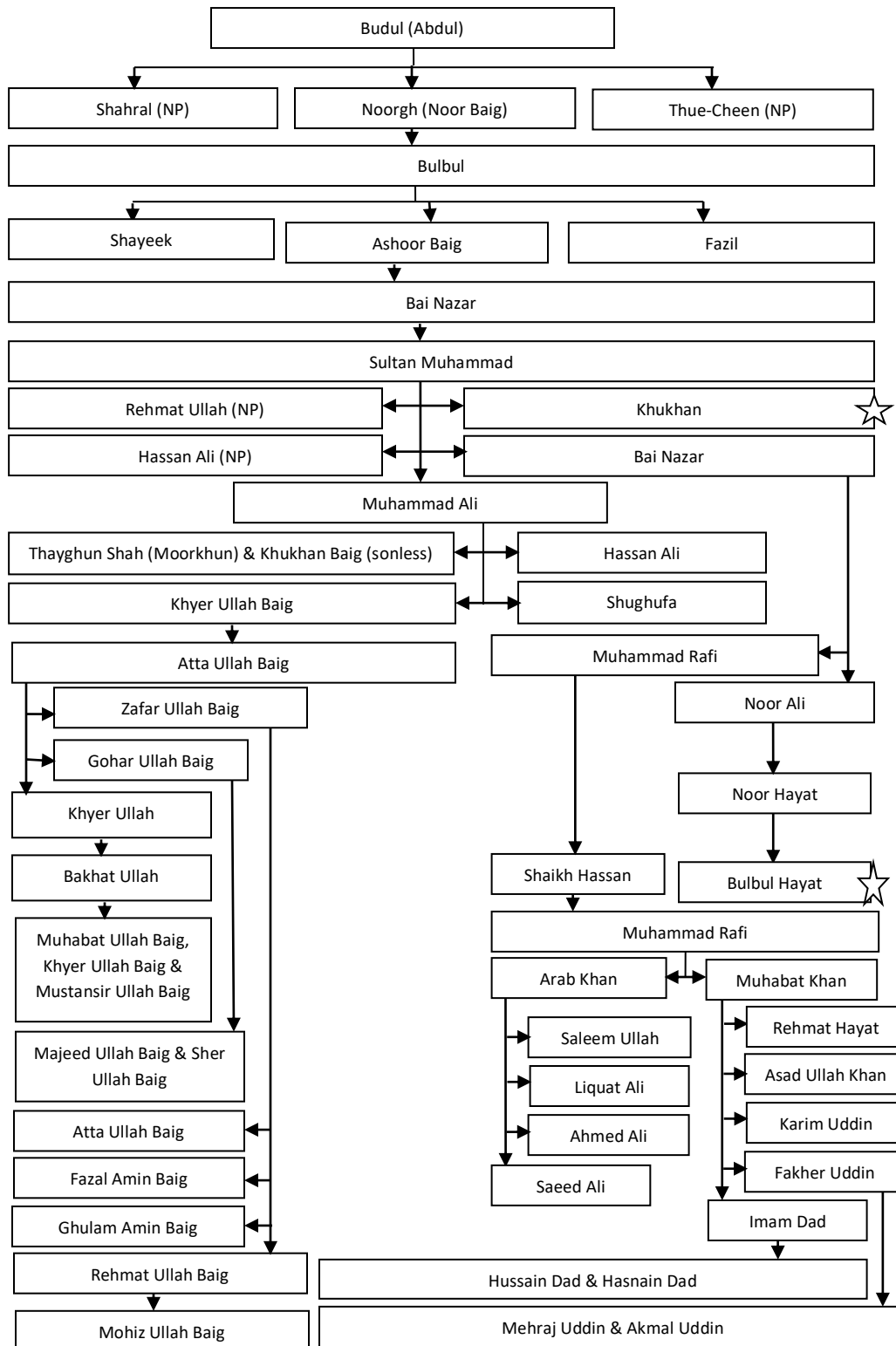
12. The family chart of Budul Ketor, who came from Wakhan Afghanistan, one of Budul's brother settled at Caprot (Chushah) & one at Chalt Nager (Machushah).



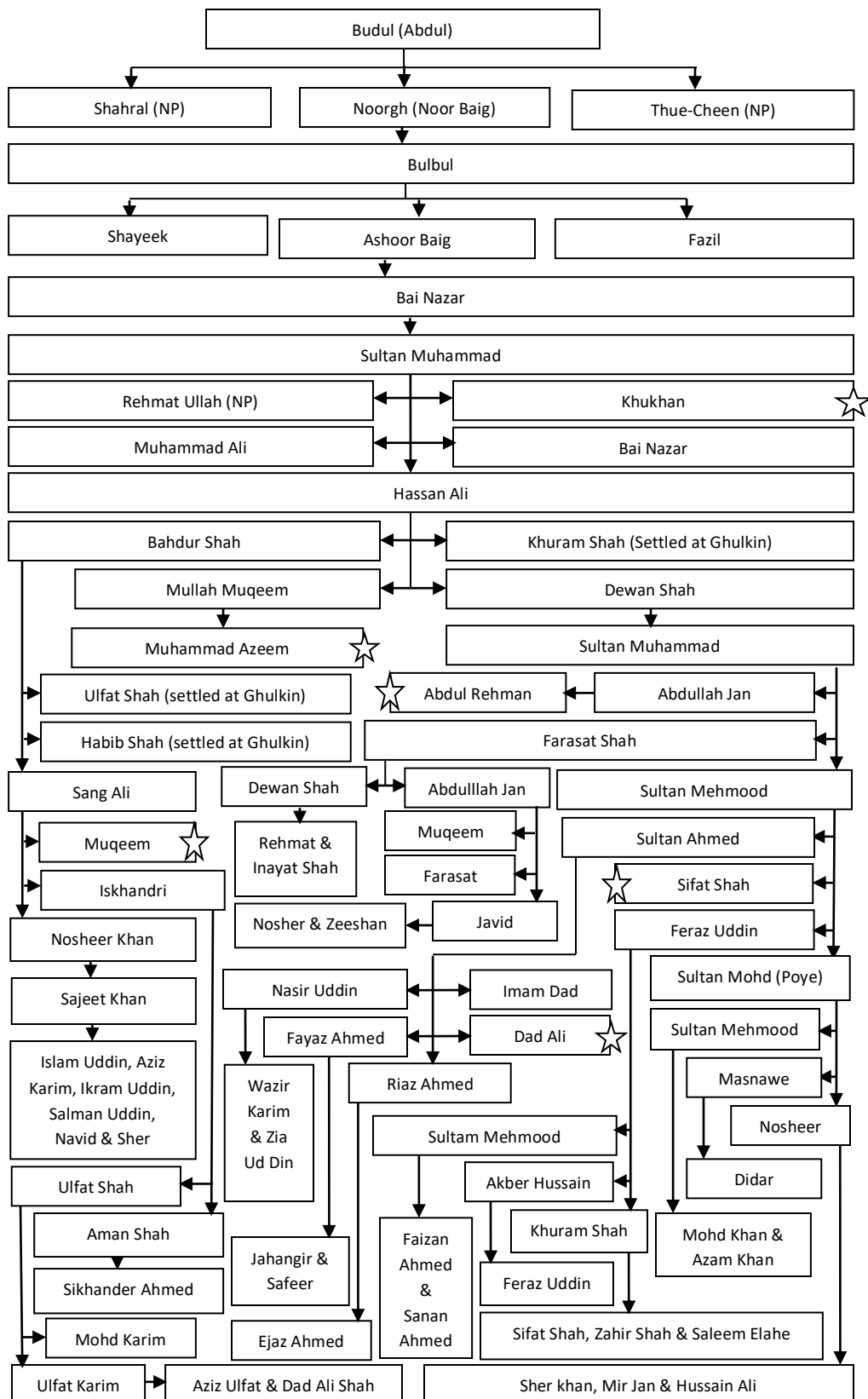
13. The family chart of Ashoor son of Bulbul of Budul Ketor, Gulmit.



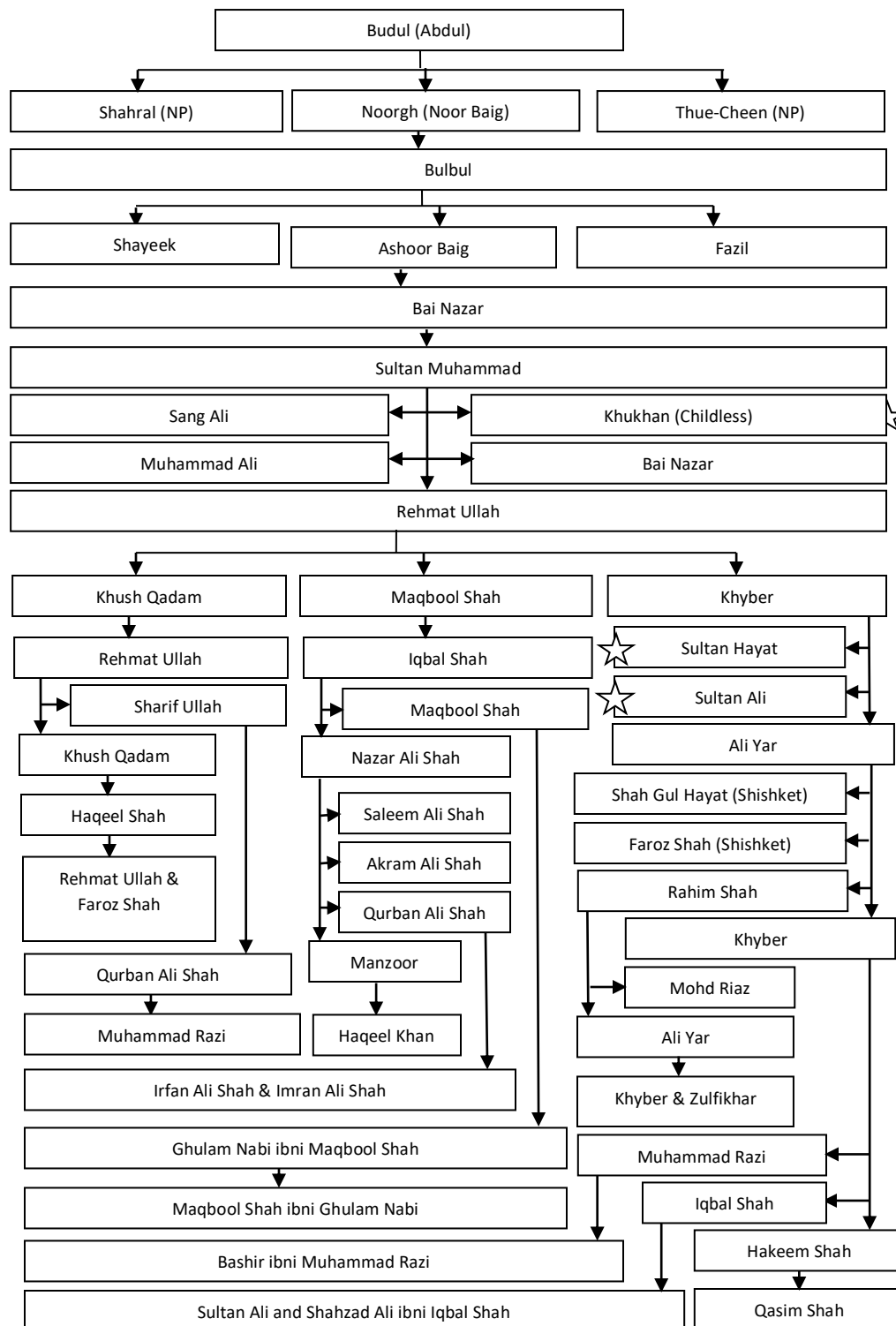
14. The family chart of Khyer Ullah Baig Son of Mohd Ali and Bai Nazar Son of Sultan Mohd of Budul Ketor, Gulmit. Int; Fazal Amin Baig.



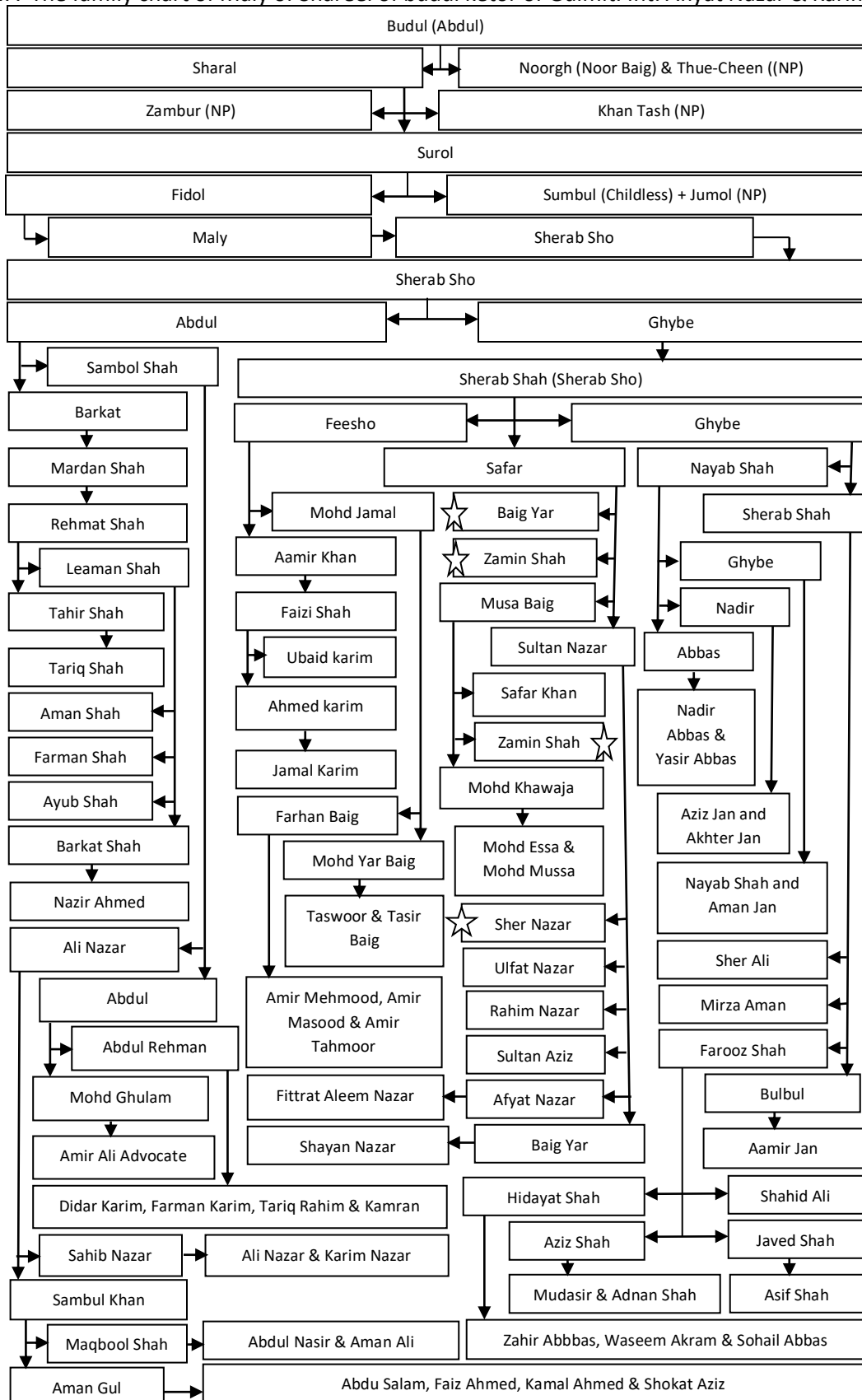
15. The family chart of Hassan Ali son of Sultan Mohd of Budul ketor, Gulmit.



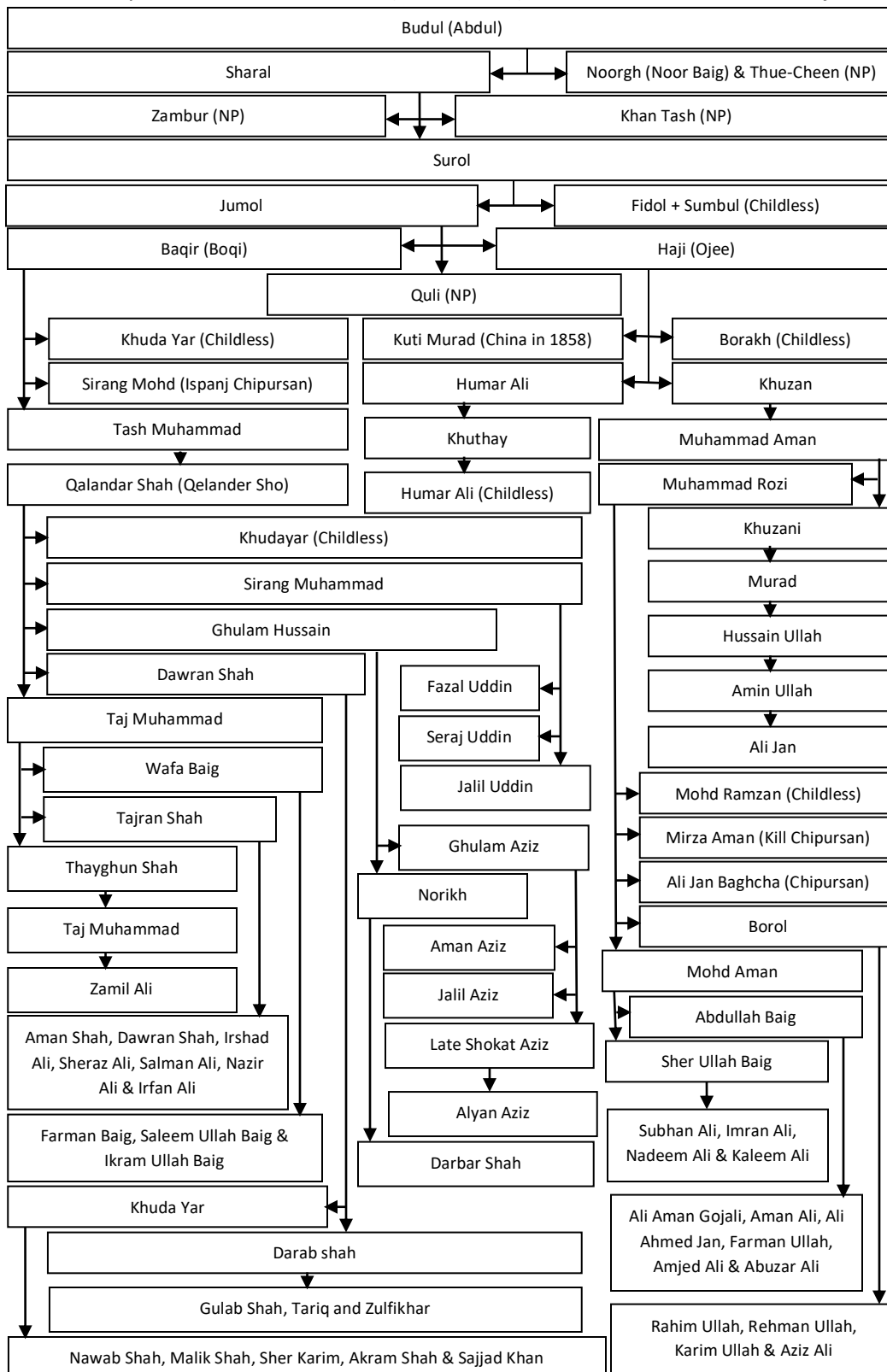
16. The family chart of Rehmat Ullah son of Sultan Mohd of Budul Ketor, Gulmit.



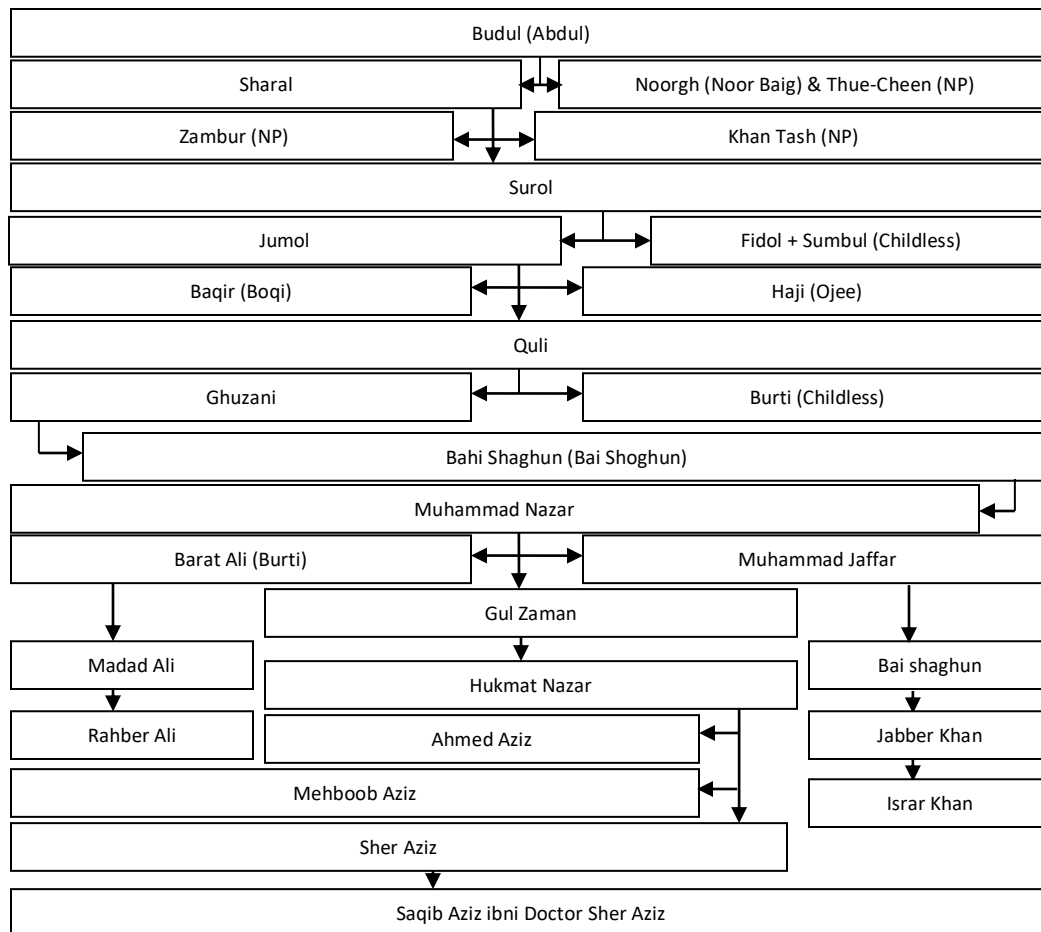
17. The family chart of Maly of Shareel of budul ketor of Gulmit. Int: Afiyat Nazar & Karim Nazar.



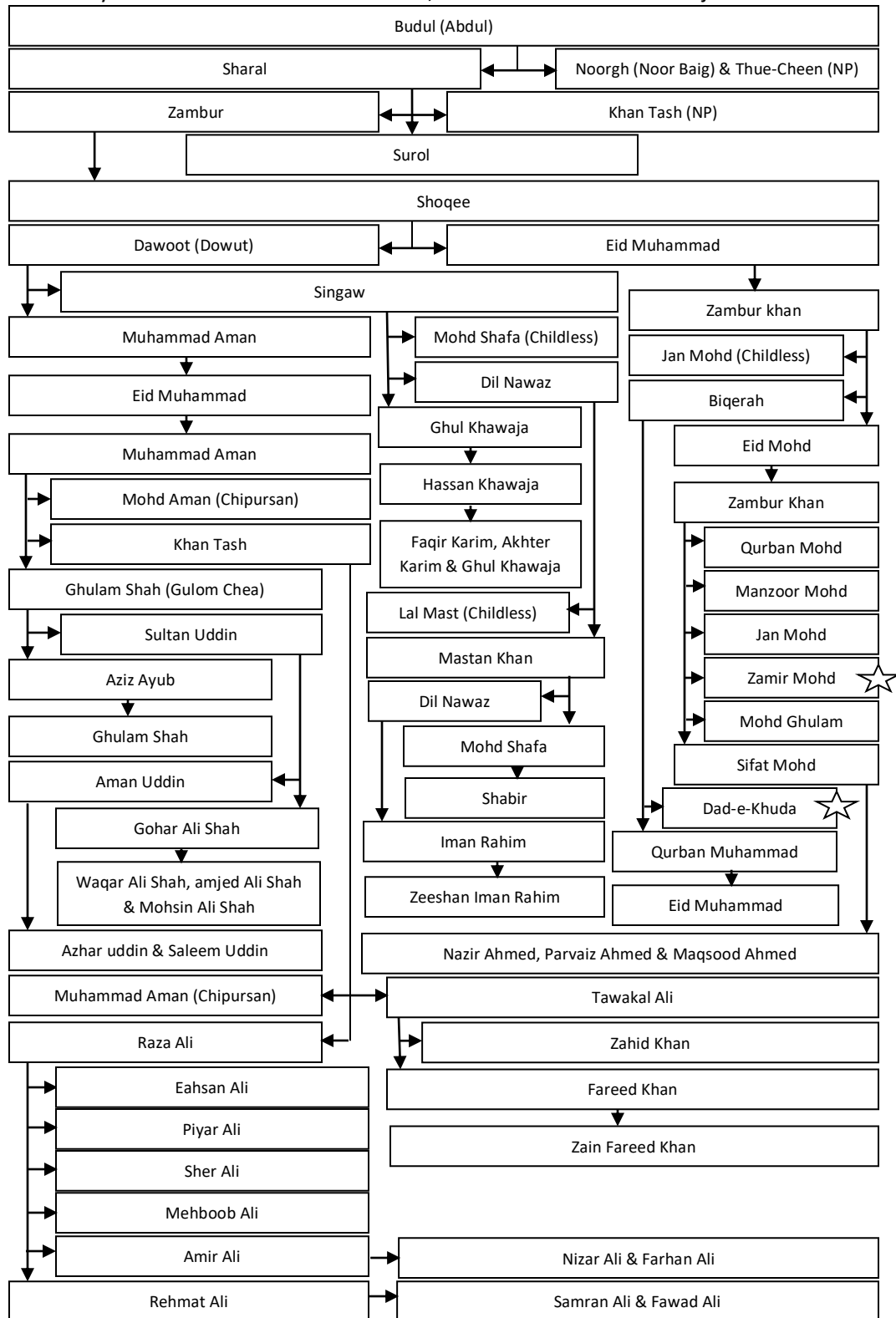
18. The family chart of Jumol of Sharal (Budul Ketor) of Gulmit, Int: Hassan Khawaja & Ali Aman



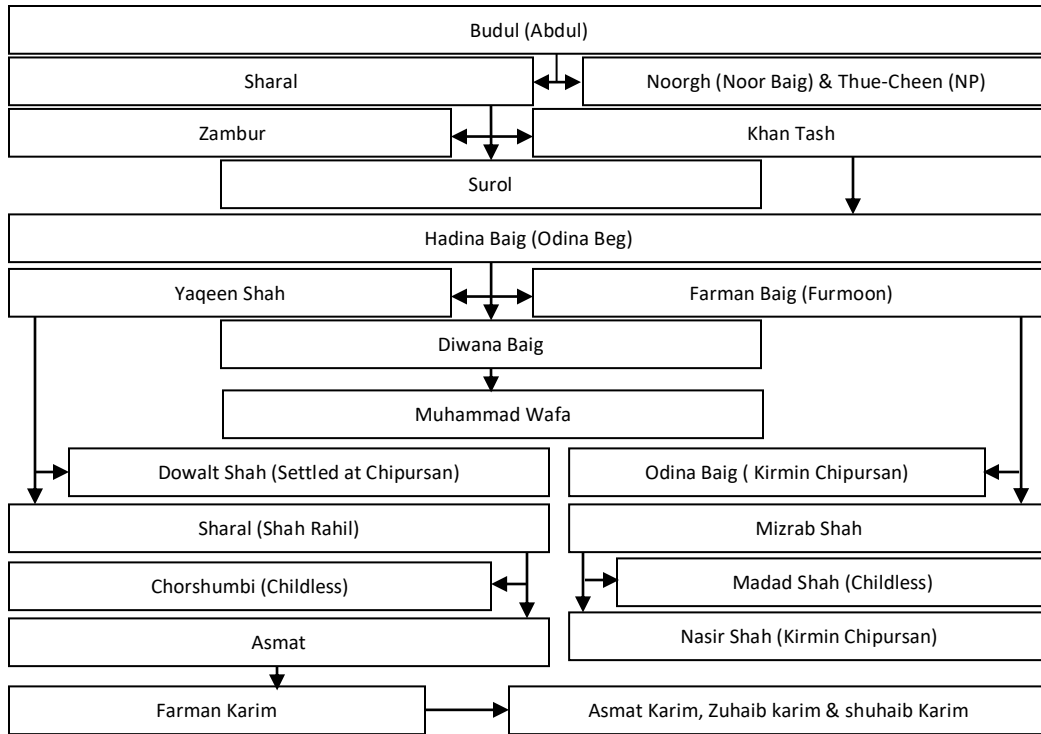
19. The family chart of Quli of Sharal Ketor of Gulmit. Int: Hukmat Nazar (Late) & his Wife.



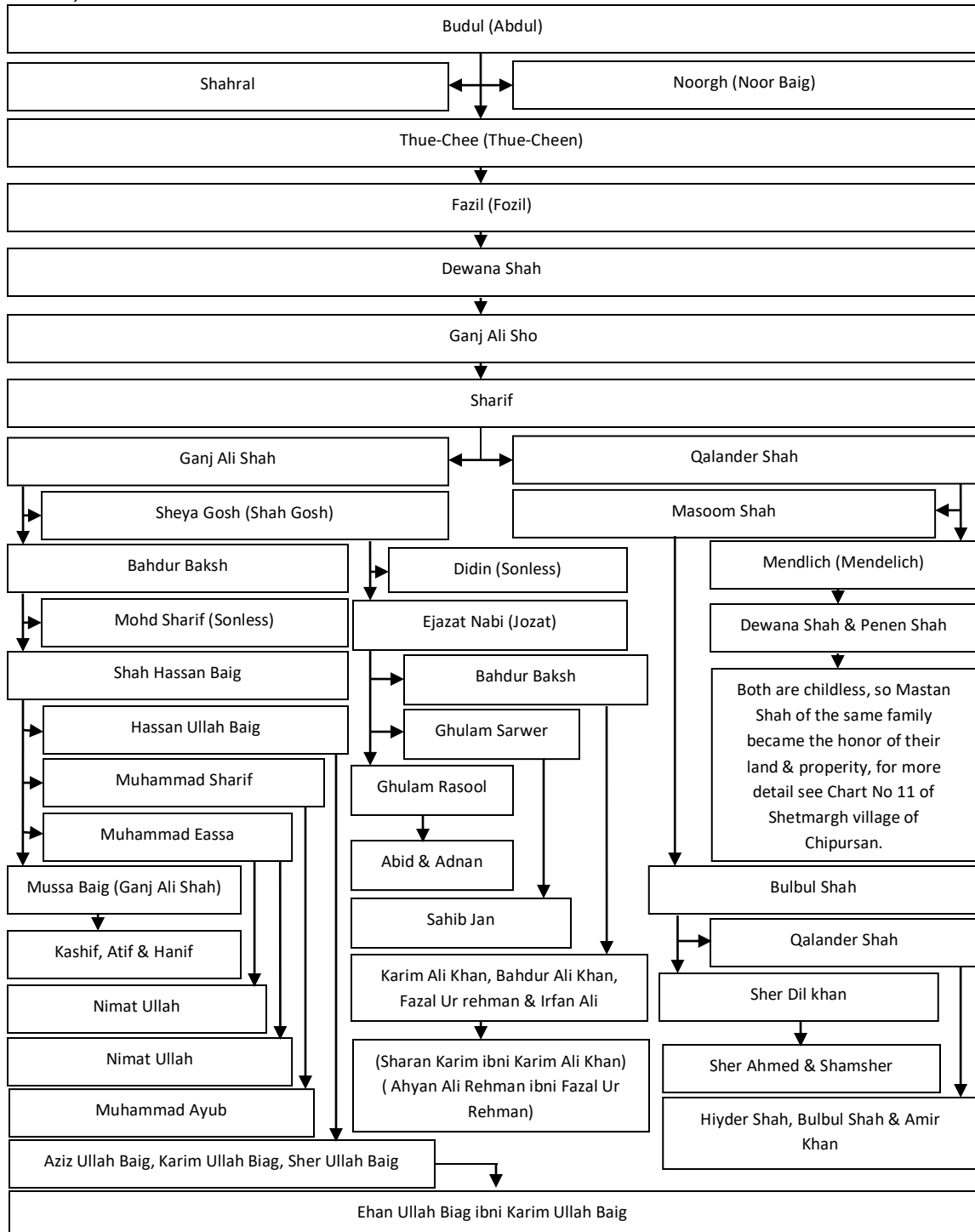
20. The family chart of Zambur of Sharal Ketor, Gulmit. Int: Hassan Khawaja & Tawakal Ali.



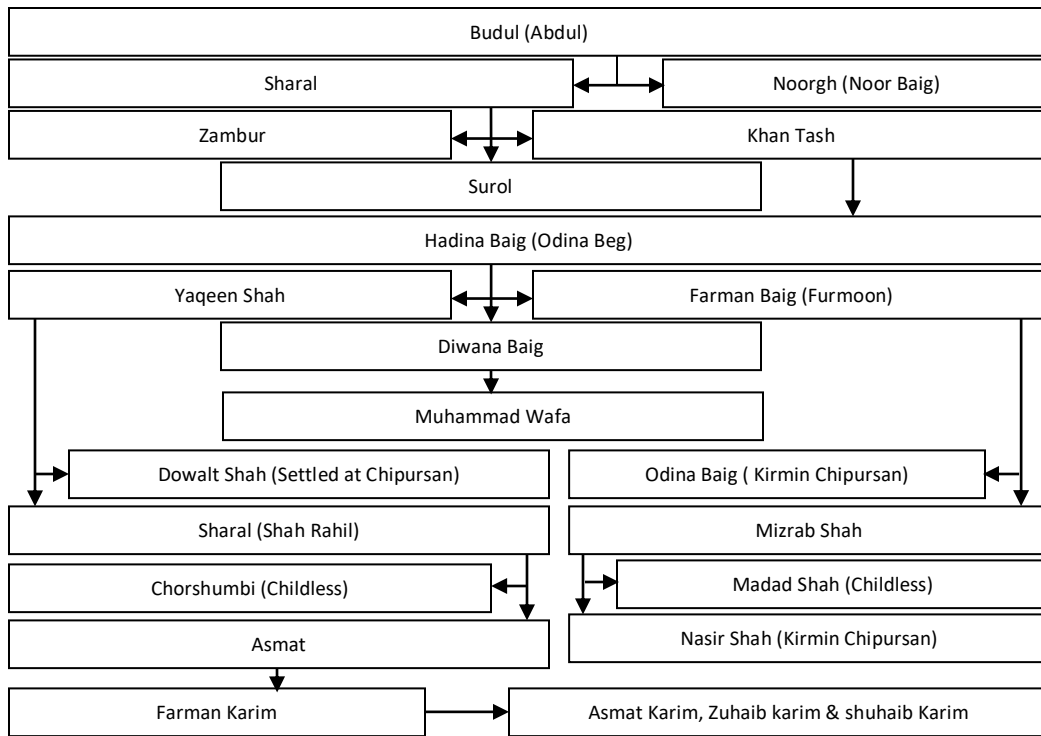
21. The family chart of Khan Tash of Sharal Ketor of Borith.Inr; Sultan Din



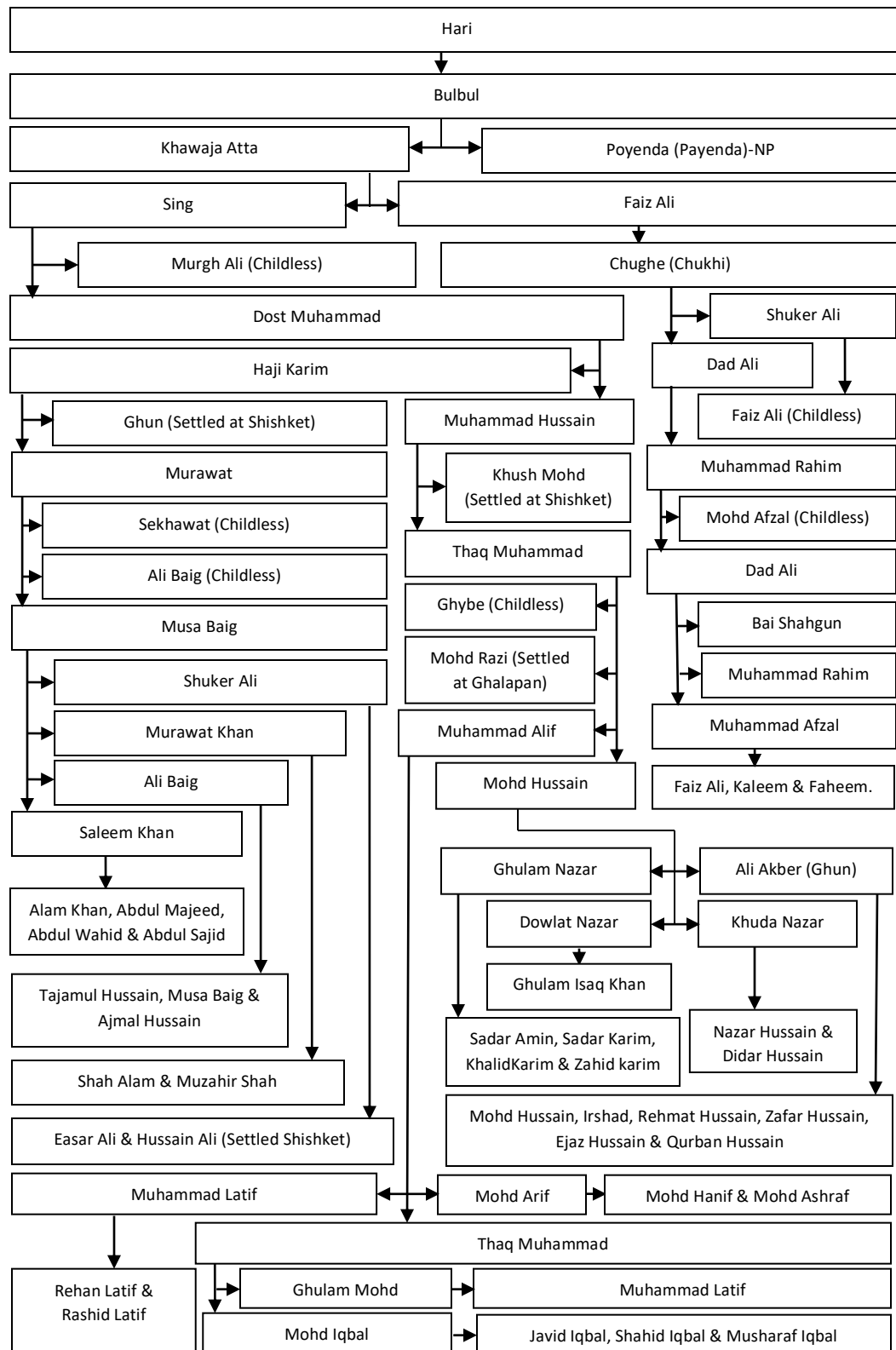
22. The family chart of Sharif (Ganj Ali Shah Kutch) of Thue-Cheen of Budul Ketor Gulmit, Int: Hassan Ullah Baig, Dowlat Nazar, Fazal Ur Rehman & Karim Ullah Baig. Note: According to these personals this clan is the sub-clan of Budul Ketor, but unfortunately the above mentioned personals did not able to complete their family chart, according to these personals they are the desendents of Thue-Chee son of Budul, which need furthure research.



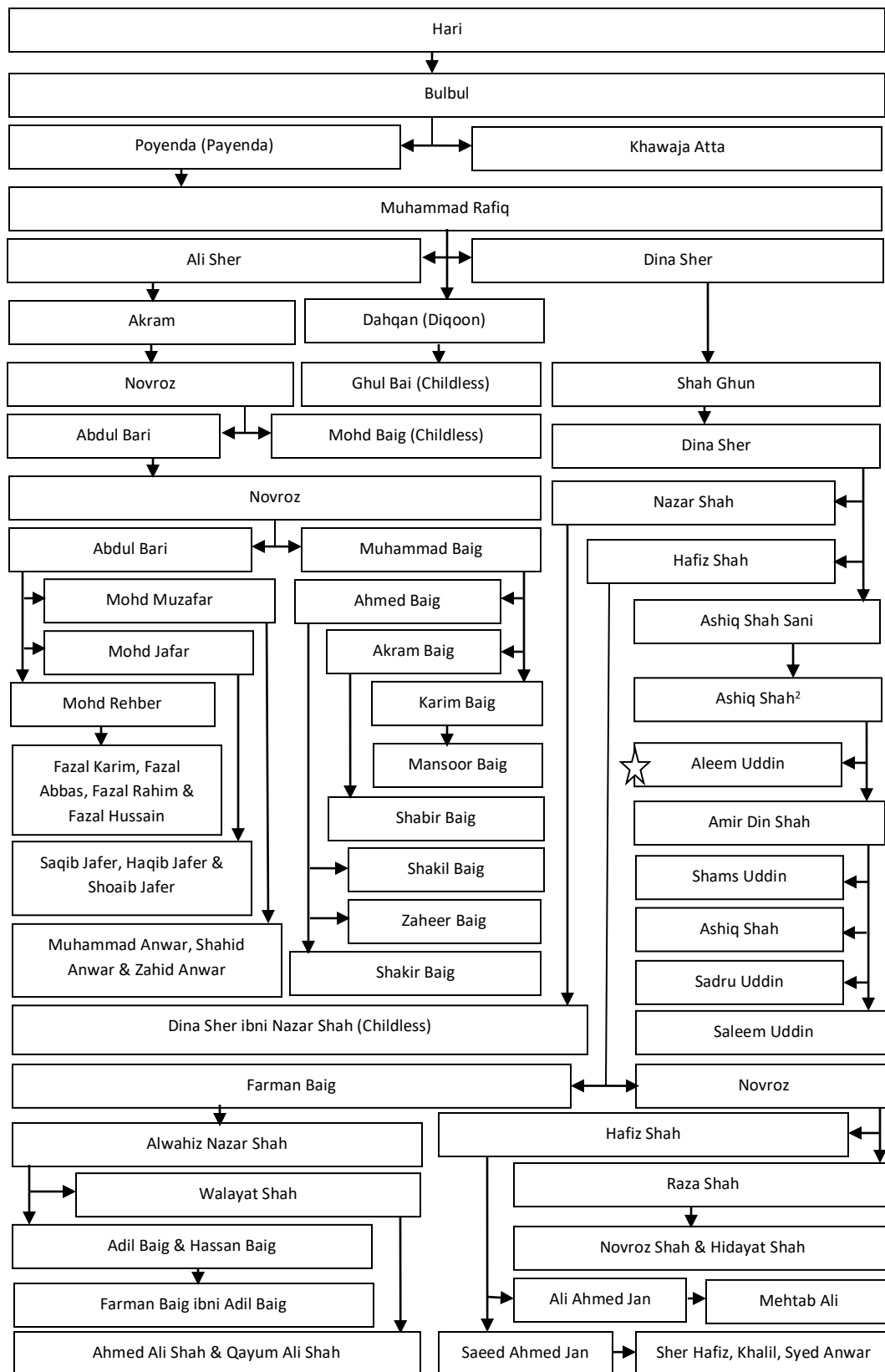
23. The family chart of Khan Tash of Sharal Ketor of Borith.Inr; Sultan Din



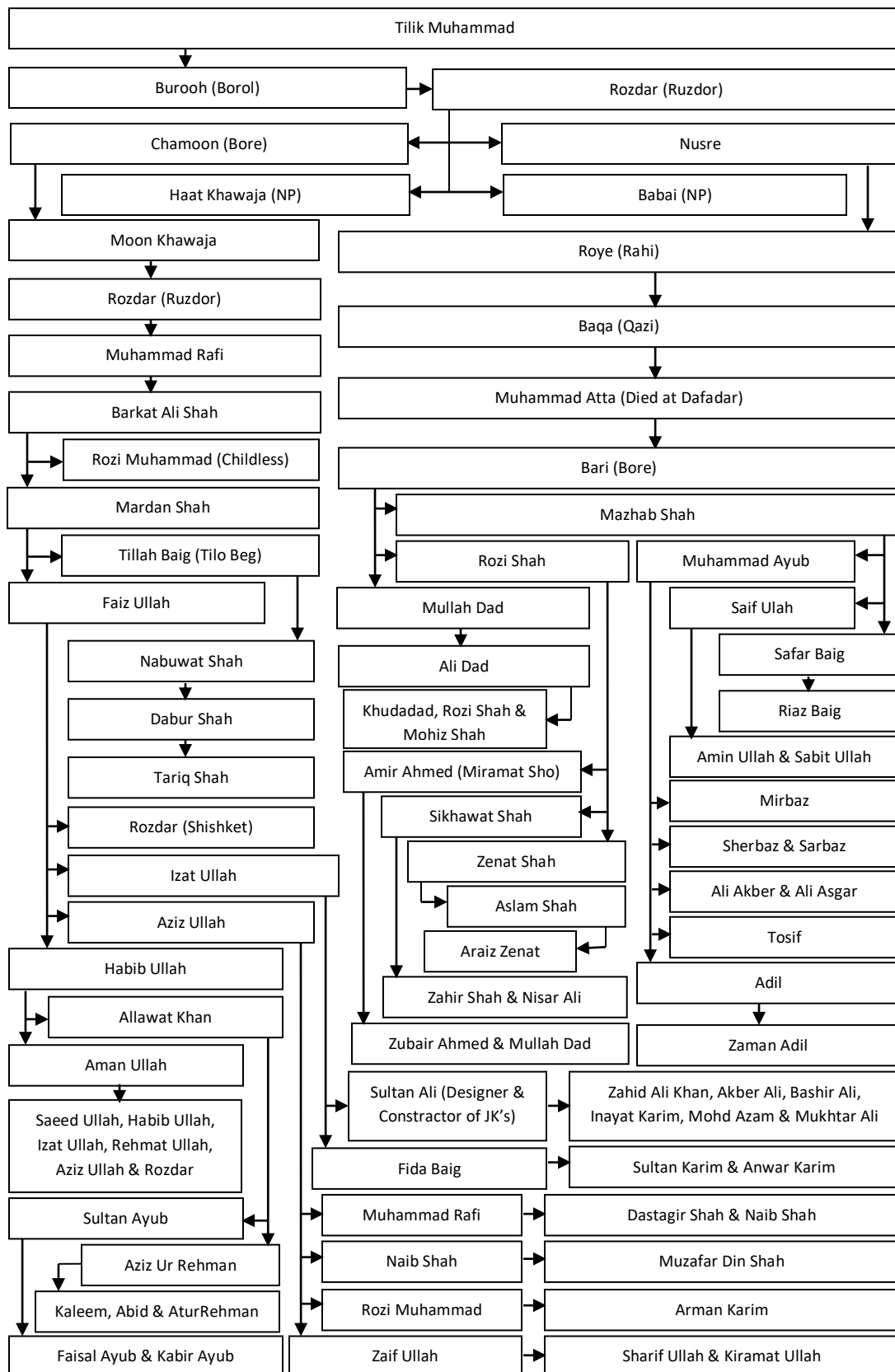
24. The third tribe of Gulmit village, Hari ketor of Gulmit. Hari came from Reskam of Badakshan & settled here; few from this clan settled at Shishket & Ghalapan.



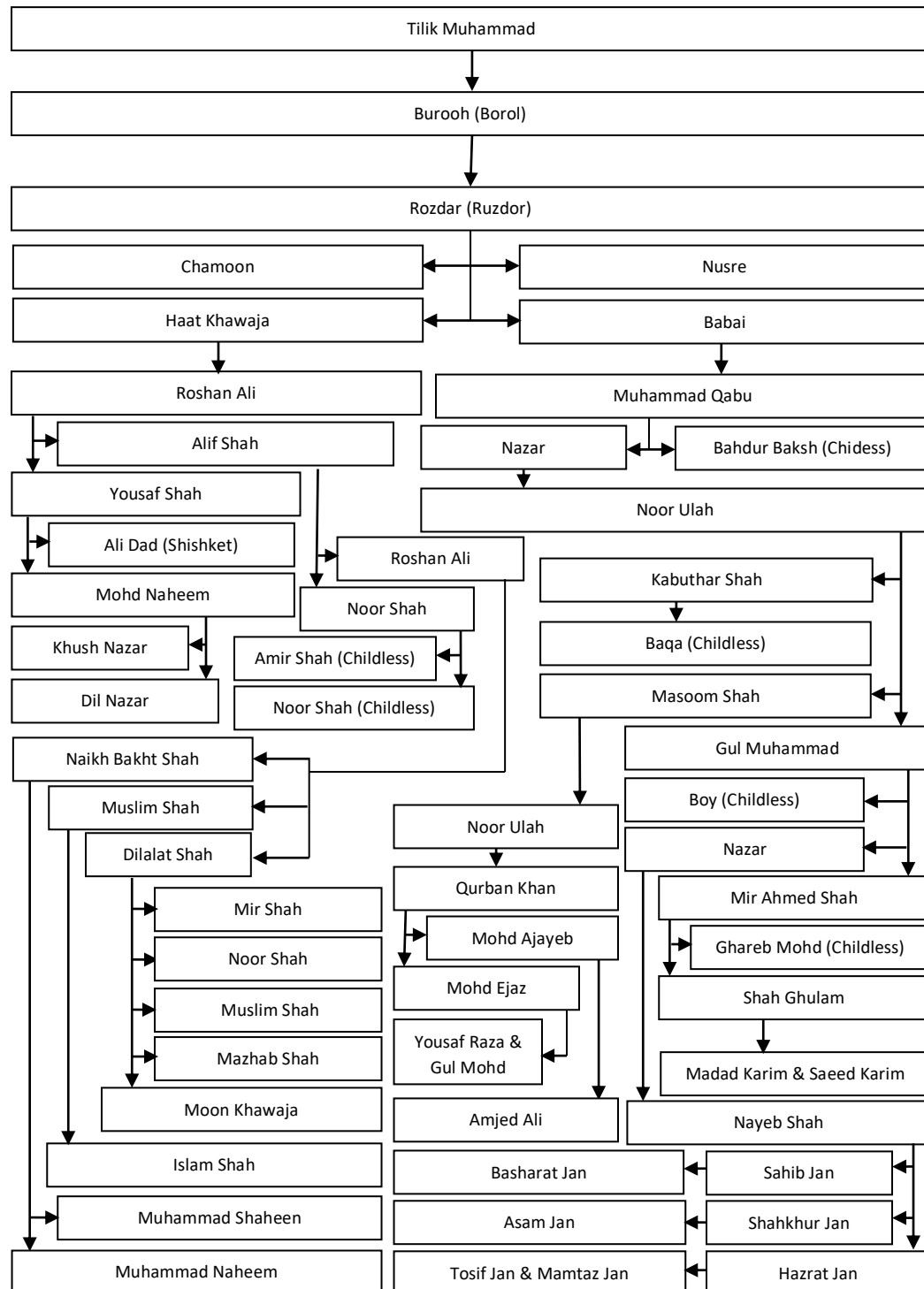
25. The family chart of Poyenda Son of Bulbul of hari Ketor, Ghulmit.



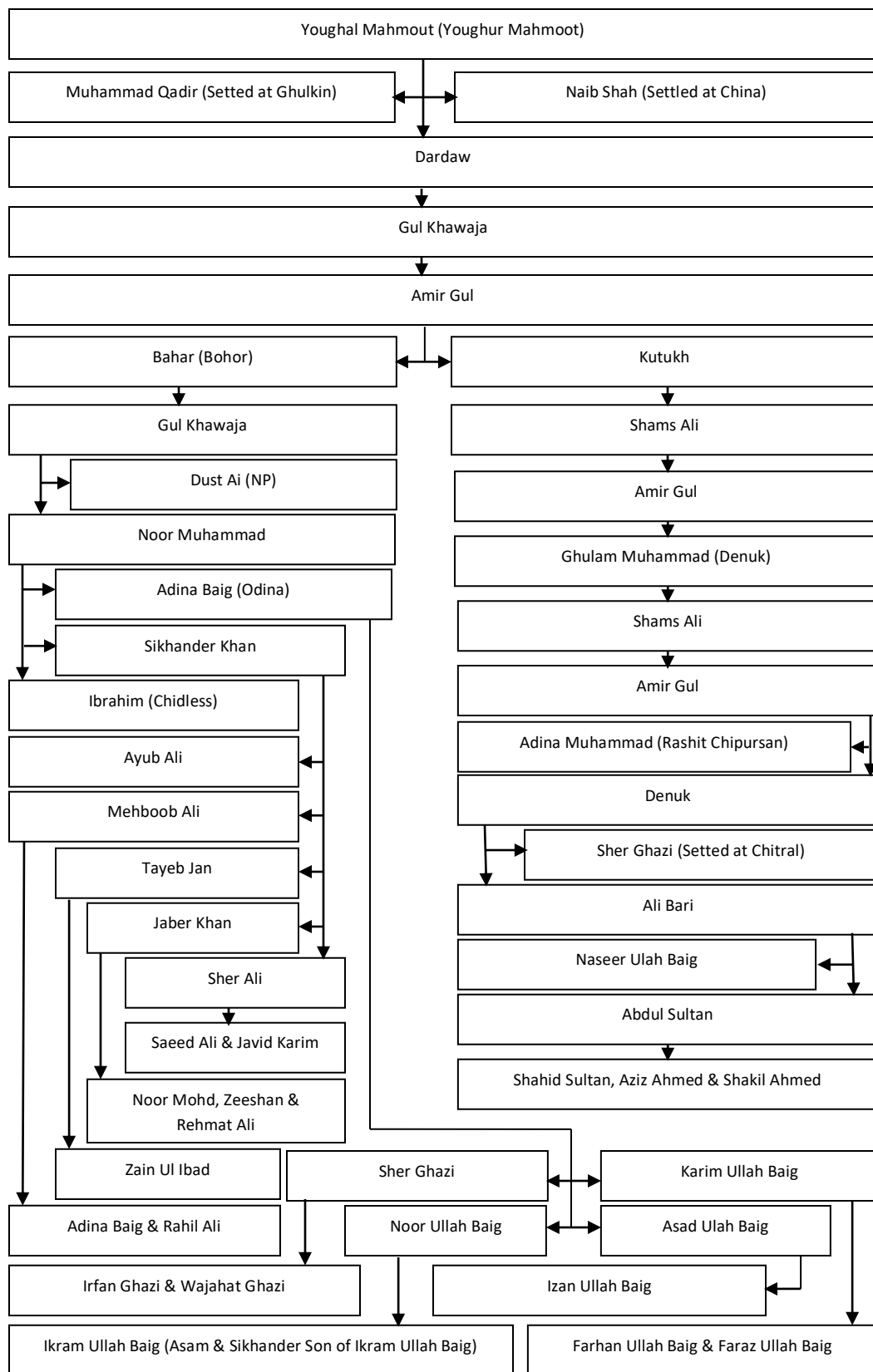
26. The family chart of Rozdar ketor of Gulmit. Int: Mohd Ayub & Sultan Ayub.



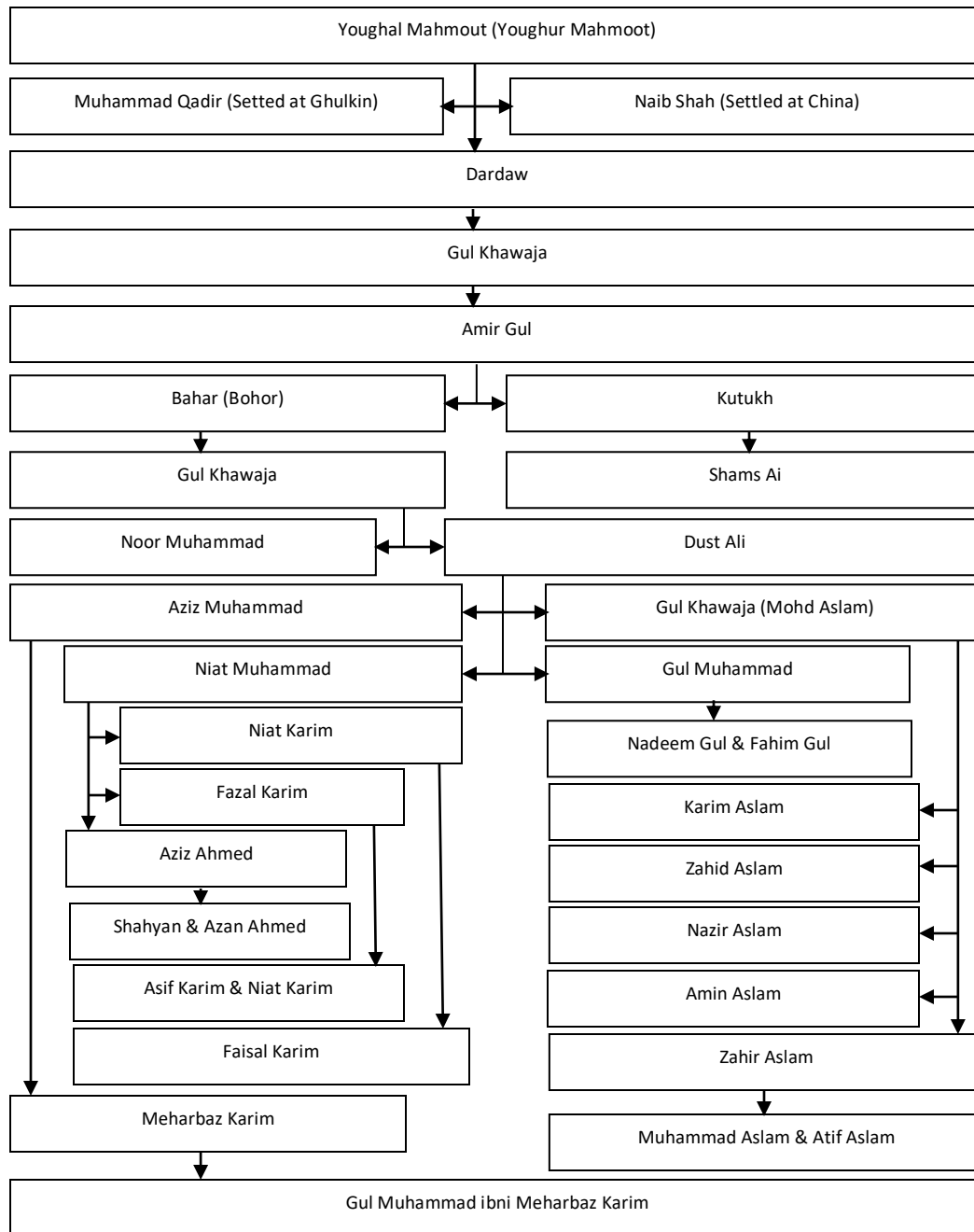
27. The family chart of Kabutar Shah of Rozdar clan of Gulmit. Int Muhammad Ajayeb & the chart was cross checked with the data of Asmat Ullah Mushfeq.



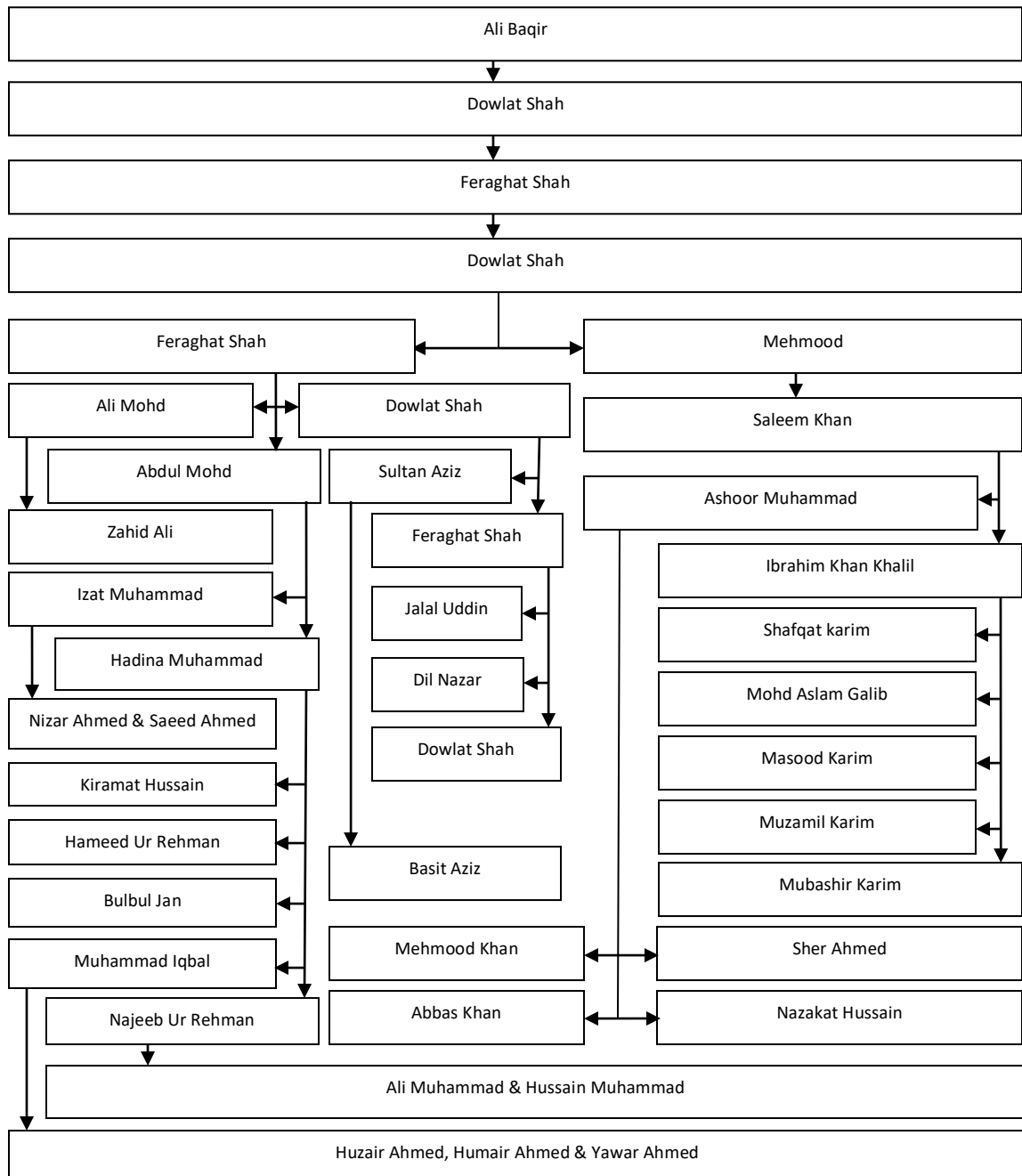
28. The famiy chart of Bahor (Bahar) ketor of Gulmit; Int Jaber Khan & Abdul Sultan.



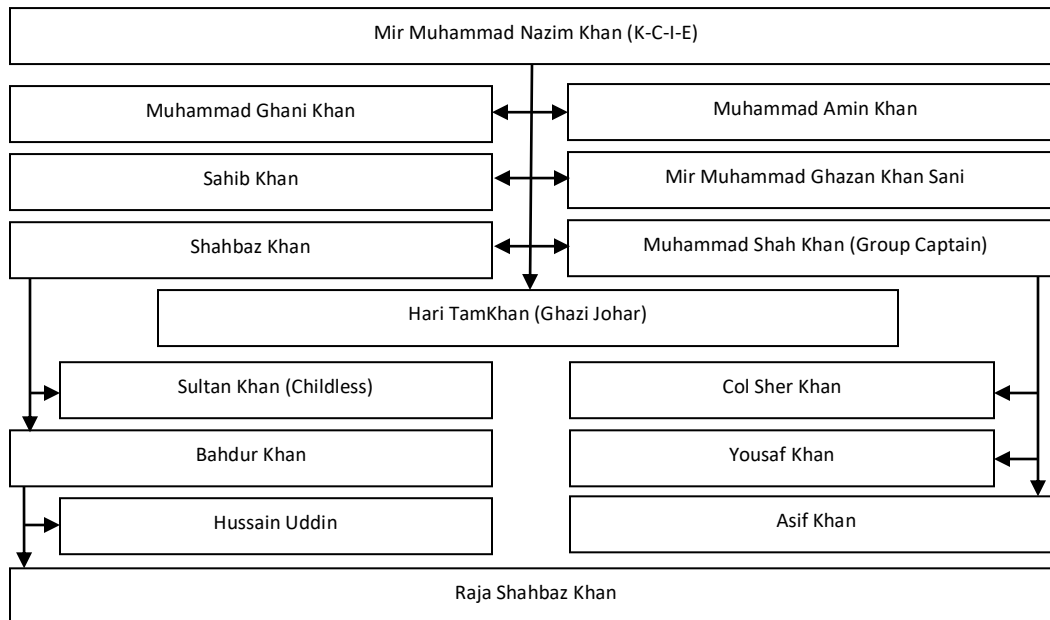
29. The remaining family chart of Dust Ali Son of Gul Khawaja of Bahor Ketor, Gulmit.



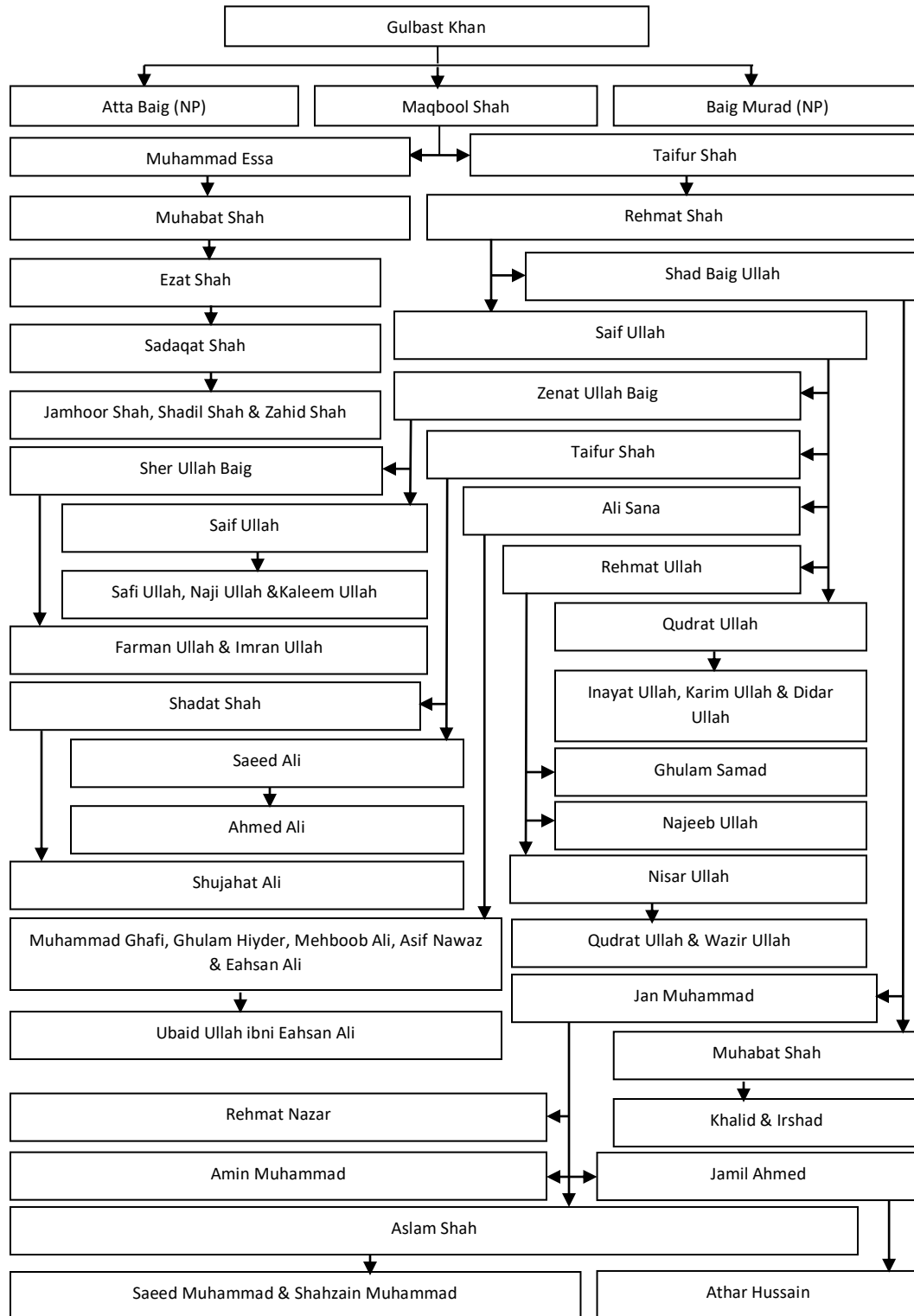
30. Another clan of Gulmit village is Baqi Ketor, Ali Baqir the head of this clan migrated from Aliabad Hunza to Gulmit, but one of his brother is settled at Hunza Aliabad, (Int- Ibrahim Khalil, Sultan Aziz & Najeeb Ullah). The detail family chart of this clan is mapped here.



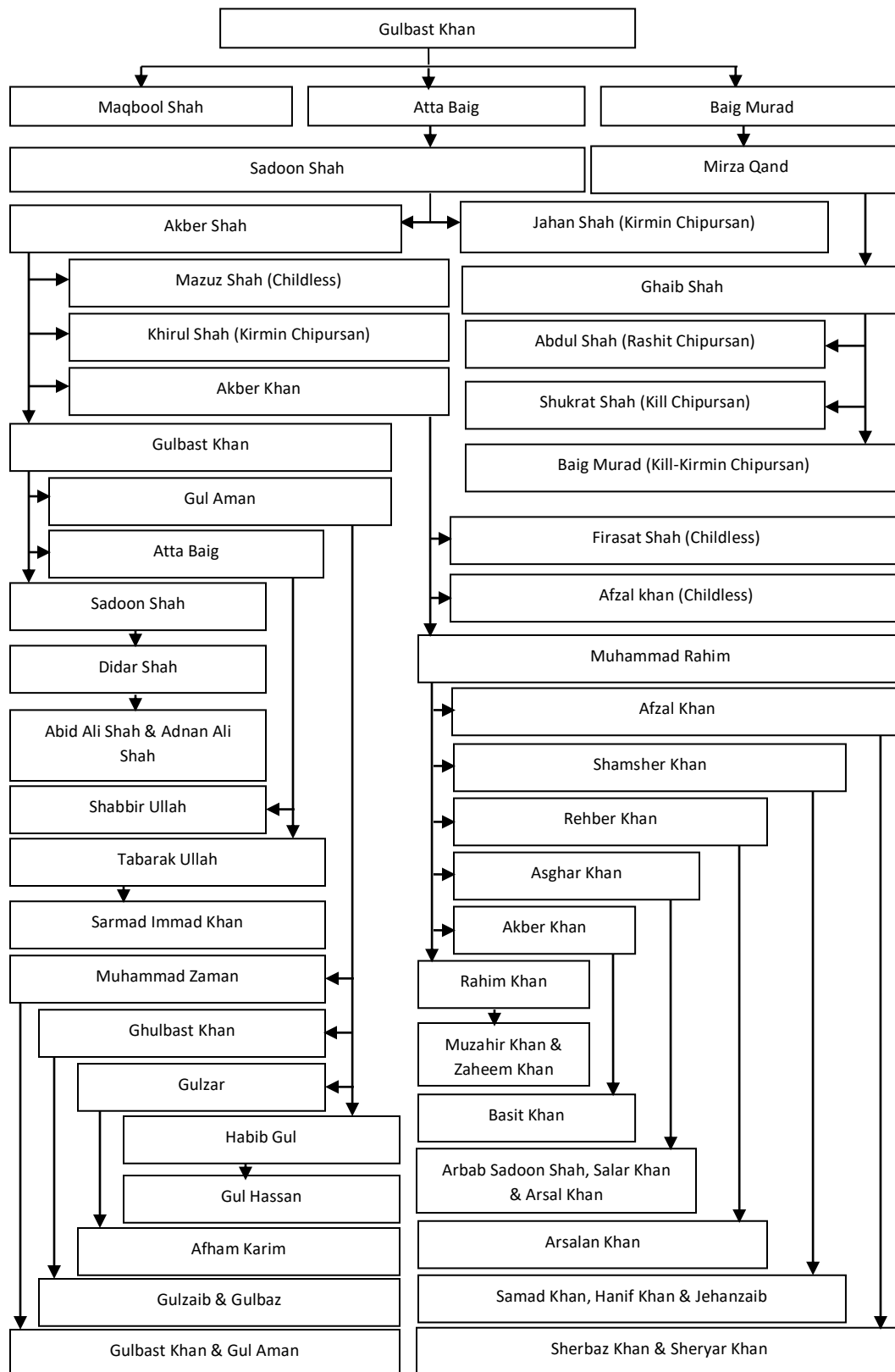
31. The genealogical chart of Shahbaz Khan & Muhammad Shah Khan Son of Mir Muhammad Nazim Khan (K-C-I-E), who migrated from Hunza to Gulmit.



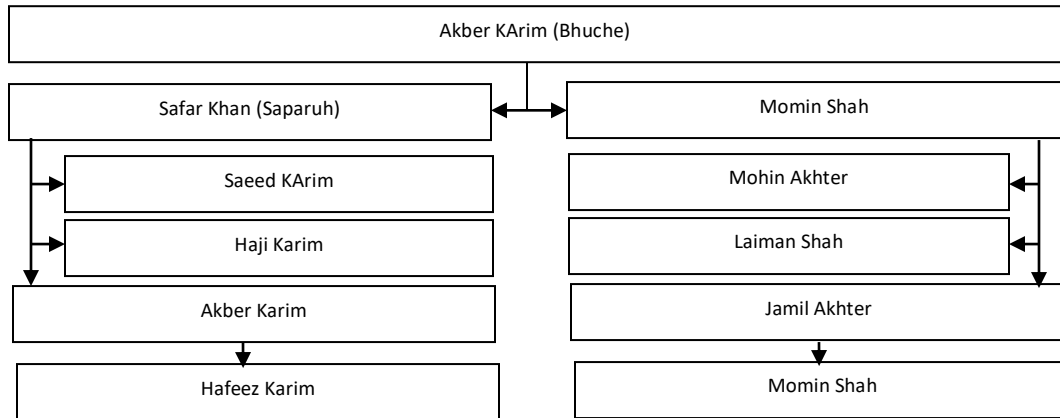
32. The family chart of Gulbast ketor (Decendents of Gulbast Khan) of Gulmit.



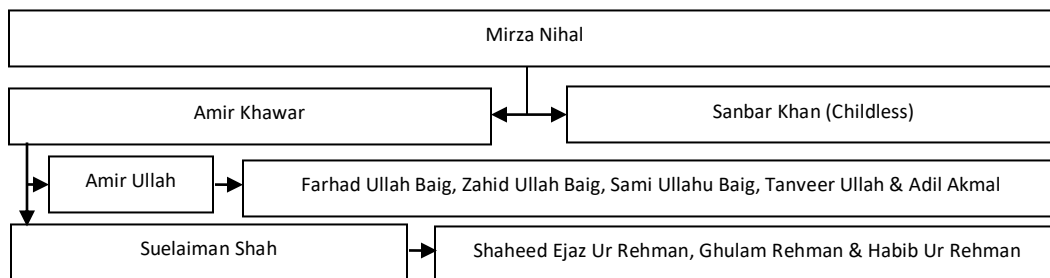
33. The family chart of Atta Baig Son of Gulbast Khan of Gulmit.



34. The family chart of Akber Ali, a close personal of Mir Muhammad Jamal Khan become the resident of Gulmit, one of Akber Khan's brother was settled at Aliabad and another at Karimabad Hunza. Int: Mari of Oshikhandass Gilgit.



35. The family chart of Shams (Ghulwating kutch) of Gulmit, Int; Amir Ullah Baig of Gulmit. It is also said that this clan is the sub-clan of Budul but detail data about this family is not provided to me, this clan also need further research.



GHULKIN

Historically Ghulkin played an important role for the former state of Hunza, and remained the second home of former rulers of Hunza state. The folklores narrated by the respondents describe that Khoja Ahmadi Bosing came for the first time from Darwoz Afghanistan along with his brother named as khoja Ehadi (khoja Ehadi who died on the way from Afghanistan to Pakistan through Chipursan valley and his mazar (grave) is still in existence in the valley). Khoja Ahmedi Bosing constructed the Ghulkin irrigation channel. Khoja Ahmadi had three sons-Sag Ali (the family head of Qurquch clan), Novroz (the family head of Bakht Ketor) and Qirghez (the family head of Qirghez ketor).

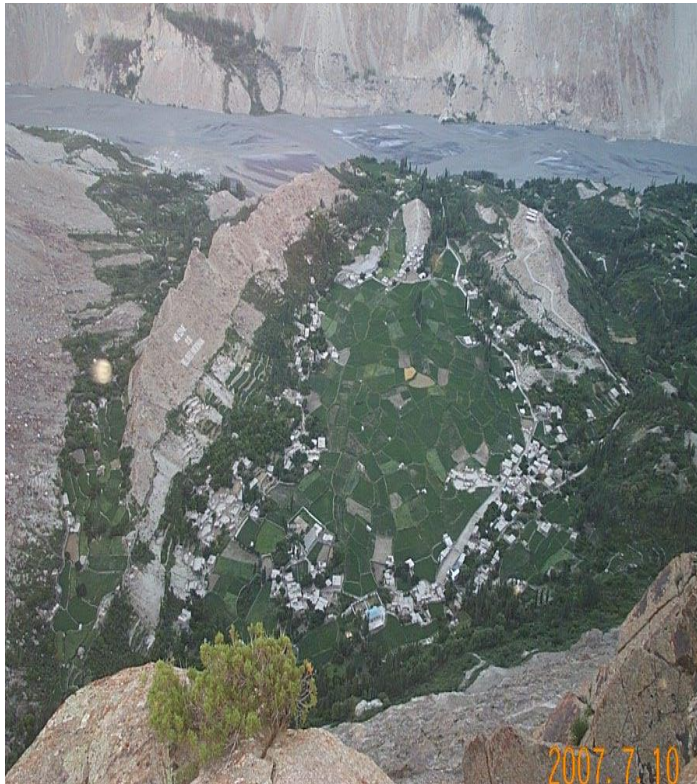


Figure 7. A view of Ghulkin Village. Photo: Hud Hud Organization

Ghulkin remain unsettled by humans for long except for the existence of other biodiversity. For the first time immigrants with different descent groups came here in an unstable period from different geographical regions, such as Central Asia, South Asia and China and founded the settlements. One can imagine how the societal composition of different human entities would have shaped this settlement with the course of time. Since its foundation the apical relatives of different descent groups engaged themselves in developmental activities by constructing water channels, bridges and footpaths in difficult terrains. They were without any sufficient tools for building houses and developing lands. No

proper implements for raising the livestock and using it in cultivating crops or no musical instruments celebrating celebrations and rituals. No set of rules for regulating the society and representing their clans in confronting each other and preventing or resolving conflicts. In its history of not more than three hundred years, the Ghulkin society like any other in the valley encountered with and witnessed different experiences and critical phenomena.

Comparative analysis of societal change can be observed and measured through such a reference point as how far we have come in the context of Ghulkin. We find various events as reference points in holistic perspective, those proved changed agent in their history. For instance in 1824 CE, the death of the first Ismili Mir of the Hunza state Mr. Saleem Khan III

and **proziitilization** people to Shi'a Ismaili faith. But it was also observed that before Mir's death he ordered that his Namaz-e-Janaza (funeral proceedings) and other religious rituals will be held and performed in Gojal valley. So it clearly signifies that faith and followers of Ismailism were already there in Gojal before 1800s. In 1891 the British campaigned against occupation of the former principalities of Hunza-Nagar. In 1913 the first ever primary school in Hunza (Baltit) was established by the British-Indian Government was ray of hope for the good time ahead. The visit in 1921-22 of Agha Abdul Samad, representative of His Highness Sir Sultan Muhammad Shah Aga Khan III to Hunza and China. The people of Gojal revolting in 1940 in particular by people from Passu, Ghulkin & Gulmit under Arbab Adob Khon of Passu against the injustices in the chieftdom and demanded for reduction in taxes. They demanded for exclusion of his representatives from the area. The establishments of the Diamond Jubilee schools in 1946 in Hunza by His Highness Aga Khan III gave academic access to the people. The first ever visit by any imam of the Ismaili community; His Highness Prince Karim Aga Khan IV to Hunza in 1960 boosted moral of people. The abolition of the principality of Hunza by Zulfikar Ali Bhutto in 1974 diluted the single administrator ship of mir. the development intervention of the Aga Khan Rural Support Program in 1983 be observed as an era of rapid societal development and change at local and regional level. Ghulkin; a village of lower Gojal is situated on the west of the Hunza River on the Karakoram highway (KKH). The village is entrapped and encapsulated naturally between glaciers and glacial streams to the north by Ghulkin-Borith glacier. Borith is a sub village of Ghulkin and to its south lies Gulmit glacier. The main settlement of Ghulkin is bifurcated by the Rawd (channel running the village). Water gushes in large volume during spring season from the glaciers flowing through the middle of the settlement. To the west of Rawd are Suru Diyor (upper part) and Pastu Diyor (lower part) to the south lies the Abdulloh-khon-e-Shwaran (Polo Ground of Abdullah Khan) and Chunum south of the village to the east and North-east of the Rawd are Maturkits and Nakchrey Diyor. Besides there are also the areas named as Chatghust, suru jingal (upper jingal) pasth jingal (lower jingal), now called Nooruzabad and Ghushtik Bushay that lies in the south east & north-east of the main village. Population wise there are two big descendent groups in the village called Busing ketor and Nakhchirey. The apical ancestor of the former was khoja Ahmadi who is said to have come from Darwoz while the apical ancestor of Nakhchiery, named Palwon Zanchi emigrated to Ghulkin from the Shigar valley of Baltistan, and was the head of Nakchiery tribe. He was basically a kin to Baltistani, who first migrated from Baltistan to Altit, Hunza. Mir of Hunza allowed him to make Misgar his permanent dwelling place. He refused and went to Pamir China, but later he came back to Misgar. This scuttling and uncertainty lasted several years. One day there was a dancing program arranged by Mir of Hunza. Palwon Zanchi was also a participant, during the program Mir of Hunza asked Palwon Zanchi for dancing. But time and again he refused dancing and held his ground rather started scratching the ground. Then Mir understood his sign of scratching the ground and allowed him to cultivate the land where the tribe of

Nakchery is settled today. Mir used a brushaski word 'halli natee' due to this word the area and clans are named Nakchrey or Nakchrey Deyor. The Busing descendent group has three sub clans known Bakht ketor, Qerghaz ketor and Cheqer ketor. The Nakhchiery clan has four sub groups named Khalifa ketor, Qurbon shoh ketor, Dinor ketor & Mamusing ketor. Other descent groups who came in to the village from different regions have allied themselves with these two sub clans of Bakht ketor and Qirghez ketor. These allied clans are called Buduley (also called Budul ketor, Abdullah khan ketor, Matur kuts and shotman ketor-maltashey). The special ancestor of Buduley of Budul clan is said to have come to Gulmit from the chaprot valley in Nagar when two brothers named khuram shoh and Bodur shoh had settled in Ghulkin. The apical ancestor of Abdullah khan s/o Mir Silum khan III was Ayashum Ayasho (shoh khon) who had been brought in from Darwoz of Afghanistan in order to rule over the Hunza state. The apical ancestor of Matur kuts (or Matur kitisk) Youghal Mahmout had emigrated from Tung of sariqol to Tashkurghan and from Tashkurghan to Chipursan and then finally he settled in Ghulkin. The ancestor of shotman kuts has come to Ghulkin from Manich of Yasin valley this descent group also links itself paternally or maternally to the Diramting tribes of Baltit¹³.

All these clans & sub clans thus do bear certain characteristics enabling them to maintain covert and overt roles and functions. It's their pride, prominence, draw their strength in conciliation and conflicting situations. Every clan had significant influence in society and dominated in the societal development of Ghulkin.

First Four Houses of Ghulkin: According to the villagers, it is said that firstly four houses were constructed in Ghulkin .The constructor of these houses was a Balti (Baltistani) person, who was very skillful in constructing houses. When he was offered the construction work, he accepted the project. But his demand was too complex and perplexing which was marrying a beautiful girl after completion of constructions, the demand of which was acceded by the villagers for the time being.

when he completed the construcion of the four houses, the villagers stretched the Balti constructor with black stone (Soth) and threw him in to the river near the KKH at Gishtikbeshie (the starting point of Ghulkin), and behold very unfair or rather a brutal wage was paid in kind. The four Pop Khun (grand parentage houses) were of late Sabz Ali belonging to Qergaiz ketor, Pop Yar Ali belonging to Bakht Ketor, Muhammad Sadiq (which was abolished) belonging to Cheqer Ketor (Qurquch) and the old house of pop Muhammad Shayeek, this also belonged to Qergaiz ketor, excluding the old house of Muhammad Sadiq ,the three houses still exist today. The old house of Sabz Ali was donated to the community of Ghulkin by the honor Haji Karim.

¹³ From "Fazal Amin Baig's research on Ghulkin.

The Rasidentiary of Ghulkin at Misgar: Before the settlement of Misgar some people from Pamir of China and Afghanistan was settled in Misgar. In the olden time the Qergiz who were the residents of Afghanistan and were nomads. They shifted their cattle to Misgar and it is quite possible that before these, people from Kabul, Afghanistan came in and lived here, who spoke Persian. In Wakhi “mis” means nose and “gar” means stone, as there are sharp and pointed stones are in abundance in Misgar. This could have been one reason for the name of this village being Misgar. As Qergaiz people used Misgar as their meadow or pasture. These outsiders were not teased or bothered knowing these people were in worst condition and the grasslands were also vastly available. The population of upper Gojal was very small then, militants of the Hunza King-dom attacked Sirqol and Yorqand via Mintika pass, which is situated in Misgar so that the passes should be safe and secure and it could be easy to attack the region beyond the boundaries. So they and especially Wazir Asad Ullah Baig presented a report to the ruler of Hunza Mir Ghazanffer Ali Khan about the ongoing affairs in Misgar.

The Ruler of Hunza first sent the inhabitants of Ghulkin to Misgar in 1840, but after some years of putting up stayed there. But owing to now and then fighting with the Qergiz they returned to Ghulkin. Short description is detailed as follow.

On one dark night Noor Baig Ghulkinic came out from his house, some Qergiz people who were already waiting upon him, finding him in front of them, nabbed him by the neck. They arrested him and blinded folded him with his own woolen cap. They drove him towards Pamir in the darkness of night. All along they didn't let him the way to be known to return. They took him to Davdar of China on back of horse. Taking him hostage they also put down his cloths. It was preplanned to pass the night in a hut at Davdar, when all the Qergiz were asleep, Noor Baig succeeded releasing himself after long and strong struggle. Unhand cuffed he succeeded in removing the band from his eyes resumed his travel way back towards Khunjarav. Tiresome, hungry and cloth less left his body badly sucked in, but he dragged on and on with God's name on his lips. He continued his journey towards unknown destination leaving trail of hard and struggling two days journey behind, he reached Khunjarav valley. But to his surprise and worry he found himself on the bank of the river flowing through the Khunjarab valley. There was no bridge nearby to cross the river, in this condition of wear is omeness he fell in for several hours. Oh yes he dreamt a sweet dream; a dream in which a lady was telling him 'Noor Biag jump & cross the river'. He mustered up courage and struggled hard to jump crossing the river after awake from dream. But he could not gather courage, worried by the gushing flow of water despair set in, he slept again. To his surprise he saw same dream again, same lady suggesting him to jump into, he woke up and assessed his strength, could he cross the river by jumping into it? But he was hopeless again in the second attempt and slept under the overwhelmed spell of despair. But he saw the same lady third time in his dream; insisting and encouraging him to jump

into the water and get it crossed. Finally he woke up this time with rousing belief that he could cross the river.

This time he didn't allow himself to be frightened with gurgling and thudding sound of the river water and jumped into with reciting the name of God and beseeching his help. He felt while jumping that a secret power took him by his hand threw him onto the opposite bank of the river. Soon after crossing the river, he restarted his journey. During this tortuous journey he at times climbed up peaks and often got down to the low land, however after this precarious, risky and near to death journey he reached to a place named Shach-katr which is situated in Khunjarav valley. He was completely exhausted, badly tired and being lacking on energy his legs were tumbling and was unable to walk anymore or take a single step. So now he also used his hands to support his feet to continue the journey, at last he was able to reach at the top of the mountain of Shach-katr where he sat there for a moment to regroup.

From there he continued and reached up to the peak of "Firdous-sar". His eyes suddenly caught the scene of two village beneath. When he tried to figure out which these two villages were? His mind struck with names of Gircha and Mis-Gar. He was extremely joyous finding him closer by of populated village and moved towards Mis-Gar. At last he was able to reach "Qrech-Chang", as tarding place of Mis-Gar. Who; he saw in his dream-an angel, his fiancé or wife, whoever she was at least proverbially his dream came true. Behind success of every man there is a woman but his successful journey was combination of both-dream and action!! Again there he saw a girl through his naked eyes with his own body naked! So he went behind of a large stone and crossing his message to the girl by saying," I am Noor Baig, go to the village and say the people of Mis-Gar that I am without clothing, so bring me cloths to wear". When the girl reached Mis-Gar and said the people all about Noor Baig. They were all very happy and brought him cloths and went to him and brought him back to his home. Noor Baig told his village folks the story of his being kidnapped and all the misfortunates and difficulties faced by him till reaching Mis-Gar back¹⁴.

Now the people of Ghulkin were not ready to face such consequences to be repeated. Therefore they swore not to return to Mis-Gar again, on the second day they all left Mis-Gar and came back to their original village Ghulkin.

Farmon Khona/ Mejeeth: Farmon khonah/Mejeeth (mosque) is a place where the community performs their religious practices and worship. Farmon is a wakhi (Persian) word and it means 'guidance' and Khonah means dwelling or abode. This place Farmon khonah in particular is a special place where the guidance used to be kept safe. It serves central of religious functions among Muslims in general. When we study the history of religion in the context of Gojal we conclude that Ismailia Muslims were living in the area for

¹⁴ Dastan-e-Misgar (urdu Version)- Ghulam Hiyder.

more than 300 years. According to villagers at that time farmon khonahs/Mejeeths were constructed by those people who were considered economically very powerful and monetarily wealthy among the villagers and the construction of such building was not that easy for every individuals. In those times it was considered fashionable to construct building tagged with different names, named after their fathers or mothers or grand forefathers. Structure and shape of buildings used to serve measure of one's wealth; grand the building more the wealth. According to a villager the root of Mirs' system in Hunza valley came from different regions of Gilgit-Baltistan which were having very systematic in ruling and influentially strong in their vicinity. The rulers of these areas had the feelings to rule over others and they wanted to control all the areas. So they sent their sons and most close family members to such areas to rule and control over. According to a villager in the very beginning people of the area had tilt toward Buddhism, but the influence of Gilgit-Baltistan's different Mir's and their son's in the area people were converted to Shi'a faith. In Gilgit-Baltistan the influence of Shi'a faith was very strong at that time. According to him Ismaili faith was introduced and preached in the area by Peer Shah Nasir's followers whose name were Shah Hardabeel, who came from Yamgan Afganistan to Hunza and met Mir Saleem Khan and conveyed the message of Peer Shah Nasir. Peer Shah Nasir was from Yamgan, Afganistan and his mazar is also in Yamgan. When we talk about the farmon khona/Mejeeth in the village, there were three Farmon Khonah/Mejeeth in the village; one was in the vicinity of the Jamat Khana where the Social Welfare Organization Building has been constructed now which was tore down by the owners of the building. Other names one can recall is of Miroon's Mejeeth or Abdul Allah Khan Mejeeth, and the other two are presently existing in the village. The second Farmon khonah/Mejeeth was established in the village in 1800's which is located in Nikchery Deyor popularly known as Khalifa ketor Mejeeth. The first Khalifa was Mr. Late Khalefa Baig Nazar followed by late Mr. Ali Shahfa. Khalefa, are religious representative, is a man who is held responsible for the performance of all the religious activities within the jamat. In the 1800's the population of the village grew to be more than 100 and the building was not spacious enough to accommodate the population. The third farmon khona/Mejeeth which is in close proximity to the first one was constructed during 1800s and both of these two farmon Khona/mejeeth were of recently engagement. The first one was constructed in the same period but that didn't exist. According to a villager khalefa ketor Mejeeth was the first Mejeeth constructed in the village and its name stand out for long indicating its old age among others. The third Mejeeth was Qurboon Sho Mejeeth and the name indicates it belongs to Qurboob Sho and people say of him that he was very landlord person of his time.

According to a respondent of the village, for the very first time when the community hadn't any awareness about religious creed or faith in the area but at that time people were proselytized an Ismaili Muslim theology to which most hold onto stead fastly and unquestioningly. Their adherence to faith and religious sanctity is strong and unmatched in

comparison to modern people. In the above lines we talked about Abdullah Khan Mejeeth. Who was Abdullah Khan? Mir Saleem Khan had four sons, before Mir Saleem Khan's death; he called them together to his darbar and asked them one question. Who will give me superior and true idea, I will nominate him Mir of the state, and he will be the ruler after me. Mir Saleem Khan's first son Mir Jamal Khan replied: "if u gave me the power, I will follow the ruling system of Shar-e-Badath". It is said that shar-e-Badath was very hunger and carnivorous who used to eat children's flesh. Mir Saleem Khan rejected his idea and ordered to punish him. As a punishment he was sent out from the palace. When Mir Saleem Khan proclaimed and declared punishment to his son Mir Jamal Khan, then his (Xarch thath) foster father late Pop Shoyeek (father of Mr. Arab Khan, Mohd Ramzan & Ahmed Jan) took him through the way of Chipursan to Afghanistan. On the way Mir Jamal Khan asked Pop shoyeek that Baba (Mir Saleem Khan) even did not ask to come back and didn't give me a chance of an apology, Pop shoyeek replied: "Jamal Khan! Your idea is not good that is why Baba couldn't give you a chance of apologizing". On this reply Mir Jamal khan slapped pop shoyeek and he lost his one eye. Despite this pop shoyeek continued his journey with Mir Jamal khan and reached Afghanistan with Mir Jamal Khan. Second son Dosth Koz replied: Baba I am not on the stage to takeover your entire state, because I am too youngest and weak for this, so I will request you to please give me the owner ship of Baltith. I will start cultivation at Baltith, if your kind permission allows me. Mir Saleem Khan allowed him the land of Baltith for cultivation. Third son Abdullah Khan replied: "Baba if you cannot give me the mirdom, I will create problems for my brothers, on his reply Mir Saleem Khan declared him the foolish man and asked his bodyguards to send him to Afghanistan. Here one think I will mention that Mir Saleem Khan was religious minded and people loving. He didn't want to hand over his **mirdom** to those, who are not loyal to his community and people. That is why he sent all those near and dear ones including his sons in exile, to make sure that his community was safe and secure from the evil thinkers and doers. Fourth and last son Mir Ganzanfar Ali khan replied "Baba how is it possible that you will give me the Mire, because I am the youngest of my brothers. Anyway if you give me the Mire, I will prefer justice to all in the state, and everyone in the state would be treated equally, and no one would stand taller and greater than other fellows. I will also make sure the justice for every individual in the state". Mir Saleem Khan liked his idea, and decided to hand over his Mire to his Younger son Mir Gazanfar Ali Khan. Mir Gazanfar Ali Khan is the only Mir who ruled in the state for more than sixty years and is considered to be the most successful successor Mir of the Hunza State. When Mir Saleem khan sent his son Abdullah Khan to Afghanistan, on the way he attacked the traders and looted their merchandise and came back to Ghulkin and settled there. When Mir Saleem Khan heard that Abdullah Khan was back from Afghanistan to Ghulkin then Mir Saleem Khan asked his close associates that he is very strange and strong man so let him be settled in Ghulkin. After Abdullah Khan had settled in Ghulkin he planned and constructed a Mejeeth-the Abdullah Khan Mejeeth. The family members of Abdullah Khan had donated the building for the purpose of library. Which was demolished and

reconstructed for the first ever library building. After the visit and guidance of Aga Abdul Samad Shah, nomenclatures for mosque-Mejeeth and farmon khona were converted to Jamat Khana”.¹⁵

Ghulkin Jamat Khana: Jamat khana is a Persian word, Jamat mean “Community” and khana mean “dwelling” or “home”. Joining together as Jamat khana gives the meaning of community home or community dwelling place. So jamat khana is a place where the jamat or community perform their religious practices together.

In Ghulkin the first ever religious practice meant to be performed in Jamat khana was started in a local house which was donated by Khalefa ketor where the Jamat started praying regularly. Before this there was no proper prayer hall where the faithful could perform their prayers and practices together; because, before this the Mejeeths were personal properties not open for all the public.

After this imam’s proper statement (Farman) was received and read to the jamat and the language of Farman at that time was in Persian (Farsi). During that time Imam with his family was living in Iran and the Iran’s national language was Persian so it was used to convey religious injunctions.

According to a villager the first khalefa was late Khalefa Aman Ullah then late khalefa Ali Shahfa. Imam sent the spiritual statement and religious interpretations routing through Mir of Hunza state. The head of this princely state called Mir forwarded the Farman through his close confidantes to the respective of the jamat. On Mir’s order Feerogath; a great leader of the time was the reader and translator of these farameen throughout Gojal valley.

According to him when the jamat needed a particular space for jamat khana where all the jamat could perform their obligatory prayers comfortably, then late Muhammad Nehaal and late Baz’s father late Desham Bai donated the land to the jamat for the construction of new jamat khana where the existing jamat khana is located. Further the jamat needed more land for the boundary wall and langar (public kitchen), that was donated by Arbab Muhabat Shah.

According to a villager the construction of the existing jamat khana was started in 1963, and the inauguration ceremony was held in 1966.

The chief guest of the inaugural ceremony was Mir of Hunza, Mir Jamal khan and Mir of Nagar Mir Shokat Ali Khan, who inaugurated the newly constructed jamat khan of Ghulkin.

¹⁵ From “Wakhi Express-by Karim Khan Saka.

The designer was Mr Sultan Ali and constructors of the jamat khana were Mr Sultana Ali and Mr Sambool Shah from Gulmit. The design was handmade, the designer was not educated or an engineer but it was the meticulousness of his mind and God gifted ability that he worked hard and designed the building with Islamic architectural touch with canopy wooden roof. They did not prepare any prototype and the design was drawn on the soil.

With the passage of time population multiplied and the existing building is falling short of capacity not fulfilling the required space. In the year 2005 the community finally decided to plan yearly budget for the new building, which was accepted and is being followed till date.

In the year 2014 the community organized a proper committee to deal with all the affairs of new jamat khana. The committee arranged land and now the project is in process and God willing the new building construction will be started very soon. 12 kanal land has been reserved for the new Jamat Khana and was earmarked by the community in 2015. After the proper permit from the estate office, the construction of new Jamat Khana will be started.

Borith (Sub-village of Ghulkin): Borith, the sub-village of Ghulkin, the meaning of Borith is narrated to have been derived from word “borid” means “cold” or “cold place”. Borith-E-Zuy means “cold water lake”. Though the small village surrounded by lake and glaciers has lake but authentic about its name need further research; either it is correct or incorrect. This beautiful and tourist attracting village is the home of two clans namely Qurquch (Cheqer Ketor) and Nakchery of Ghulkin. According to reliable and evidential sources, the irrigation channel of Borith was constructed by Ruzbi of Qurquch clan in twelve years. The only equipment used to dig out the irrigation channel was animal sharp pointed bones. After completing the construction of Borith irrigation channel, Ruzbi and his family members decided the formal inauguration of the channel. So before supplying water through the newly constructed channel, on its inaugural jubilation event, they served the public with seven (7) pots (Dagh) of traditional food called ‘Baat’ toward this end. This arrangement took place at Gapeness (a place from where Ruzbi had dug water for the newly constructed channel you may call it the fountainhead of water). Suddenly during the ceremony, where Ruzbi and his family members had gathered for the inaugural celebration, a number of Sisunic (Hussaini people) attacked them and disposed off the traditional dish. After this incident the people of Hussini went to Baltit Hunza and appeared before the court of Mir of Hunza and claimed the royalty and ownership of Borith. On the claim of Hussaini people Mir of the state allowed the ownership of Borith to the people of Hussaini.

The same night after the unjust and unfair decision, Mir saw a dream, in his dream “he saw an ragged and bowl shaped woolen fabric”. This dream made the Mir upset, and was quite perturb and anxiously waiting for interpretation of his dream. The very next day a person from Ghulkin named as Mamu Sing of Nakchery clan; who was rendering his service at the royal palace, though unaware of Mir’s decision on Borith came to know, when Mamu Sing informed him about Mir’s unfair and unjust decision. He went to Mir with complainant language, “Mir Soheeb! Your decision on Borith is unfair and unjust with Ruzbi, who constructed the irrigation channel for twelve (12) years, the de facto and legal owner of Borith is Ruzbi, who suffered twelve long years of laboring while carving out the canal for the place”

After a heated discussion between Mamu Sing and Mir, he realized his unjust and unfair decision done in hurry. He called back the people of Hussaini to his court at Baltit. A person who was appointed this special duty of conveying news, messages, pronouncements and views from the royal court were entitled as Elchi (seems to be misnomer of alibi). Through one of such bodyguards the message was conveyed the people of Hussaini to get back to the court of Mir. The body-guard of Mir called back the people of Hussaini from Kosheay (a small village after Altit). When the people of Hussaini reappeared before the court of Mir, he told them, "My decision of Borith was quite unjust and unfair. So I retreat on my decision and reorder the ownership of Borith to Ruzbi, who had constructed the channel".

After reconversion on this decision, Mamu Sing (Ruzbi's sister was wife of Mamu Sing) came back to Ghulkin and told in detail to Ruzbi as to went between him and the Mir. As a token of appreciation Ruzbi allotted a piece of land to Mamu Sing in Borith as a gift"¹⁶.

The present settlers of lower Borith are the family of Zeeboon, daughter of Ruzbi. The channel for lower Borith was also constructed by Ruzbi for his daughter Zeeboon as welfare (Neseeb or donation).

Borith Jamat Khana: The foundation stone of Borith Jamat Khana was laid in 1981 with the help of the village folks of Borith and Ghulkin together. The lead constructors were Muhammad Qurban and Wilayat Shah. The land of Borith Jamat Khana was donated by Late Arboob Muhabat Shah to the community. The raw materials for the construction were contributed by the community themselves. Some of the community members donated cattle, cows and other animals. One of the chief characteristics of the people is the enriched tradition of self-help and volunteerism. All public service buildings or any public infrastructure are built on mutual cooperation and voluntarily work. During the construction of the JK, women's contribution was remarkable. According to the villagers, for the construction of Borith Jamat Khana women brought stone from Karch-Karch, a far off place from Borith Glacier where the recent Hussinai water channel is located. Masonries through their skillful hands dressed stones fit to be used as building blocks whilst women brought that furnished stone to the place where Jamat Khana was under construction. Women had any help in carrying these to the site. In those times and even still today the place is inaccessible for any vehicle or any wheel burrow (rada) to be used. Without any facility they did the hard work, which is unexpected even today. They worked side by side with their brothers and husbands on equal footing. The construction work lasted for about two years, after two years of continuous laborious work the community completed the construction in 1983. The inauguration ceremony was held in the mid of 1983, all the community of Ghulkin participated in the inauguration ceremony.

After its construction the community started their religious practices in the new building. But proper prayer leaders (Mukhi and Kamadia) were not nominated for this new prayer hall (Jamat khana) till 2000. In July 2000 Mr. Darbar Ali Shah was properly nominated as Mukhi and Mr. Sifat Ullah Baig was nominated as Kamadia, in July 2006 Mr. Darbar Ali Shah was re-nominated as Mukhi and Mr. Hajat Ullah Baig was nominated as kamadia, in July

¹⁶ Face to face interview of Ghulam Ali Shah & Dowlat Baig of Ghulkin.

2009 Mr. Hajat Ullah Baig was nominated as Mukhi and Mr Farman Karim was nominated as Kamadia, in July 2012. Mr. Sifat Ullah Baig Nazar was nominated as Mukhi and Mrs.Zainul Sifat Ullah Baig Nazar was nominated as kamadiani for Borith Jamat Khana, and in 2015 Mr Farman Karim was nominated as Mukhi and Imtiyaz Karim was nominated as Kamadia for Borith Jamat Khana.

During the period of Mukhi Hajat Ullah Baig and Kamadia Farman karim the community of Borith constructed new Langar for the Jamat Khan. The land for the construction of Langar was donated by Nambardar Gohar Shah. A numbardar is supposed to be key public figure and he has a larger say in village affairs. The word is basically a derivative of alembardar (flag bearer) in Urdu. It got misnomer with numeracy usually rated in order of ascendancy.

Ghulkin Link Road: Before 1960's Ghulkin was cut-off from the rest of Hunza and from the world. Before this era the people of the village were using horses and donkeys to fulfill their daily needs and few people have had the luck or capacity to own yaks, horses or donkeys and that it was not affordable for all the villagers to have these. Few of the villagers had the strength of will and affordability. The whole villagers' lives were dependent upon these three human co-worker animals. Which were used as means for travelling and meeting or catering for household laboring and loadings. Horses are called human crony or friend and emperor. This king of animals was also used for polo matches or when particular guests visited towns and villages, the community used horses and yaks to carry them and it symbolized mark of respect and this was the only source of receiving their guests.

For the first time the jeep-able road was linked to Gulmit in 1959. Later in 1962; the jeep-able road was constructed by the community on self-help basis and Ghulkin was linked with other villages of Gojal. These developments and linkages are greatly linked with the first time visit of the spiritual hereditary leader of the Ismaili Muslims in 1960 to this area. Access to this terrain area was difficult and it remained isolated from the other parts of Pakistan". (Int: Sang Ali, Nasir Khan, Mubarak Qadam, Arman Baig)

After this the community planned to rebuild the road for tractor because the jeep-able road was narrow lanes and lined which was not ply-able by heavy vehicles like tractors which was the much needed source of meeting their basic needs of life. The second and so on phase wise reconstruction occurred in 1965 and 1976. Successively the third phase of reconstruction was initiated in mid of 1980's under the leadership of union council member of Mr. Ali Johar. The first community based worker (Kulee) on the road was Late Mr.Kitab Shah and after Kitab Shah Mr.Juma Baig was appointed as a Government worker during the union councilor of Mr. Nasir Khan. After the retirement of Mr. Juma Baig, Mr.Qasim Baig is the worker on the recent road.

Currently Ghulkin link road is getting to be metaled, the village dwellers used to have a demand for this for the last many years, but unfortunately their wish was not be fulfilled until 2015. The incident of Attabad Lake formation on the KKH delayed it further. **Electricity in the village:** Electricity is one of the important and basic need of people in this modern era; Without electricity we can't expect anything to move toward productivity as all things are geared and powered by electricity. Electrification of villages brings comfort to life but unfortunately the community of Gojal had remained in complete obscurity and darkness for more than two hundred years.

According to the villagers, in the very olden days they used wild wood (bor-bor) for lighting and food cooking. Bor-bor is a Wakhi word and it means flames, bonfire, and fire from huge pile of wood. Wood was the only source of fuel for food preparation and heating in the winter. This was wonderfully unique system of lighting but very weird. It was a tradition of the villagers to come at one place (home) where the elders and seniors discussed their problems and issues while heating them up. As long as the warmth of heat lasted so long they were caught up with chit-chat. According to the villagers, "we are dreaming this 21st century" we had spent a very hard and rough lives in the past, there was no electrical system. With this another lighting system was "Kill-tikach" kill-tikach is also a wakhi word and it is a flame of wood, people used this as a torch light.

According to the villagers bor-bor, Kill-tikach lighting system was not that much expensive and it was in every household's affordability. Aside from these two ways of warming and light, there was another more costly one-Cherogh-Doon. The container in which the oil as fuel is put, is like glass bowl but made up of stone and a special type of local oil is used in it called Cherogh-oil. This was used as a source of lighting by those households who were bit economically well off. With the passage of time the lighting system gradually changed and became sophisticated. After Cherogh-Doon, an upgraded modern system of facility got introduced in term of chim-nee. Though it is an English word 'chimney'. But the structure, purpose of use and intensity level of heat and light is quite different. Chimney as kiln in urban land is used for baking bricks. People used this unique system for quite long time, later on another more developed source of modern system of light was introduced in the area, called lal-teen (lantern) fueled by kerosene oil, which is also in use even today in rustic side of Pakistan. However it was our version of modernity for lighting. Whether the original word of English had been changed or misused or Wakhi people named it differently. Both the case seems plausible, often words are found to be borrowed from other languages and localized with their own phonetics. Lal in Urdu or Wakhi means 'red' and teen has same meaning as in English 'tin'. The latter explanation seems appealing, people wondered by this lighting gadget would have named it so, good locale name.

With the opening up of silk route for traffic, the modern system of lighting came in such as candle and gas. The area was introduced with electric system in late 1970s by Government

of Pakistan. In 1987 proper electricity lines were laid in Ghulkin during the period of union councilor, Mr. Nasir Khan. After electrification of Ghulkin in the late nineties the local government approved electricity lines for Borith village and was completed in 2000.

Role of AKRSP in the Village: The situation that existed before AKRSP's involvement was not that good and appreciable though the society was catching up with changes as accessibility through roads and arrival of communication system opened window of opportunity for change. Though slow. But the change process was expedited and tracked fast with engaging of NGOs like AKRSP. Not only Ghulkin but the whole area experienced societal upgradation and structural changes. It set apart the present from past.

Before the emergence of AKRSP on the scene, the people like in rest of other uncivilized and undeveloped societies organized around and took interests only in their descent groups (families, clans or tribes) or at maximum were divided around their villages' level. At times people of one village were in confrontation with people of another whole village. They would not budge on issues when a matter was raised in their village. The community would diverge on different issues within a village and they were divisive on opinions on bases of age, grade or association of friendships. But those divisions and divergences were not deeply rooted luckily for their larger communal interests they used to develop consensus and converge on single decision-making. Politically the people would organize around the Arbob (head-man of the village or peer) and performed their tasks at communal level. Such as the involuntary or forced laboring called 'ashar' as subjects for the state's ruler. There wasn't however any satisfactory or effective representative platform; whereby the whole community members could openly and democratically participate, express themselves and discuss their common issues.

When the AKRSP started with its different rural development plans in different villages including Ghulkin around 1983, it provided the community for the first time some collective fora; in the form of village organization (VO) and Women Organization (WO) as one of the community representative organizations¹⁷.

According to a villager, 'when the AKRSP began its development intervention in the village firstly it started organizing the community around one platform, each for male and female by forming the village and women organization (VO/WO) in 1983 and 1984 respectively. To strengthen these it strongly advised to hold regular weekly meetings, deposit and maintain our savings, openly discuss on common issues and make an effective and all-inclusive agreed upon resolutions to address those issues and challenges'.

According to a VO member, 'it was a time, when people hadn't money. In those days few people had seen paper currency notes', another WO member says 'we initially started our

¹⁷ Face to face interviews of VO & WO members. (Karim Khan, Dowlat Numa & Dowlat Baig).

savings from half a rupee (aat aana-one aana equals six paisa) or one rupee only. When we had no money to deposit in our saving accounts, we started selling eggs and saved money in our WO accounts'. Commenting on the previous socio-economic condition another community member describes, 'although Ghulkin had a good reputation for its agricultural produce, especially faba-beans and barely which met the food needs of the village people, and other villagers by lending grains to them. Nevertheless I must say the socio-economic situation was worse indeed'. Composed of contrasting descent groups having their lineage to the Caucasoid and Mongoloid race, the small population of this Ghulkin village encountered and were at logger heads of each other's at the grassroots level. Coming into existence of the VO forum, it initially took time for the members to listen to each other's, understand and accept each other's views in a democratic way. All these initiations resulted in positive argumentation and steadily development activities took off.

After a muscular struggle the VO and WO achieved their aims and objectives in the true sense and became a model village (award of "model village" was granted to the village by AKDN). Various heads of government institutions and departments, NGOs within the country and abroad visited these VO and WO. All were keenly interested in exploring what were the success factors for a small village becoming a role model. Many a high level officials and delegation visited the VO and WO office. Mr. Shohaib Sultan, personal secretary of His Highness the Aga Khan and founder of Rular Support programs visited it, the delegation of SAARC countries and the Ex- Governor of the Pakistan state Bank Dr. Ishrath Hussain visited, the ex-president of Pakistan General (R) Pervaiz Musharraf asked for the briefing in 2005 from VO and WO on his visit to Sost Dry Port and the delegations from Afghanistan, Tajikistan, Kazakhstan, United States and other countries visited the village to observe the developments. It was really a great achievement for the villagers that foreign NGOs, officials of the Governments and NGOs visited the village just to study and learn the ingredients of success stories. However two major factors are attributable to this achievement. In its initial phase it got the services of true development practitioners like Dr. Hamid Akhtar Khan who served it for 25 years and Shohaib Sultan Khan, a retired bureaucrat. The second contributing factor is singularity of faith of the populace fueled by the power of its fountain head-the Aga Khan. However the people should always be indebted to these persons who headed it with true spirit and sincerity, given the skeptical current situation it is going to wear. Where personnel draw their perks and pays without any spirit of development and such chiefs are rare breed to be found now.

After the formation of VO, members discussed for constructing infrastructure and implementing projects which were needed by communities in technical collaboration with AKRSP. Such productive physical infrastructures which are socially acceptable and economically beneficial to the larger public interests. Two different proposals came out from this discussion, a minority group favored the construction of irrigation channel to a

deserted land in Chatghust but majority of the members supported construction of irrigation channel in Shahabad; an old abandoned settlement in Borith that had become desolate due to the cut off and severe damage to the previous channel as result of the irregular glacial movement. Keeping in view the majority's opinion and greater benefit, the AKRSP acceded to Shahabad's irrigation canal. Irrigation canal was dug, pipes laid in very precarious and life risking rocky slopes and rough terrains, consequently water began flowing to the desolate land of Shahabad.

Good things get attraction from all corners, after watering of Shahabad, the community of Husseini immediately sued Ghulkin in the government court in Gilgit. They claimed ownership of this uninhabited land of Shahabad. The litigation continued for several years without any result. In the meanwhile the Aga khan Arbitration and Reconciliation Board within the Ismaili council for Gulmit intervened and settled the case outside of the Government court.

Here we must pay salute and acknowledge the efforts of the leaders, the VO members, the elders and all the villagers who devoted and contributed to these project with their physical, technical and financial support to make it a success. Their efforts both officially and especially on the ground is commendable, when the villagers carried the pipe to Passu-Gaar, which was looking impossible and imaginary for us but the highly spirited villagers had strong faith in God's divine help. One should not be discriminatory at this admirable hard work executed by villagers as it will ungratefulness not to showing deep respect and admiration for them, they deserve our humble salute.

After this success the management of VO planned to map the land and make allotment to the villagers and initiated irrigation but some dissension groups of the village demanded for extra plot (niseeb). In the beginning many other descendent and splinter groups declined and rejected the demand of extra plotting and this tug-of-war unexpectedly lasted for longer period. After long drawn dialogues and debates- three to four years, the management came to the conclusion point to properly allot the plots through drawing-lucky-plot numbers, and the drawing-to-allot celebration was held at the new habitat of Shahabad and all the villager including children, females and senior village folks were invited to the occasion.

Soon after many villagers started plantation and few people started construction of houses and proper irrigation in the new town of Shahabad and within a year time the old barren and desolate place was turned in to green fields, lined up with trees which gave extra addition of exquisiteness, loveliness and beauty to Borith valley. This place will be populated very soon as water is basic sign of life, to be more succinct chemistry hypothesis water is one amongst the four components which brought life to existence. So long people invest in repairing and maintenance in the piped water project it would not be abandoned

this time around. And with growing population people would not like not to take interest in it. Apart from benefit of agricultural produce and residency it can well serve befitting base for tourists to launch their trekking and expedition to the adjacent magnificent glaciers. It is highly advisable that there should be proper planning while individuals construct their settlements.

Here I will mention few international bodies, chiefs, representatives and delegations of which visited the VO and WO of Ghulkin and shared their knowledge and best practices; like delegations from SAARC countries, World Bank and AKDN. Representatives of various international, national and local NGOs. Chiefs like governor State Bank of Pakistan, president of Islamic Republic of Pakistan Gen (R) Pervaiz Musharraf.

Khunjarab: The community used different pastures of the area. According to a villager, 'with the passage of time population of the community increased and they needed more separate grazing lands where the community could well feed and protect their livestock. Reaching at mutual consensus after discussion on the issue the community decided to use Kilik pasture of Misgar. At Kilik pasture the community faced many a problem. As I mentioned in the Chapter of 'Re-Settlement of Misgar by the Residents of Ghulkin', the Qergaz of Afghanistan, who used this valley as a pasture, they didn't want others to be a part of this pasture. That was the main problem with the community in connection with pastures and pasturing. So the community left Kilik pasture. It is also said that for some time the community used Batura Pasture of Passu but that was not a permanent solution. So the community needed a pasture owned by them as permanent solution to this problem. According to a villager; given such a stinging issue at hand of unavailability of pasture they converge for a meeting at polo-ground of the village and sought a lasting solution. After long discussion the community decided to send a delegation to Mir of Hunza requesting for the availability of Khunjerab pasture to them. According to a villager prior to this people of Ghulkin used pasture belonging to Gulmit. But in the mid of 60's for the first time from Ghulkin Bibi Izat mother of Haji Karim and Daughter of Khuda Yar and three other people from Gulmit including Novroz and his wife went to Khunjerab with their sheep and goats. The next year the people of Gulmit left the pasture, so from Ghulkin Bibi Nabath wife of Late Sabz Ali (nick named Sabzek), Late Pup Zeebai, Late Mirza Aman Shah and Late Naubahar Shah went to khunjarab pasture with cattle (Nabat, July 2013)

There are many a name being used for this vast pastureland-Khunjerab, Khunjarv. Differences on nomenclature arises because people relate the names with history and meaning it bears. Khunjerab lies in the extreme Northern part of the Hunza state known as Gojal. According to the different languages spoken there, khunjerab consists of three different valleys, namely Khunjerab, Ghujerab and Shimshal. The Khunjerab valley starts where the border line of Sost village ends and stretches to the top of Khunjerab pass (4725 meters). The Khunjerab River flows from the watershed of the Pak-China boundary and

after being joined by many small tributaries falls into the Hunza River. Khunjerab actually a combination of the two words “Khoon” and “Jerab” meaning ‘valley of the khan’. It is narrated that this valley was once under the occupation of mountain tribes and the Kerghiz. Mir Saleem Khan son of Khisraw Khan the ruler of Hunza (1804-1843 AD) with the help of his Hunzayate people frequently raided upon these tribes, looting their property and taking them into slavery. Until they were finally compelled to leave this area for ever. The Mir, after establishing his full authority over the area, turned it in to his own summer pasture and employed professional shepherds, known as ‘doghdars’ and also started cultivation in Dhee Nullah through his supervisors locally known as ‘yarpas’. Because of Saleem Khan’s influence, it came to be known as the valley of Khan, Khunjerab in wakhi (Late Wazir Qudrat Ullah Baig, **personal communication**). However according to most common local interpretation Khunjerab means the ‘valley of blood’. How and why blood was spilled here there is no backing to this.¹⁸

The Khunjerab valley which forms the main tributary of the Khunjerab River provides a link between the valley of Khunjerab and Shimshal. In Wakhi the name implies ‘valley of cows’. This valley provides ideal meadows that have been used as grazing grounds by the people specifically for milking cows and female yaks and is therefore named ‘valley of cows’.

The entire area comprises of three valleys falling under former Hunza state. Which together with neighboring Nagar state enjoyed independent status under Section 311 (1) of the Indian Government Act 1935. The people of Gojal have mostly been rural practicing marginal agriculture on plane areas which yielded only one crop. They enjoyed proprietary rights over the lands which were in their possession. While wasteland was the property of the state, this latter on could only be occupied or improved with prior permission of the mirs. In Gojal Hunza influential people were, however allowed to bring wasteland under cultivation after construction of irrigation channels for which permission of Mir was not required.

Mir Saleem Khan (1804-1834 AD) was a strong and powerful ruler of Hunza state, who extended the boundaries of the state across the frontier to China by force and also developed political relations with prominent persons in Chinese Turkistan through inter-marriages. At the same time he promoted friendly ties with dignitaries of the Chinese Government. Which helped opening the doors for a flourishing trade between his state and Chinese Turkistan. It was he, who got full control over the pastures, wasteland and forest of the area, including Khunjerab. According to locals the rulers used to lease out grazing areas to different villagers against payment of tax. Such tax was one goat or sheep per household, for the people of Khunjerab. While it was 4 sheep per household yearly for the people of

¹⁸ Management plan of Khunjerab National Park p-03

Shimshal. This was because of the responsibility of the mirs to protect Shimshal against any possible aggression. Using this system the pastures of Khunjerab, Ghujerab and other valleys were leased out to various grazers of the area. However Dee Nullah was retained as personal grazing ground which is still in the possession of the Mir's beneficiary. Similarly both sides of Kharchanai valley were gifted to the people of Ghulkin for grazing of their livestock in recognition of the service of late arbab Muhammad Raza Baig and late arbab Muhammad Nida Khan, which they rendered to the Mir and his family. It is now exclusively in the possession of the villagers of Ghulkin. This system remained valid till the abolition of Hunza State in 1974. After which the villagers took possession of all these pastures and ceased to pay any tax. In 1975 Khunjerab National Park was established with the very purpose of protecting Marco Polo sheep in its Natural Habitat. This species was endangered to be distinct from the area and was threatened with destruction.

Khunjerab National Park has a long history of being grazed upon by livestock especially domesticated goats, sheep, cows and yaks. The mirs of Hunza used to allocate the pastures and grasslands of these existing area of Khunjerab National Park to different villages. However the Khunjerab pasture was assigned to one sub group of Wakhi people who refer to themselves as 'Avgarch'. The original ancestor of this group settled in the village of Avgarch located above Mookhun in the Boiber Nullah about ten generations ago. Since then his descendants have been settled in the five villages; Sost, Gircha, Jamalabad, Moorkhun and Ghalapan (Moch, 1990). More recently use of one valley known as Chap-Kharchanai was assigned to the second partner village Ghulkin. This was done by the last mir of Hunza Mir Muhammad Jamal Khan (1945-74). The pasture and grass land of this valley belongs to the people of Ghulkin village who graze their livestock. In September 1991 a survey was conducted in Kharchanai valley and the following information were collected on livestock for the time period and of these pasture and grassland; including 1000 goats, sheep and 25 cattle from May to September for 150 days. The pastures are mostly covered with rocks in fire condition. Good pastures are not to be found, although predators like Snow Leopards take a heavy toll of goats and sheep every year, so many die of malnutrition and starvation. In 1990, 95 goats and sheep died in the valley while in 1991, 110 and 138 goats and sheep respectively died. The pasture of Ologhdour (Woologhdour) in Kharchanai is also habitat of Marco Polo Sheep.

The shepherds grazing on Kharchanai Nullah should reduce their livestock by 50% in the first and second year in Ologhdour portion of Kharchanai as the grassland is squeezing. This portion is roughly 10% of the entire available pastures of Kharchanai and thus should not be of much economic concern to the shepherding communities. However the number of livestock should be reduced further in the third and fourth year of the plan bringing it to zero in the fifth year. Regular monitoring of the range, conditions and trends in the

population of Marco Polo Sheep will determine the future strategy for Ologhdour pastures for the next and revised plan that may use following criteria to regulate grazing future.

- 1) If the population of Marco Polo Sheep shows a remarkable increase during the next five years, say by about 50% insufficient food could be a reason for today's low population. In this case grazing may not be allowed to the villagers of Ghulkin in the next five years as well.
- 2) If Marco Polo sheep population remains stable or decreases due to predation by Snow Leopard which might be a reason for such decrease, as such again permitting a certain number of livestock in Ologhdour may be necessary and allowed for the community of Ghulkin. (KNP, 2013)

After all we are restricted under certain agreements with the respective organizations undertaken and imposed by officials in connection with Khunjerab pasture. But the above first agreement of reducing grazing herds in the pasture failed and still today we are allowed grazing and use the grass land of Kharchanai pastures living within the agreement. **Educational History:** According to the villagers, in the very olden days we hadn't any concept of education and we had not the option to go out from Gojal and were bound within the Gojal because mirs of their times did not want any one, outside of his family, should go out of Hunza boundary and avail education. Because the mind set of Mir was very congested and he was of the view that when the people would get education then they will create problems and his throne will be at risk, his ruling will be questioned by liberal and educated people. So Mir of Hunza didn't allow the people from Gojal to get education.

Education is the basic code of conduct of human lives. It was only education that human beings were able to discover the universe and planets. But unfortunately the rulers restricted the people of Gojal within the area and the people couldn't get education, otherwise today this area might be standing side by side with other regions. They might have been at par with other regions and competed on merit. However people took sigh of relief after many centuries when the state of Hunza was demolished by the Ex-prime minister Late Zulfiqar Ali Bhutto. The opening of access to outside world was something like bolt out from the blue sky. Before this the people were not allowed to go out of Hunza state and were bound within confine of Gojal. If we talk about the education of Gojal than absolutely we are shocked by all the stories of mirs' and their toadies expanding the tentacle mirship. But we wouldn't like here to go through those shameful stories and history perpetuated upon the populace of Gojal. Drifting our thought on another plane and let us reflect on the educational history of Gojal. When we talk about the educational history of Gojal. Talking of educationist and mentorship, the name of great teacher Sultan Ali Samarqand comes to our mind. Born on 5th October 1921 and died on 25th November 2000, may his soul rest in eternal peace (Ameen). His compassion, generosity and dedication for the community of Gojal in the field of education is an unforgettable chapter

and indelible bench mark. Sultan Ali Samarqand was the first man who conveyed message of education and spread awareness to the community of Gojal and educated the community. He dedicated his life for education. His dedication and generosity is present in the heart of the community still today.



Figure 8-The first ever school in Hunza (Baltit)-1963. Unknown students. Photo: Courtesy of Robert Wright & Pitt Rivers Museum Oxford University.

According to some source the first primary teacher of Gojal was Mr. Muhammad Yaqoob of Hussaini from 1962 to 1971. After nine years of services he migrated to Pakora of Ishkoman and settled in Ishkoman permanently. Other great masters of their time include late Sabz Ali, late Haqiqat Ali (Passu), Ghulam Rasool. Ghulam Rasool was the first teacher who encouraged girls' education and started teaching in Shimshal. Doulat Amin Shimshali, Arman Baig

(Ghulkin), Late Ali Johar (Ghulkin), Muhammad Qurban Rahim (Ghulkin), Ibadat Shah (Gulmit), Nazar Shah (Gulmit) and all those contemporary teachers whom I couldn't mention here due to space constraint their services and generosity are remarkable. Today we are very fortunate enough that the seedlings they had sown has borne fruit and society is positive change trajectory. These positivity in the society is the result of their holy intention and open heartedness of these great teachers and leaders. Now the literacy rate in the area can be compared with rest of the country, if not at par but somehow satisfactory enough for which all these pioneers of education deserve our humblest salutes.

As narrated in previous paras due to the troubling and terrifying imperial system the community spent their lives in darkness but after the demolition of the Mir's Empire the community was able to move outside of their region. When they got exposed to outside world, they traveled far and wide and observed other communities and areas, they realized the importance of education and gradually the community steadily progressed in educational field. It was no longer that Sir Sultan Muhammad Shah Aga Khan introduced Aga Khan Diamond Jubilee (DJ) school system in 1946 for the development of the rural areas of Pakistan including Northern Areas of Pakistan. At the same time the Government of Pakistan started its system of schools at primary level. When the first Government primary school was planned to be established in Ghulkin then and the community constructed the building on self-help basis, the veranda of the school was constructed by Late Salikat Shah and brothers.

They constructed the veranda and dedicated to their grant-mother and later on Late Ali Baqa during his union councillorship came up with new building project which was approved. The building was constructed on his personal land but for a long period the building remained incomplete which was constructed just years before. Now the building has been conjoined with the building of old primary school. As mentioned earlier that Aga Khan Diamond Jubilee School system was initiated here in 1946. This school system reached Northern Areas in 1947 and the first DJ School in Ghulkin village was constructed in 1961-62. Though the journey of education had been kicked off and the community was well on the road toward education but while little later the community felt the importance of English medium of education; English the language of 21st century. So the community herself decided to institute an English Model School, finally the community established Nasir-e-Khisraw Model Academy School in November 1992.

Health: By 1966 there was at all no availability of health facilities in entire Gojal. For the whole public of Hunza region there was only one dispensary in Aliabad, Hunza. Which is approximately 50-60 km away from upper Gojal. This only dispensary was established during the British Indian Government. Owing to scarcity of health facility, people of the region, therefore depended mainly on two types of health treatments. One was supernatural knowledge and the second one was indigenous acquired knowledge. The former approach was further categorized. First individuals would present special offering to God for divine help for deliverance from diseases and sufferings in their meditational place. While in second case patients were treated by clergies called Khalifas or mullo (mullah-prayer imam in general). These authority on religion would make talismans/amulets. The third source of healing was to pay special visits to the shrines such as Bobo Ghundi in chipursan valley, Sho Toleb in Hussaini village & Sho Shams in Shimshal valley. Fourth was to pay visits to the Shamans called Bitan.

In the year 1944-46, an American named John Clark, who worked in the whole of Hunza region. His field of interest was to facilitate and train the people making handicraft, exploration of precious stones and providing basic health facilities to the local people. Here I want to mention a letter of Mir Jamal Khan to John Clark, who served the people without any charges by giving basic health facilities.

My Dear John

"You told me that you are planning a trip to Khyber to see the quartz and crystals there. While you are that far, would it trouble you too much to go on to Gircha? The lumbardar at Murkhun reported to me by telephone that there is a dysentery epidemic at Gircha.

*Yours MD. JAMAL KHAN"*¹⁹

As I have mentioned earlier about the health crises in the region. I want to include here some facts, which John Clark did observe during his visit to the valley. I picked these from

¹⁹ HUNZA Lost kingdom of the Himalya- by Jon Clark

his book (*HUNZA Lost Kingdom of the Himalayas*). "We passed rapidly through Khaibar (Khyber) village to Murkhun, where we spent the night. Next morning I (John) asked the Murkhun lumbardar (Ghulam Jafar), a small, thin, rat-faced man, to travel with me the three miles to Gircha. "We'll have to go slowly," he said, "I'm weak with dysentery myself." I gave him sulfa guanidine and diiodoquin and we started out briskly. I showered him with questions. "Have any people died at Gircha?" "Oh, no, Sahib." "Are many sick there?" "A few, great Prince!" "With dysentery, like yours?" "We-ell, several of our people have malaria, and up at Raminj I understand some children have that fever with red spots. . . ." (Measles). "What about dysentery?—the Mir Sahib said you told him there were many cases!" He wriggled in his saddle a little nervously, "Well, Sahib, you see my case was really quite bad, and I wanted to be certain you would bring enough medicine. . . ." Would I ever understand these people? By this time we were in Gircha, surrounded by malaria cases that he hadn't bothered to mention in his anxiety to get enough medicine for himself. I exhausted my stock of otariine on them, and we leave".

Aside from other scant government health facility there was a traditional specialist practice based on ingenious knowledge. Who would treat patients commensurate to his ingenious capacity and skill gained over the years, particularly setting the dislocated joints, adjustment of fractured or cracked bones. They also dealt in stomach problems, headache, jaundice, treating tonsils, issues of pneumonia and so on in traditional way. Patients with complicated and serious type of diseases were in great trouble and passed away suffering. For addressing the issues of maternal and child health during delivery the senior experienced ladies would voluntarily serve patients. The maternal and child mortality rate was high then. However for the first time in the history of Gojal, the government opened a first-aid post in 1960's in Gulmit where patients were given the first aid treatment. Aga Khan Health Center was established in Gulmit in 1979 which effectively targeted women and children health issues in the region.

The Government facilitated Ghulkin with a First-aid post in 1970 in a rented house. Then it constructed its own building and primary health issues were dealt here. But for complicated problems patients were carried to the Gulmit hospital and in case of any emergencies patients were referred for better treatment to Aliabad, Gilgit or down country. In the earlier time people were dependent upon the traditional approaches for treatment and medication, but dependence on the indigenous expertise in the field of bones and joint fixation still exists. Many patients still prefer to be treated by the practitioners of the indigenous knowledge in Gulmit. Prominent indigenous specialist bone setters are Mr. Mohammad Rahim and Mr. Zafar Ullah Baig (late). They have set a record of treating more than 45,000 patients successfully for the last 60 years. Besides a lot of tourists who during expedition in the areas who got their bones fractured were handled by these gentlemen. So many bone related patients from whole of Hunza region even outside of the region after getting treatment from the famous doctors in different highly equipped hospitals like PIMS, DHQ, CMH, Gilgit and AKU Hospital (as per documentary record) came to them, who treated them as they could. (Fazal Amin Baig-2015)

According to the villagers before functioning of the First Aid Post or what prompted its establishment in Ghulkin was the shocking mysterious death of three boys in a row. It would send shiver down your spine as I felt it hearing the incident. It is said that one year Mr. Yaqoot Bahi (late) suffered loss of three young children to an unknown disease; we should call it unknown but unknown was the existence of health facility compounded with poverty. When this shocking incident was reported to the concern health officers in Aliabad, Hunza a Government paramedic came to Ghulkin and especially met Mr.Yaqoot Bahi for condoling and approved the supply of medicine for Ghulkin and for Gojal. Thence started a proper First aid Post in Ghulkin which was mentioned above. Currently at least whether metaled or not roads have connected remote villages to some smaller governmental and private clinical facility but still life saving medicines and coping with emergency is still a far cry. Somehow people are much aware and take some preventive steps compared to past.

Business Ventures of the Village: According to the villagers in the earlier times they had no acumen about business and commercial entrepreneurship. But as time passed by people started venturing out from their closed circles and areas where they had been spending their lives with a limited agricultural resources. Their nutrient food intake were traditional foods like wheat breads -baked in hearth made of local clay and later on urn of various structure, baath and Molidah. Because all these needed only ingredients of wheat flour and local butter which they were producing or we can say the life and economy revolved around these two main produce. Another supplementary intake was especially local soups (dry apricots soup, meat soup etc.). When people fell ill women shared their sympathy with these kind of soups. When few people of the village went down to cities majority of whom due to lack of education but having strong muscle joined and in served Pakistan Army. Such like interaction with other communities gave them ideas of doing small businesses individually and motivated small group of people to do micro level business. It was before 1980, when Mir of Hunza Mir Muhammad Jamal Khan called upon late Arbab Nida, who was then managing affairs of Ghulkin village. Mir thought it better that time was ripen and propriety demanded it that people's genuine needs and aspirations should be met. But Arbab Nida was short of reflection as what could be agenda of the meeting, as most meetings and announcements were relating to imposition of taxes and collections of revenues. However in this meeting important issues were brought under discussion and strongly recommended to work upon its resolutions. When Arbab Nida went back, he would gather the villagers at one platform for meeting to initiate steps for fulfilling their needs and resolution of impending issues. To this Arbab Nida ensured Mir of Hunza that he would mobilize the villagers taking decision-making in their own hands rather waiting for mir's decree. It was the start of emancipation from the mental and physical slavery of yoke days.

As with rest of other century-old societies and communities which are hard to change for new way of life and life-style. These are due to hardened and deep rooted customs and traditions; some admirable to be carried on and some need to be shunned. The phase these mountain communities has been through. However with passage of time, though it was hard enough to take such steps as they were not used to it, but the unity among peoples consisting of many clans and tribes was the main credit in laying the foundation of the newly formed platform, which was later named as organization (anjuman). This organization had its own principles, rules and regulations, steered by selected few individuals by the majority stakeholders. Every household was the member of this 'organization', which used to cater her monthly household expenses from this 'organization' on monthly credit basis. The 'organization' would buy in huge volume goods from Hunza and transport it to Ghulkin, where it was sold at lower prices. While selling it was ensured that every household's minimum basic need was met. The 'organization' was not a commercial entity rather served the social cause of the villagers. This process remained intact till 1980 and no amendment was brought to the memorandum of association. The year 1980 proved another rejuvenating year for village people when around eighteen (18) people who were serving in Pakistan armed forces did a spiritual journey to Lahore for having sight of their spiritual leader-the Aga Khan IV. People in this part for their worldly affairs and world hereafter draw guidance from this hereditary chain of spiritual leaders. Few names including in that entourage of spiritual journey from Ghulkin to heart of Pakistan-Lahore were Ghulam Ali Shah, Late Noor Ghulam, Zinat Shah, late Rehbar Khan, Arab Khan, Muhammad Khan, Qurban Hussain. Majority of people from Gojal believe in this Sevener school of thought of Shi'it Islam and who attend to this auspicious religious event draw strong lessons and supplicate for their past misdeeds not to be repeated. After successful attendance to this ceremonious event they decided to renew the existing library through mutual collaboration and they did it with monetary contribution and locals with time and laboring. They decided to contribute Rs.5 per person.

Finally they managed to buy furniture for the library which was the milestone in the history of educational welfare. Most monetary contributions came from those young men who were serving in Pak-Army, such people were termed middle class income people with the context to the area. The first stage of collection was a solid figure of Rs.90, which was huge amount of then, when economy of the country at large was not the inflationary. Once the sentiment arose people kept the tide floating and they managed to collect donations through different sources, channel sand well off professionals and finally accumulated a whopping sum of Rs.2000. now this was a huge amount. This much amount was considered sufficient enough to kick start activities and meet the needs which were planned for its execution. The contribution of above mentioned people will never be forgotten and will be remembered when the book lovers and readers will walk past the doorsteps of Ghulkin library. A shinning chapter in our history.

With successfully translating the idea of library to practical output, people started to focus their attention to upgrade the organization (anjuman). At last they were able to sum up fair amount which they thought was enough to take on the upgradation process. Though the anjuman was functional since 1980 with little capital and they decided to upgrade it through injection of more capital. It was having the same ideas and egalitarian principles of distribution of needs and propagating greater welfare cause and work. And result in engendering sense of being social workers. They did it by opening a small shop, which was fulfilling the basic requirement of the locals. As per the need, people decided to have a small piece of land for building of the shop but few people from among the locality opposed this and this case was raised to Tehsil Gulmit. After that this was decided that the persons serving in Pak-Army will have their own shop and the remaining people will have their own one. On the basis of this the land was divided among the two groups which resulted in the formation of two societies-Ghazi and Awami Society.

According to the villagers the Ghazi Society was started in Gilgit city in last months of 1980 with a general store. That was gradually extended in the village and Sost, Gojal. Al-Karim Multi-purpose cooperative society was still in running position in the village. After long in the business the managing committee of this society decided to extend their business in Gulmit in nineties. But unfortunately due to Atta-abad disaster the branch of Gulmit was closed. According to an active member of the 'Society' the managing committee realized the importance of dealing in business of land, thought to be yielding high dividend, decided to invest in purchase of land. So the managing committee took decision in buying large acre land and Sultanabad, Gilgit in April 2013. Around ten men were leading figures and decision-makers behind success of Al-Karim Multi-purpose cooperative society namely Mr.Ghulam Ali Shah, Mr.Zinzat Shah, Mr.Qurban Hussain, Mr.Arab Khan, Mohd Khan, Late Rehber Khan, and their other colleagues.

Success has followers, later on a small business was started by Late Shah Zia, Late Muhammad Qurban, Late Yaqoot Bai and Late Nazar Baig, who established small business unit in the village in the late eighties. And it is also said that before these small business units in the village, few people from Gulmit namely Late Sirang, Late Maula Dad, Late Mastan (Maston) and other few people of the village established their personal small business units. Few people from Ghulkin also started their own individual small businesses in the village.

The second dissident group initiated their micro business from Gilgit city with a small hotel in the eighties. After a few years the managing committee of the society decided to open a new small shop in the village from where the community could be facilitated with goods of daily needs at lower rates and the first shop of this society was opened in the village in 1982.

According to an active member of the society, after long period of time in the business of consumer goods and services, the Society became fat in capital and in a position and maturation stage to invest and provide variety of other services to the community.

The managing committee decided to start transport service to ease the community's commuting, relieving laboring and reducing freight cost of doing business. For this purpose the MC bought the first capital asset-tractor. It was a good step in the direction of change and expansion in business; a pro development sign. But the hotel business was decided to be closed down and converted to a general store named as Al-Rahim Multi-purpose cooperative society in the village.

It is said; doing business is the name of taking risk and getting the reward and the dividend becomes handy and heavy if it of varied nature and being constantly changed to meet the needs to consumers. For having been long in the such business activities, the managing committee decided to improve the quality of services with minimum cost and bought a high roof luxurious van for public commuting- from the village to Sost-Hunza-Gilgit. But due to first timer, it incurred losses and the managing committee decided to focus on limited on limited businesses thus they totally divested the logistic service; both van and tractor were sold out and the business was limited to a general store in the village.

In January 2016 the managing body of Al-Rahim Society decided to sell out the Society, which was purchased by Sifat Ullah Baig Nazar and Sons. The shop buildings were rented out to different individuals and groups doing business.

Ghulkin Educational, Social Welfare and Nature Conservation:

Ghulkin Educational, Social Welfare and Nature conservation Association is a community based organization, established on 20th April 1992. It was registered in 1993 with registrar in Commissioner Office in Gilgit under the Social Welfare Agencies Registration and Control Ordinance 1961.

The prime purpose of the association was to find ways and means to provide better and quality education to the new generation especially for the female segment of the society. it was felt that quality education is critically important at an affordable manner and accessible to all. Raising quality of life and heightening social status of females in adopting new and more proactive roles in their families and communities life through education was felt the need of the hour and a clarion call of the time.

Quality education and skill development has been termed an asset that secures ones standing in society. For all this strengthening school level education is necessary, particularly in the developing world where it is teemed with high level of illiterate population. Less investment leads only a small percentage of the pupils to be able to attend universities.

Finally the school system has a vital role to play in preparing and refining youths for good future which cannot be neglected.

Objectives of the Association:

- To provide quality education for the new generation without any gender discrimination.
- To develop and promote sustainable use of natural resources of the village.
- To conserve both the renewable and non-renewable natural resources of the village and its high pastures.
- To create income, employment and skill enhancement opportunities in the village for women and the under privileged members of the community.
- To act an apex institution; cooperate, coordinate and liaison with the Government, Aga Khan Development Network and other NGOs in the region.
- To preserve, develop and promote the cultural heritage of the Area.

Actions of the Association: The association was found successfully in managing the following activities.

Nasir-E-Khusraw Model Academy School: This community based school was established in 1991, with the objective to provide quality education to the new generation. It is a co-education school where schooling is done with help of latest and innovative 'teaching learning methods'. Educational resources are provided using English language as medium of instruction.

Central Asia Insituite, Gilgit (CIA'G) is providing facilities to the school in terms of paid Teachers, Stationary and in 2013 Central Asia Insituite, Gilgit (CIA'G) provided stationary and furnutures for the School.

Nature Conservation: In collaboration with World Wide Fund for Nature, Pakistan, the institution started a project by the name of 'Protection and Sustainable use of Wildlife Species in Ghulkin village'. The objectives of the project were to

- Protect waterfowls (ducks, geese, swan etc.) in Borith Lake.
- Facilitate income generation for the community and sustainable use of natural resources.
- Establish the replication site around Ghulkin village catchments for the conservation of wildlife especially the ibex and forest.
- Conduct scientific studies in collaboration with WWF to obtain base line data on the status of natural resources until it has its own resources from eco-tourism and trophy hunting.
- In Borith lake hunting of ducks and birds is banned. There is also a ban on Ibex hunting. Only trophy hunting is allowed for national and international hunters through proper licensing and paying hunting fee. There is also ban on cutting of

firewood. Mining of salajeet can only be conducted with the permission of the community.

- In addition free grazing is also banned. An eco-tourism committee has been formed which deals with the outsider tour operators and provides guide and porter facilities”.²⁰

Ghulkin Vocational Training School: This project was started in 1996 with the financial support from the Ministry of Social Welfare, Women Division Islamabad for the construction of the existing building. Vocational training courses in sewing, cutting, designing, weaving, knitting, embroidery and cooking etc are conducted from time to time with technical support from various organizations like WWF Pakistan, Karakoram Handicraft development Program (KHDO), Serena Hotel Gilgit and the Aga Khan Ruler Support program (AKRSP). Till date more than 100 women have been trained in five-six months trainings. Under the school building a carpet weaving unit was installed with the support of KHD’P, where girls are weaving and threading local woolen rugs. Besides a fabric weaving unit has also been installed with the support of WWF-P and KHD’P.

Ghulkin Youth & Sports Club: The component of sports was established in 1992, under the Association. Financial and technical assistance comes from the local community organizations, private sector and through membership fee contributions.

Ghulkin Study Center: It is said that “education is the key to success” and without education human life is like a barren land, with no capacity to yield any produce. It was in these circumstances that the first teacher and pioneering educationist of Gojal Master Sultan Ali who was famous with the name of Samerqand started educating the public of the area with broad vision and mission. With few books he started to educate the community of Ghulkin as well as the whole area during 1970’s. He established a small library at the corner of Ghulkin Jamat Khana (Bukhorcha) to have a seat from where there should beacon light of education to the area. In the 1950’s and 1960’s people were still quite medieval, no one knew how to read and write, what is education and importance it carries. But Late Master Sultan Ali Samerqand was the only self-taught and self- educated person, who knew the importance of education in the whole of Gojal. He started Talim-e-Balighan (adult education) and schooling in the village and throughout the Gojal valley. Once he put in place his library in the corner of Ghulkin prayer hall (Jamat Khana). He motivated every person to come in and read books. According to the villagers when Late Master Sultan Ali was on his motivational educational campaign, the villagers replied him that we don’t know how to read. To this he responded, “I know that you people do not know how to read but you people must come in and just look and enjoy pictures in these books”. In that time people were lackluster about it and only few people supported him in his mission. this mentor honestly deserve a standing ovation and hats off to him with this grandeur noble

²⁰ From the file of NKMA School Ghulkin.

cause of education he ardently attached himself to. We salute the great efforts of Late Sultan Ali and we pray that his soul may have an everlasting peace. Later in life he left Ghulkin for good with his family, got settled in Gircha, upper Gojal. The villagers felt his absence then and great loss for the village.

On 19th May 1976, he wrote a letter from Gulmit to the existing prayer leader (Mukhi) of Ghulkin Jamat Khana, in which he suggested Muhammad Aslam be appointed as the Secretary and managing person of the Library. Co-incidentally his authority letter regarding transfer of custodianship is available even today in the Ghulkin Ismaili Study Center. The seed was sowed and path was paved; the initial push, opening up of library, appointing successor, it all began yielding result. In the 1970's few students from Ghulkin got a golden chance to get education from Karachi. The legacy inherited was kept rolling when these very students initiated a book bank in Karachi to facilitate their fellow students in the city as well as in the village. They furnished the library in the village with good stocks of books. According to the available records, in 1976 (letter to the managing committee dated 22nd May 1976) in which the Karachi students requested the community to shift the Library to the Masjid (specific name is not mentioned) but the request was rejected. In the same year the Karachi students established a body to work for the development of the village organizations, and especially for the development of the Study Center. The body consisted of President Mr. Muhammad Qurban Ramim, Vice President Mr. Khan Baig, General Secretary Mr. Sarfraz Shah, Joint Secretary Mr. Yahya Khan, Finance Secretary Mr. Sifat Shah, Member Mr. Fazal Ul Din and Mr. Zafer Iqbal.

According to villagers, after few years the library was shifted to the langar (big kitchen place) located in the premises of worship (Jamat khana). In that time there public kitchen (Langar) were composed of three small rooms; one room was dedicated for the library and rest of the two remained for kitchen use. After two to three years the library was shifted to the next room, where the scout's office is situated today. The community failed to designate any proper building for the library. In these circumstances the community requested Late Abdul Aman and family to donate the building of Abdullah Khan Masjid for the construction of new library building. Late Abdul Aman and family graciously accepted the request of Ghulkin Jamat and donated the building to the community. The community of Ghulkin constructed new building of library replacing the Abdul Khan Masjid. In the seventies some students from the village went to Karachi for purpose of education and job. Their focus remained and consideration included organizing a platform to which they could unite all students; the platform that could work for the students as well as for the community of Ghulkin. Few student members of the village started collecting books from different institutions and organizations to increase stock of books, making the Ghulkin Study Center so rich and resourceful so that potential readers could benefit from its increased capacity. Gradually the book bank was increased in the study center which helped the students

studying in the village and also out of the village. The 1992's heavy rainfall and flooding destroyed land and buildings in the area. This rain destroyed the newly constructed building of Ghulkin Study Center, which was a great loss for the villagers. In October 1992 the Study center was shifted to the store of Jamat khana. It such scuttling the managing committee of the study center decided to shift the books to the premises of worship place (Jamat Khana), where the Scouts Office is located today and from there, the study center was shifted in a rental room (2003 to September 2013). In 2013, the Study Center was accommodated in the premises of social Welfare, Educational and Nature Conservation Office and recently in Nasir Khisraw School and looking for permanent place forever.

Ghulkin Scout Group: Scouting is an international movement, is also popular in our community as our religion teaches us the love of serving humanity. The youth of Ghulkin also got lead in introducing the scouting movement in the whole Hunza region. Ismaili Boys Scout Group Ghulkin was established in 1983 at Ghulkin, which is the founder scouting group in the whole region. Since its establishment the group is serving the society at its best in promoting the spirit of volunteerism and ethical development of the young generation.

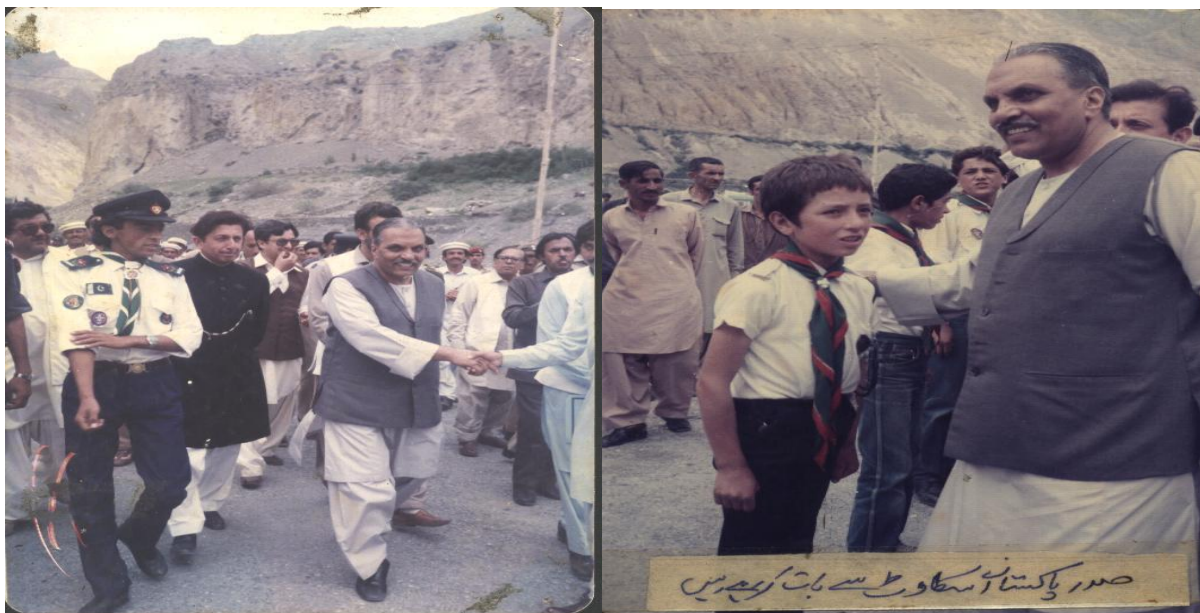


Figure 9; Founding GLS Niyat Ullah with Ex President Pakistan Zia-UI-Haq at Sost Gojal, on the second Picture President Zia-UI-Haq is talking with members of Ghulkin Scout Group (Muhammad Wafi & Ex GSL Qayum Ali Shah on the line)

Mr. Niyat Ullah Baig has remained the founding Group Scouts Leader (GSL) followed by Mr. Saleem Khan, Mr. Muhammad Riaz, Mr. Roshan Ali, Mr. Fida Hussain, and Mr. Muhammad Adil. Mr. Salman Hussain, Mr. Sultan Ahmed Jan, Late Amin Hussain, Muzafar Karim and Mr. Nazar Karim is recently leading as GSL. The Scout Group is putting its full efforts in arranging numerous activities and providing a platform for the youth to come forward and play their role in grooming their personality, confidence, communication skills. The Group has not only served the Jamat of Ghulkin, it has also contributed in the promotion of

scouting movement in the other villages of the area. It has arranged various joint training camps with other Scouts Groups of Shimshal, Murkhun etc. and the scout group feel proud that the founder of Zulfqarabad Scout Group Gilgit was our Ex-GSL Mr Qayum Ali Shah.

Achievements and Activities of Scouts Group

Since its launching, the Scout Group is playing vital role in the village and beyond village.



Figure 10 Scouts group members of Ghulkin

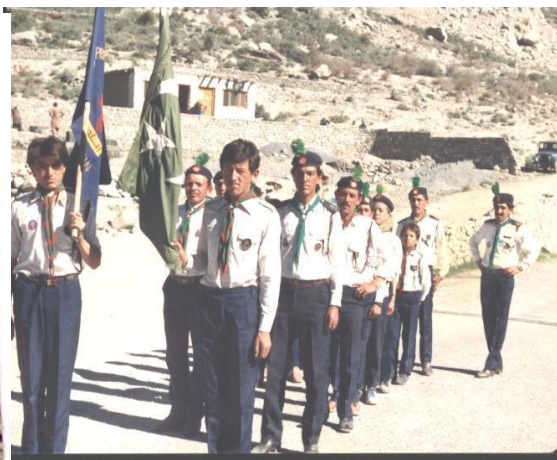


Figure 11 Foundin Scouts of Ghulkin at Sost

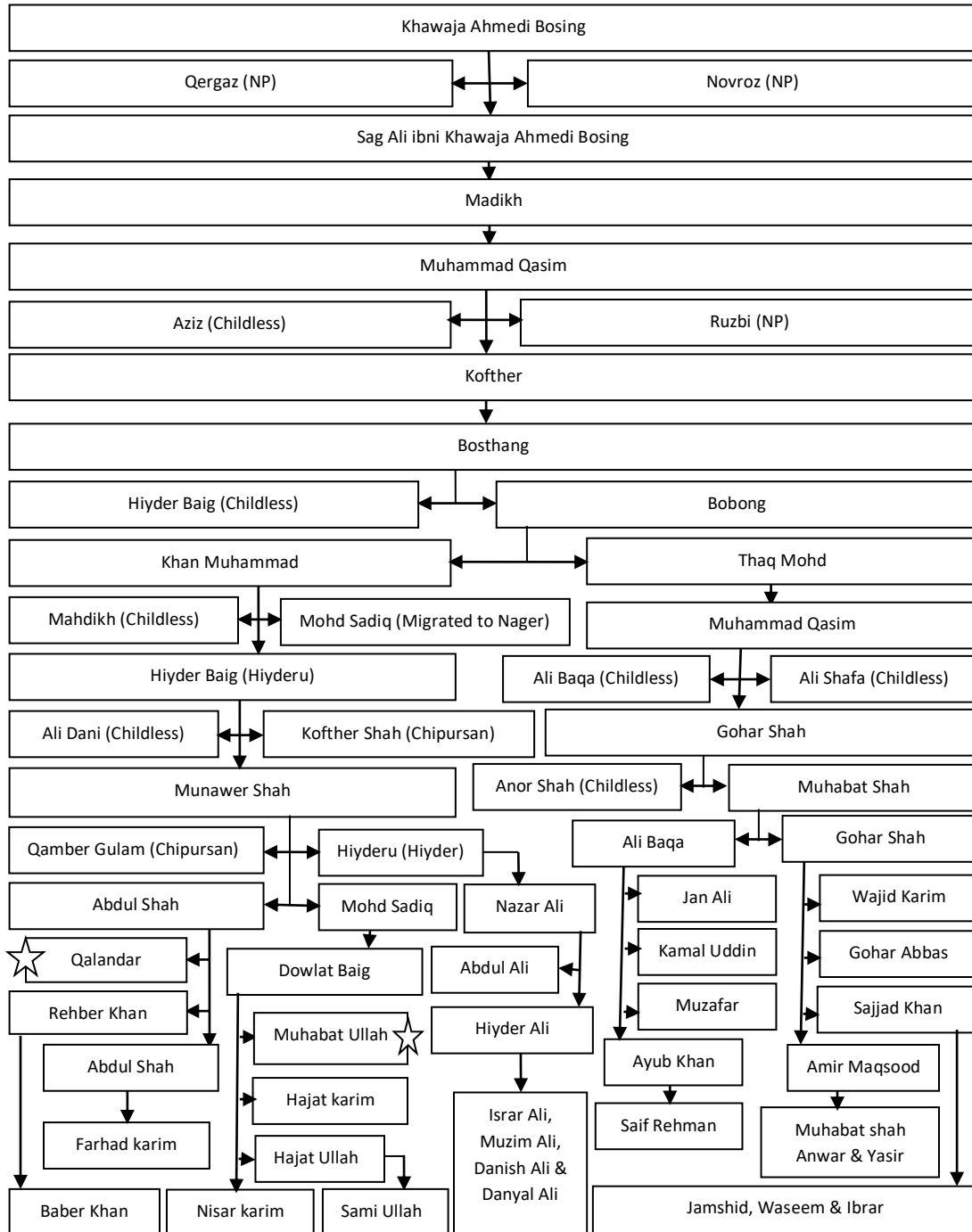
Here we shortly highlight the main achievements and activities of Scouts Group since 1983.

In 1986 it arranged first one week scout camping between Ghulkin Scouts Group and Gulmit Scouts Group in Ghulkin. In 1987, one week scouts camping between Ghulkin Scouts Group and Shimshal Scouts Group at Ghulkin was held. In 1995 three days hiking and camping was carried out. In 1996 first 'Scouts Night Show' was celebrated in the village, which continued till 2009. In 1999, the scout group purchased one unit of AKU Sports Complex Karachi. In 2014 a combine hiking and camping between Ghulkin Scouts Group and members of three scouts grouped at Patundas (one of the highest pasture of the area). In 2015 a combine hiking and camping of Ghulkin, Hussaini and Passu Scouts Group was done in the famous pasture of Batura (a tourist point of Batura glacier).

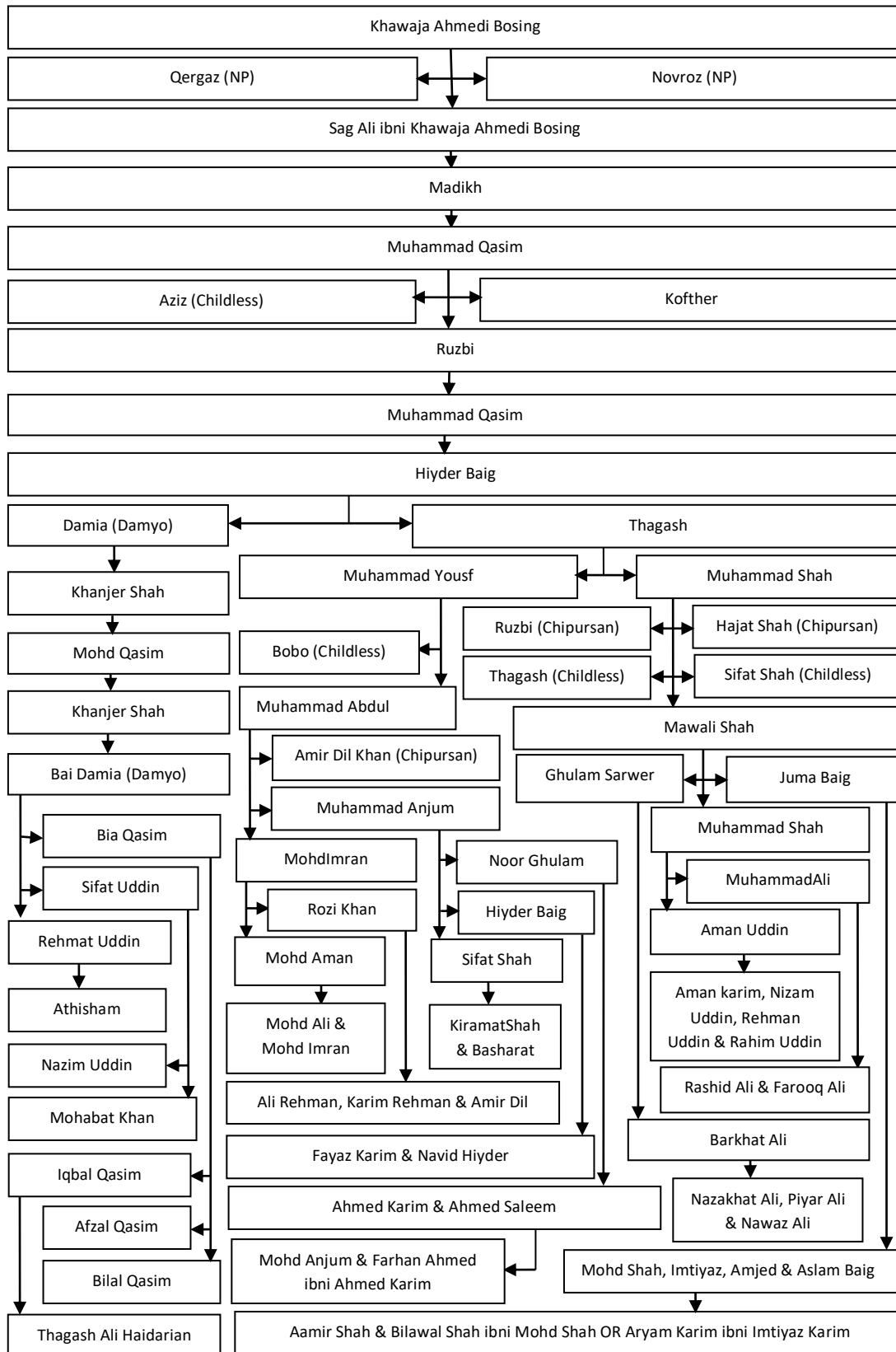
The participation of Rehman Ullah Baig was a unique performance by the scouts, especially the humble idea of G.S.L Ghulkin Scouts Group Late Amin Hussain (RIP).

The detail family chart of Ghulkin.

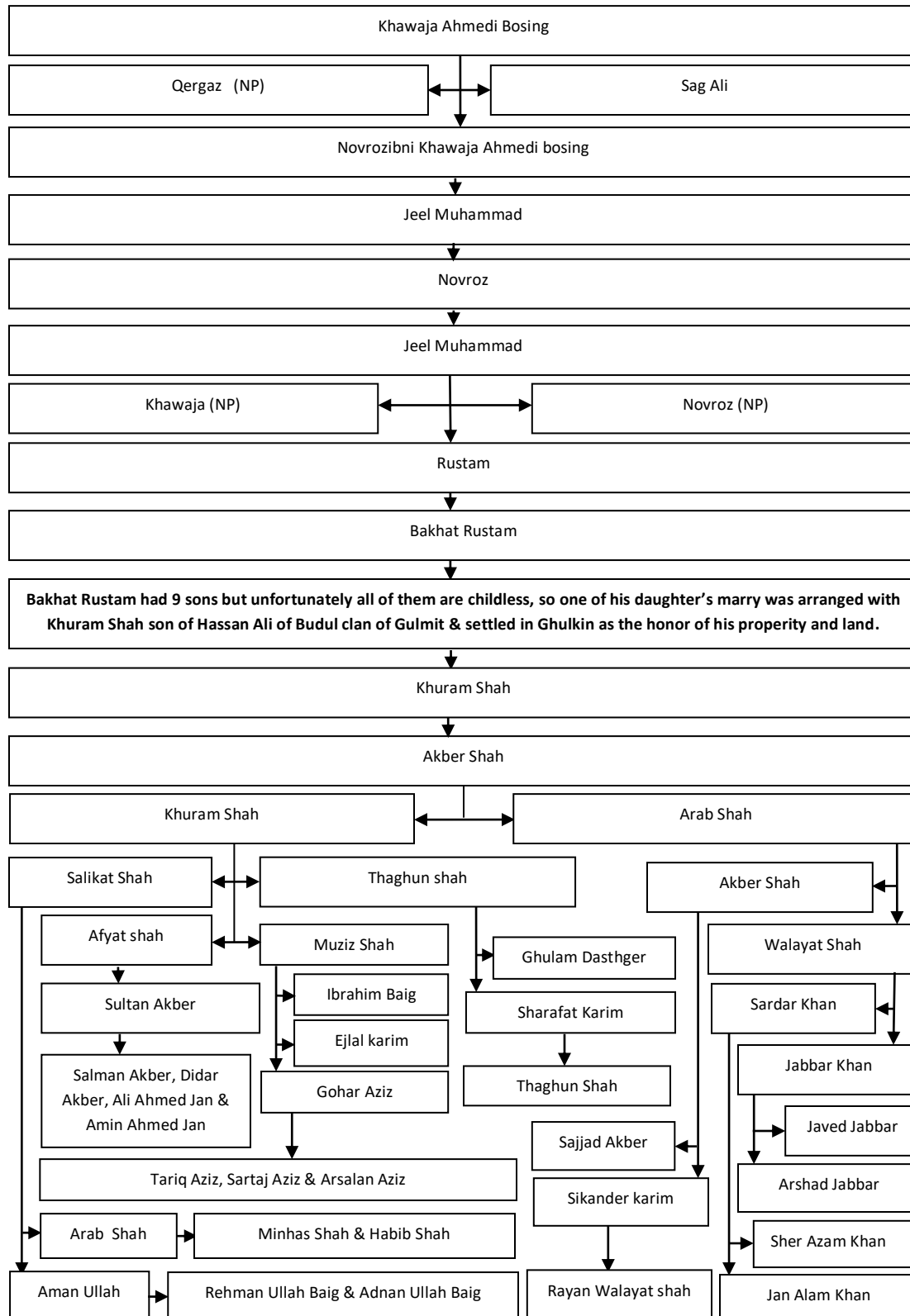
1. The family chart of Bobong of Qurqurch (Cheqer ketor) of Ghulkin.



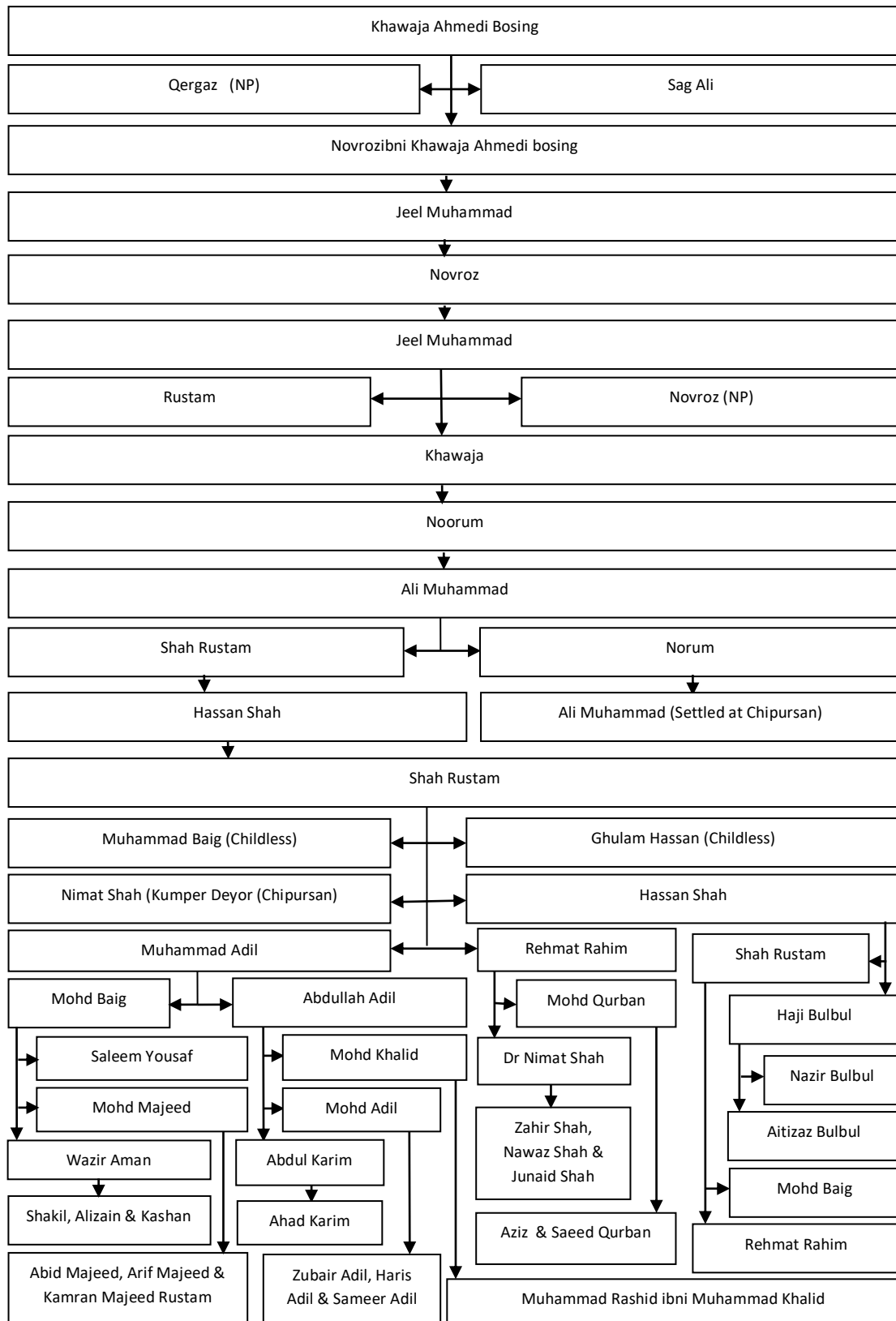
2. The family chart of Thagash of Qurquch (Cheqer ketor) of Ghulkin.



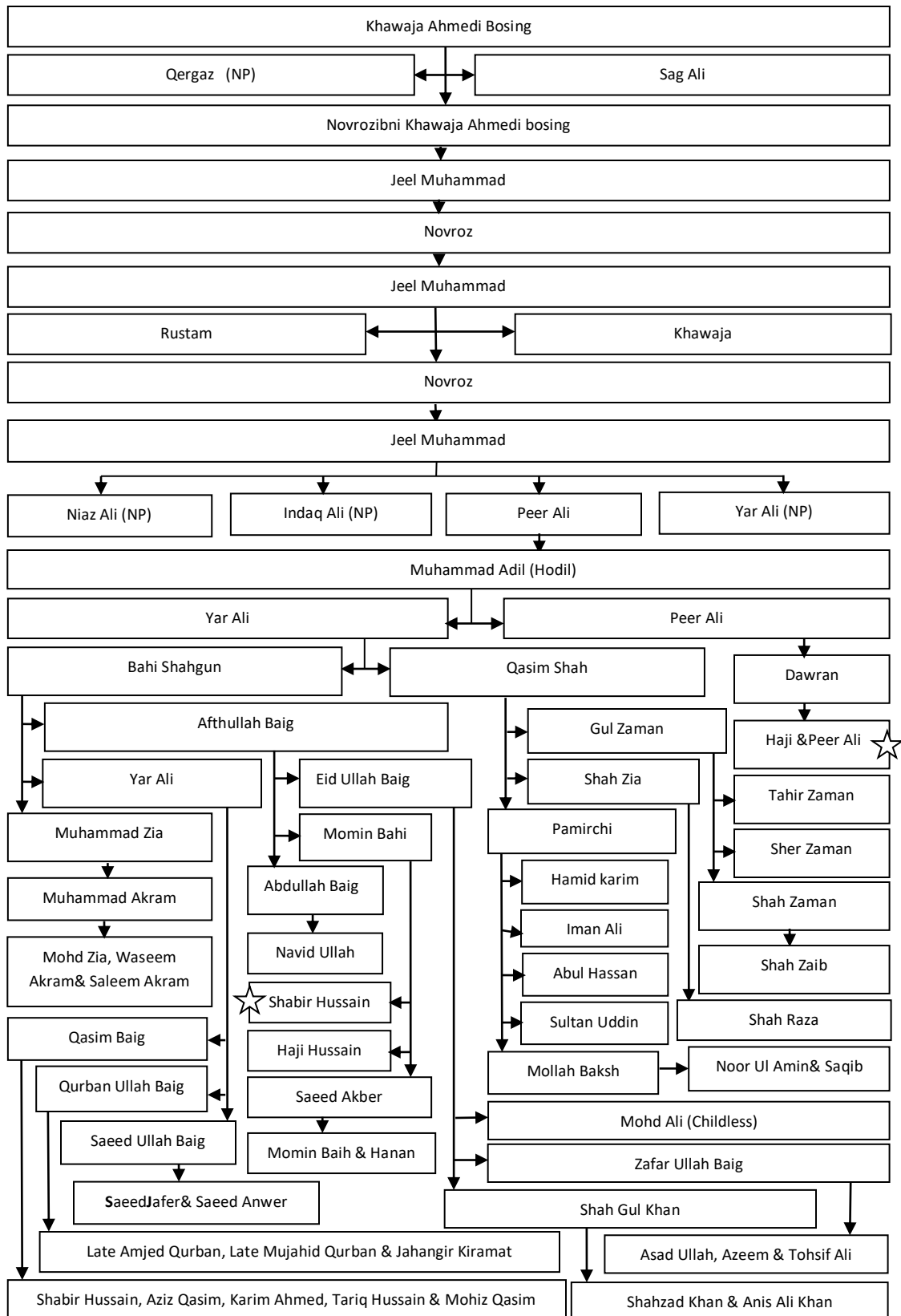
3. The detail family chart of Khuram Shah of Bakhet ketor, Ghulkin.



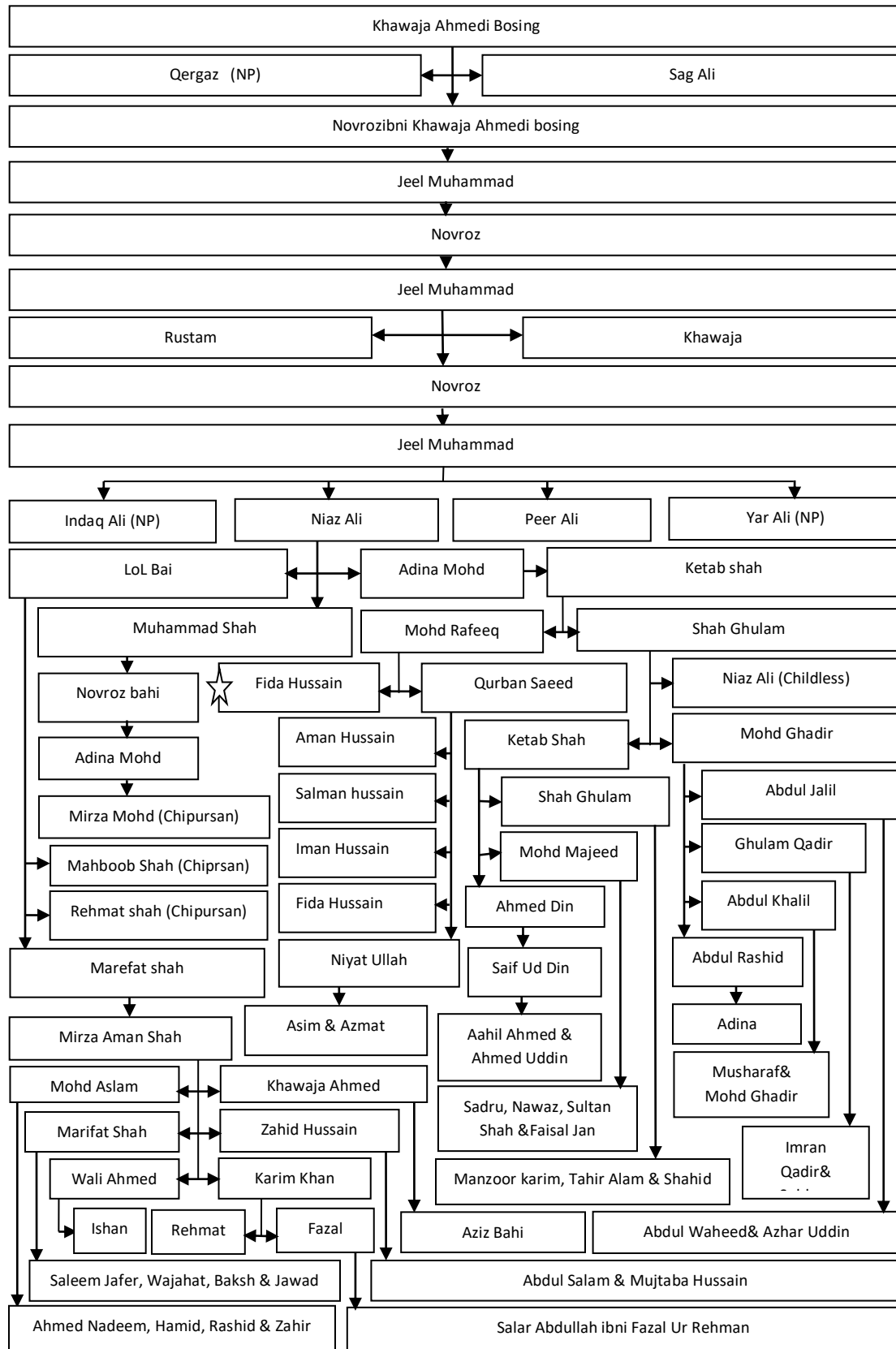
4. The family chart of Khawaja son of Jeel Mohd of Bakht ketor. Ghulkin.



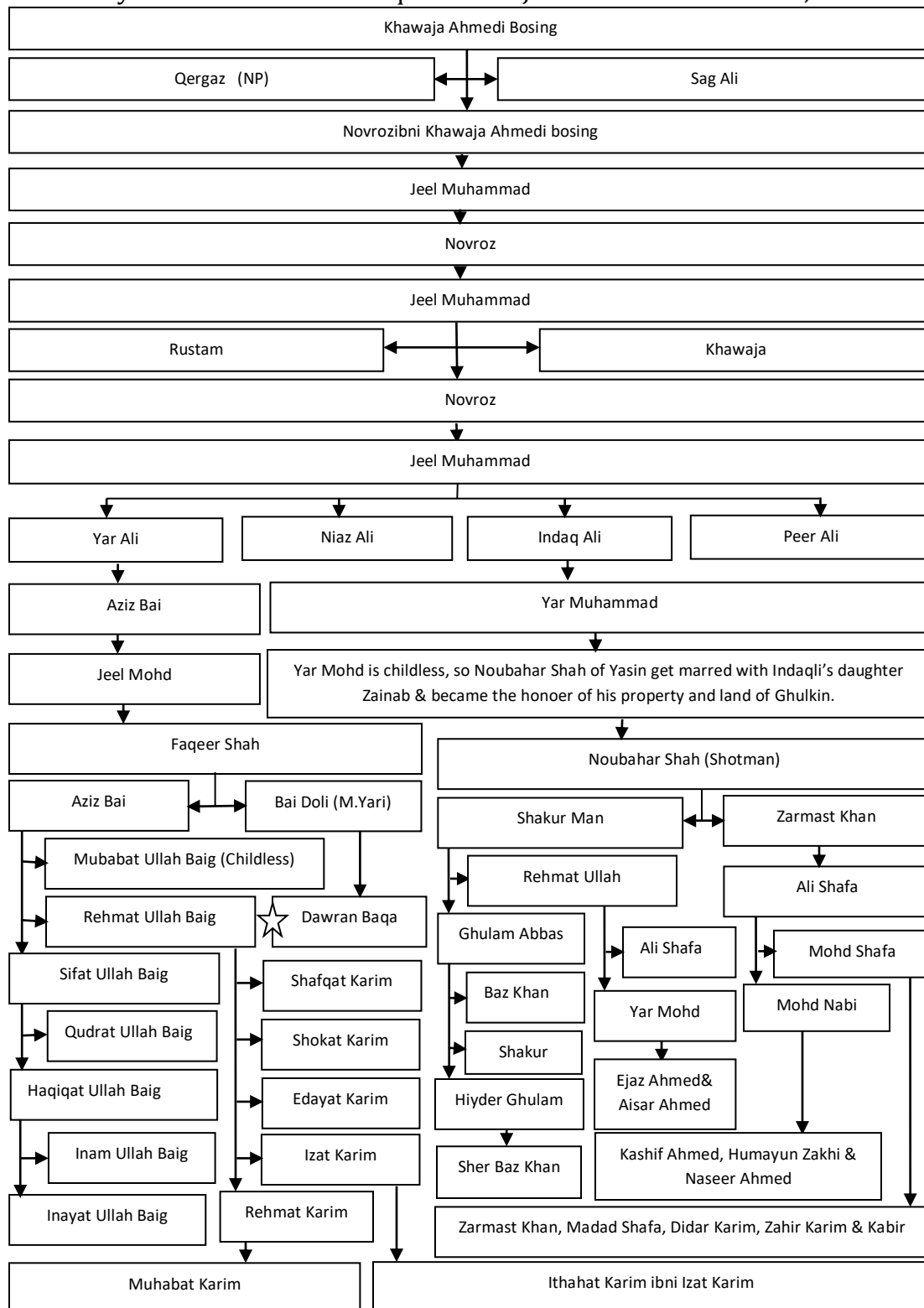
5. The family chart of Peer Ali son of Jeel Mohd of Bakht ketor, Ghulkin.



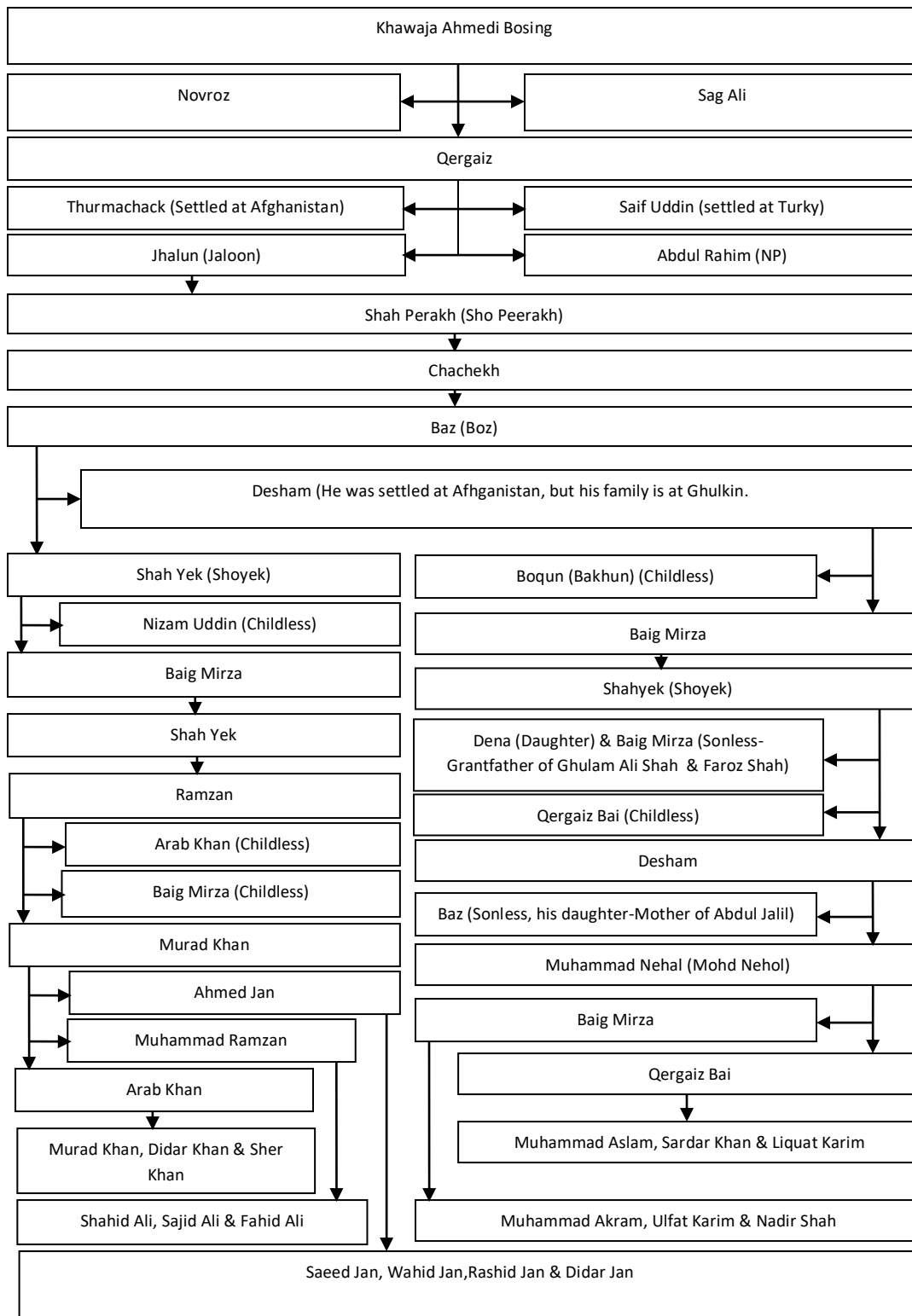
6. The family chart of Niaz Ali son of Jeel Mohd of Bakht Ketor, Ghulkin.



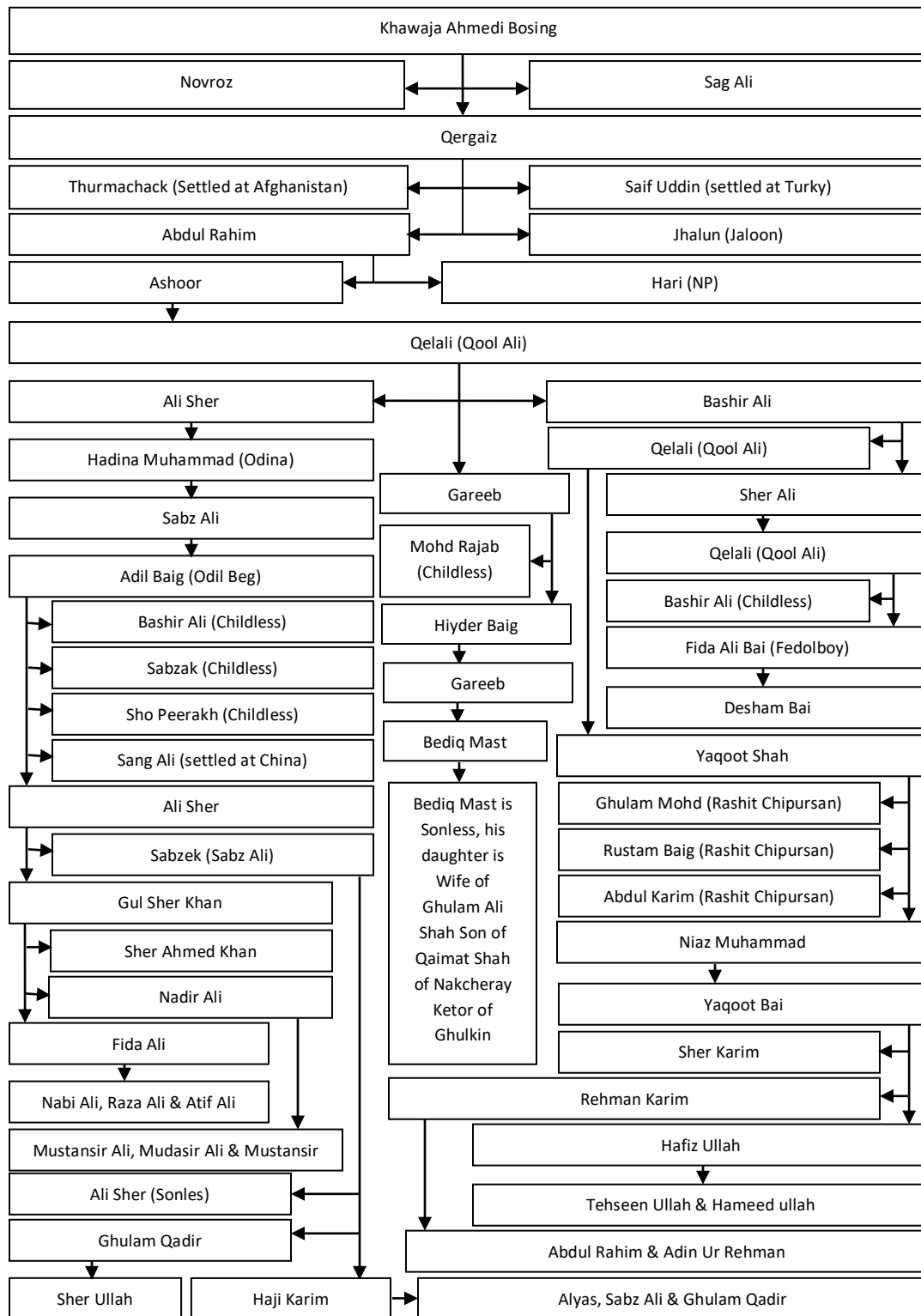
7. The family chart of Yar Ali & Indaq Ali son of Jeel Mohd of Bakht ketor, Ghulkin



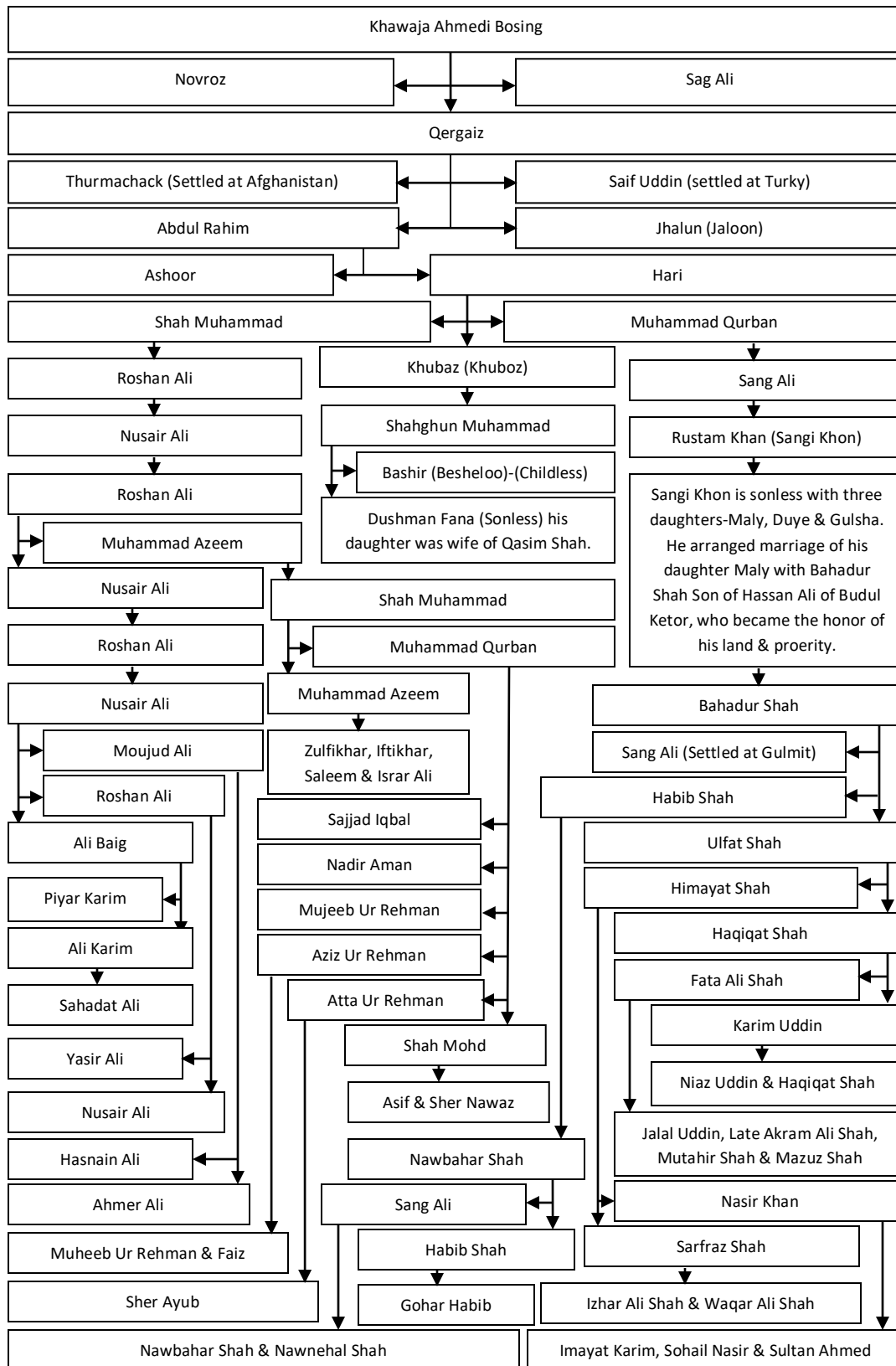
8. The family chart of Jhalun (Jaloon) of Qergaiz Ketor.Int: Fida Ali, Arab Khan & Desham Bai. The chart was cross checked with the data of Asmat Ullah Mushfeq.



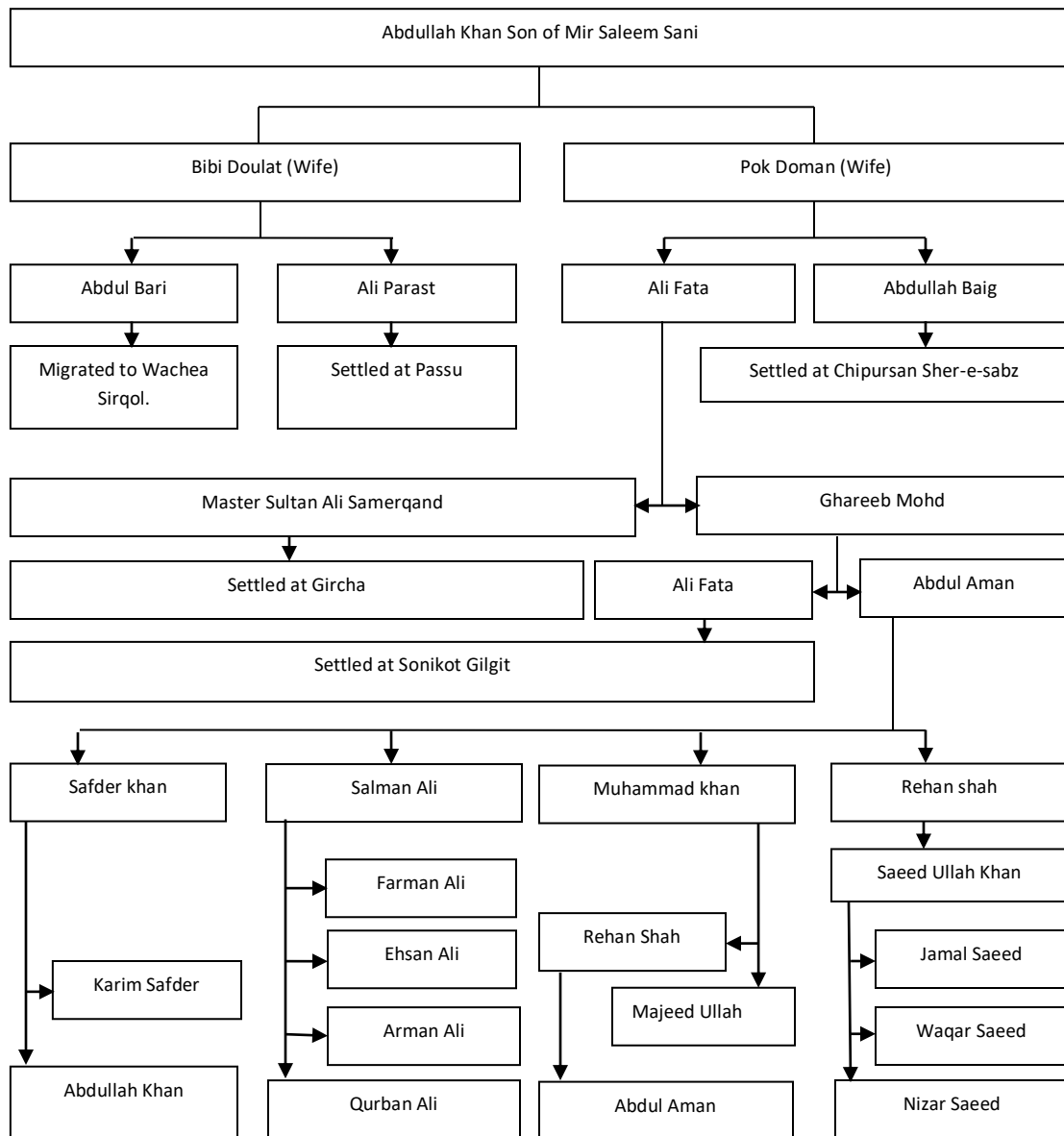
9. The family chart of Abdul Rahim of Gergaiz Ketor, Ghulkin. Int: Asmat Ullah Mushfeq, Bibi Nabat & Sang Ali.



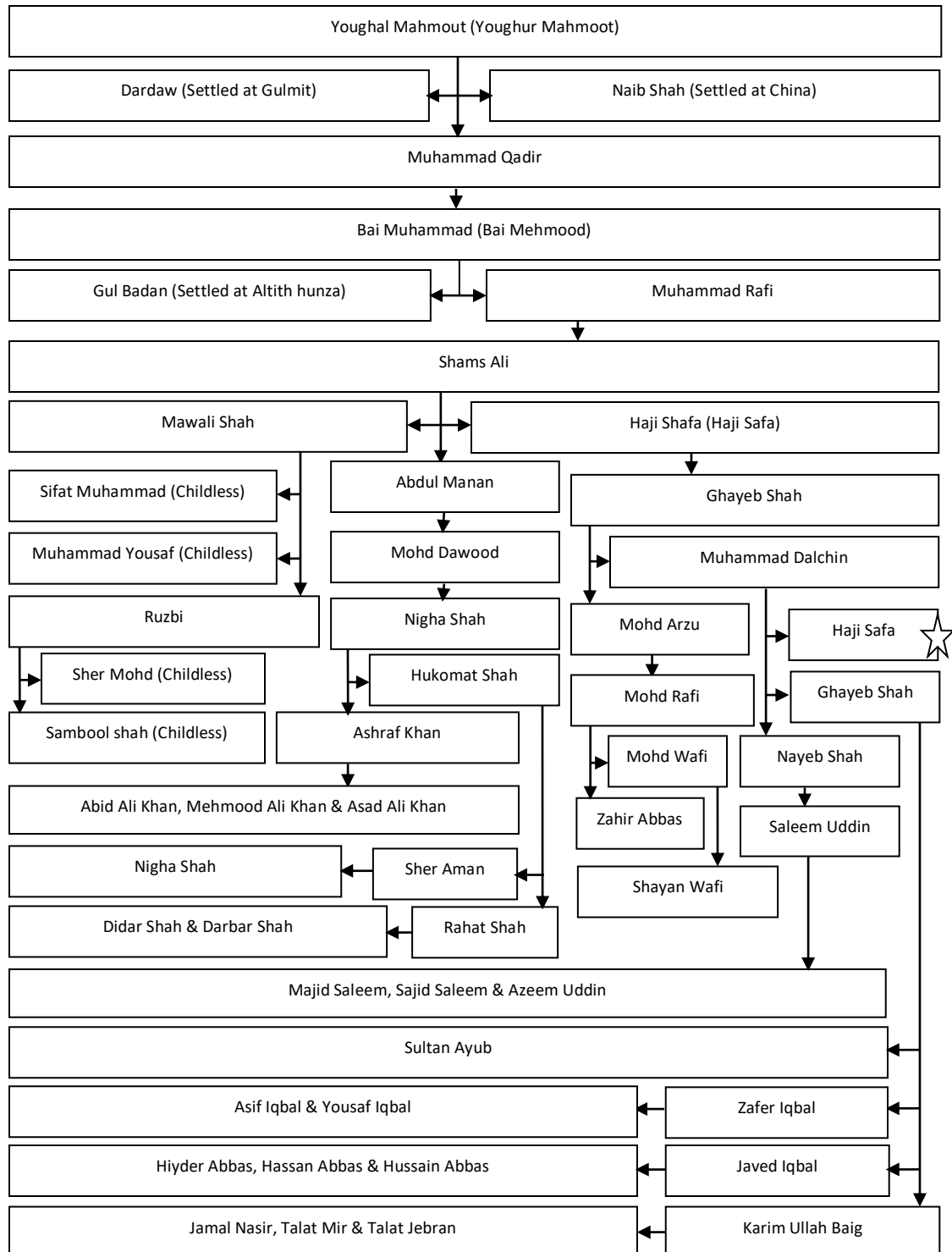
10. The family chart of Hari Son of Abdul Rahim of Qergaiz Ketor, Ghulkin.



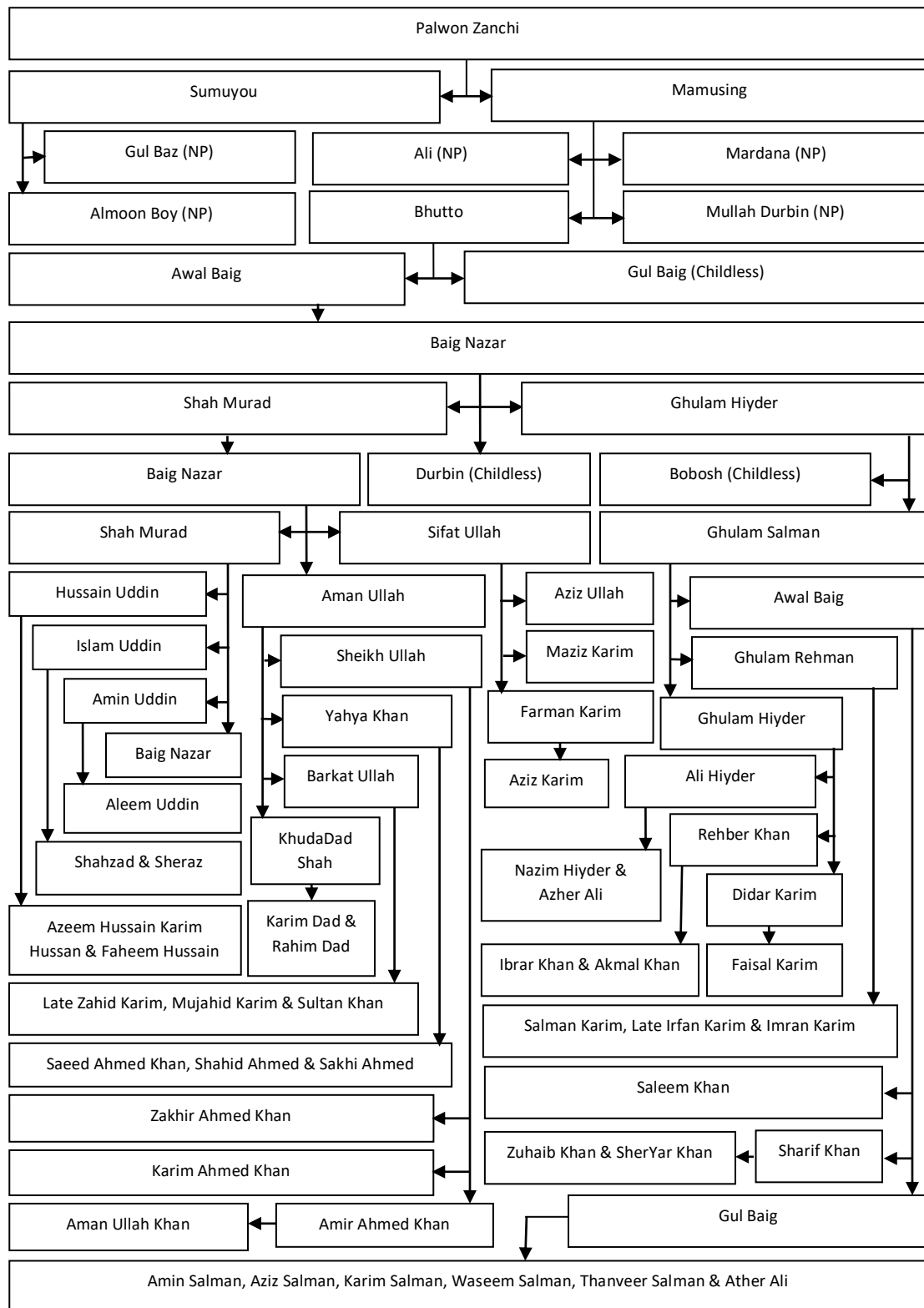
11. The family chart of Abdullah Khan Ketor of Ghulkin.



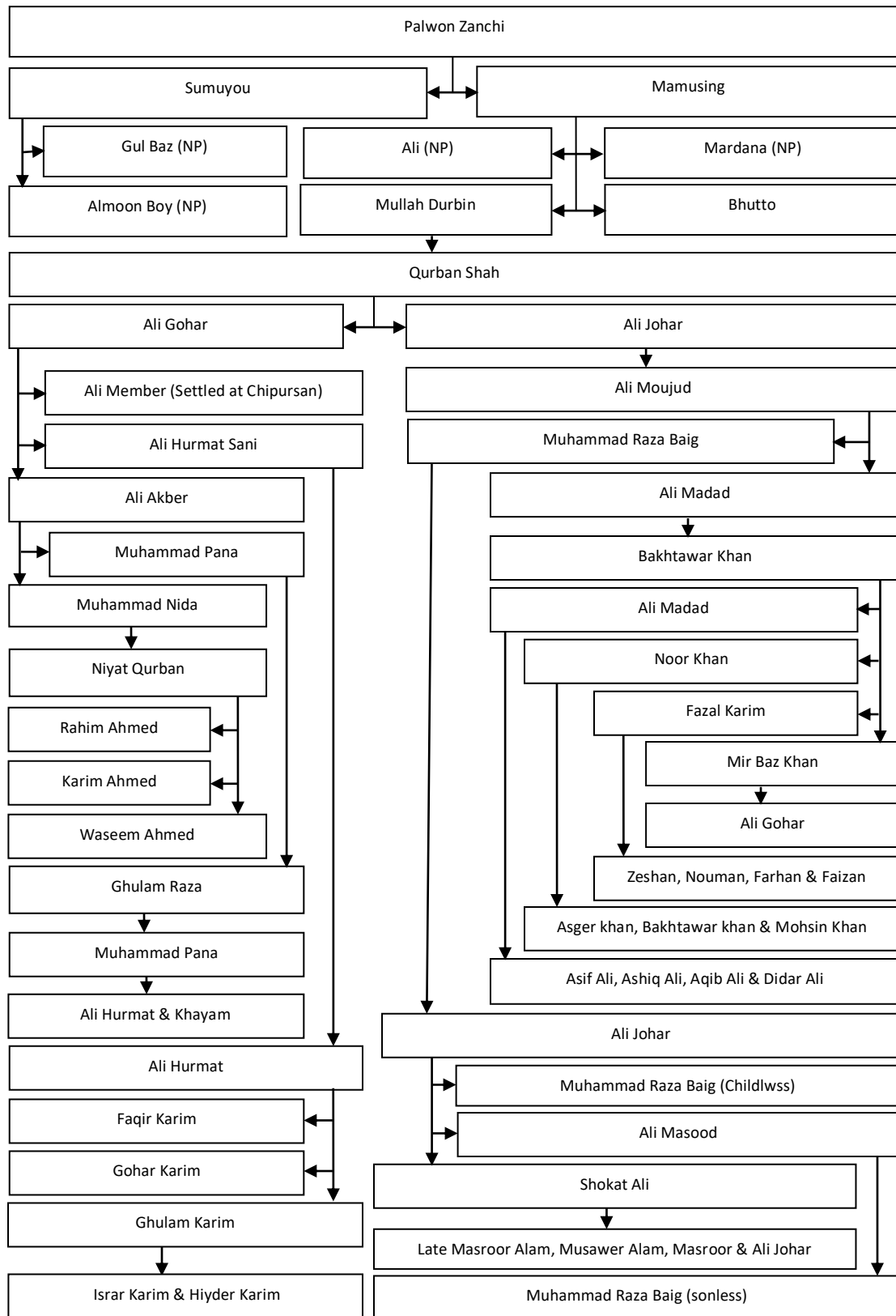
12. The family chart of Youghal Mahmout of Mathur ketor, Ghulkin.



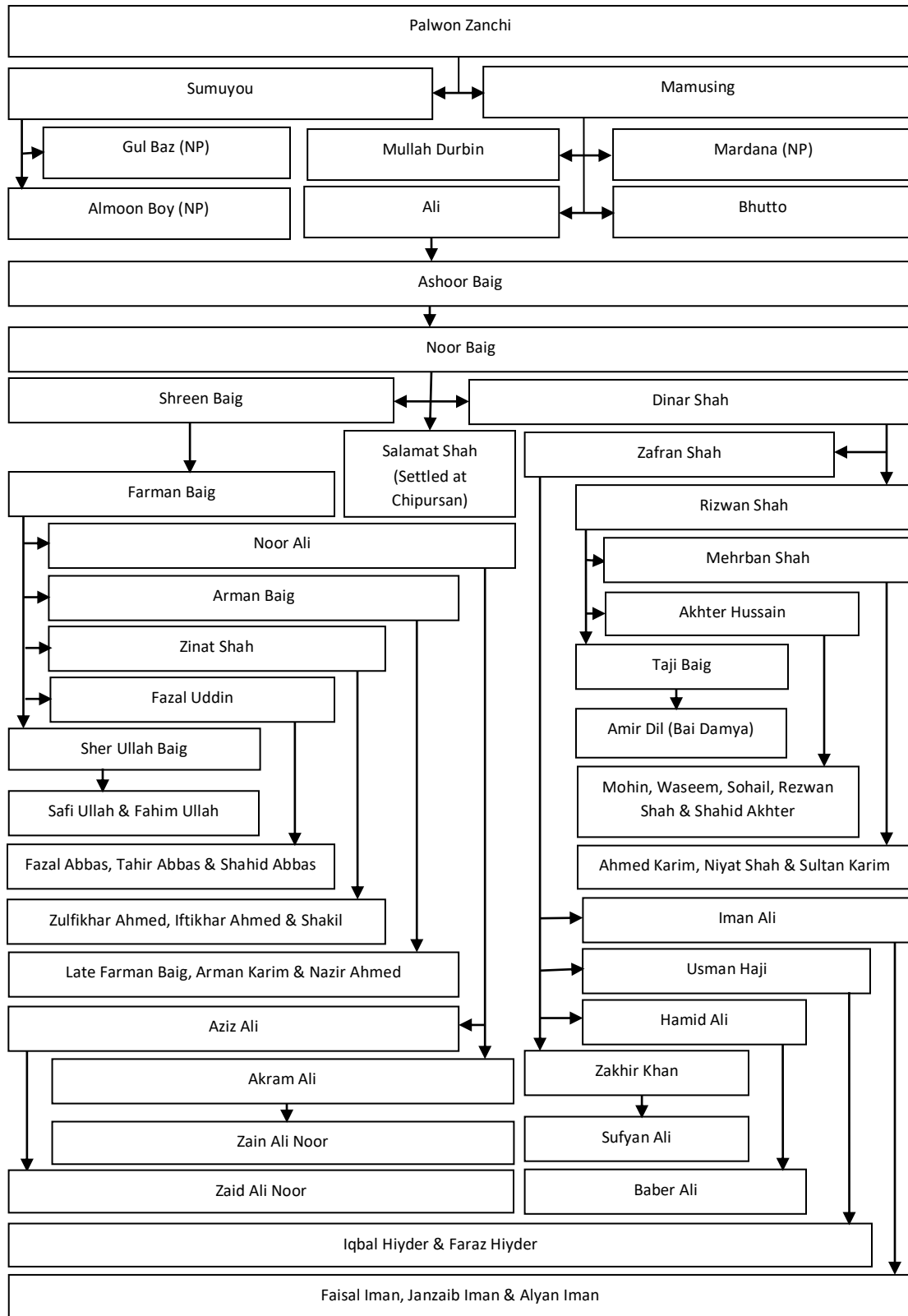
13. The family chart of (Khalefa Ketor)of Nakchery,who migrated from Baltistan to Ghulkin.



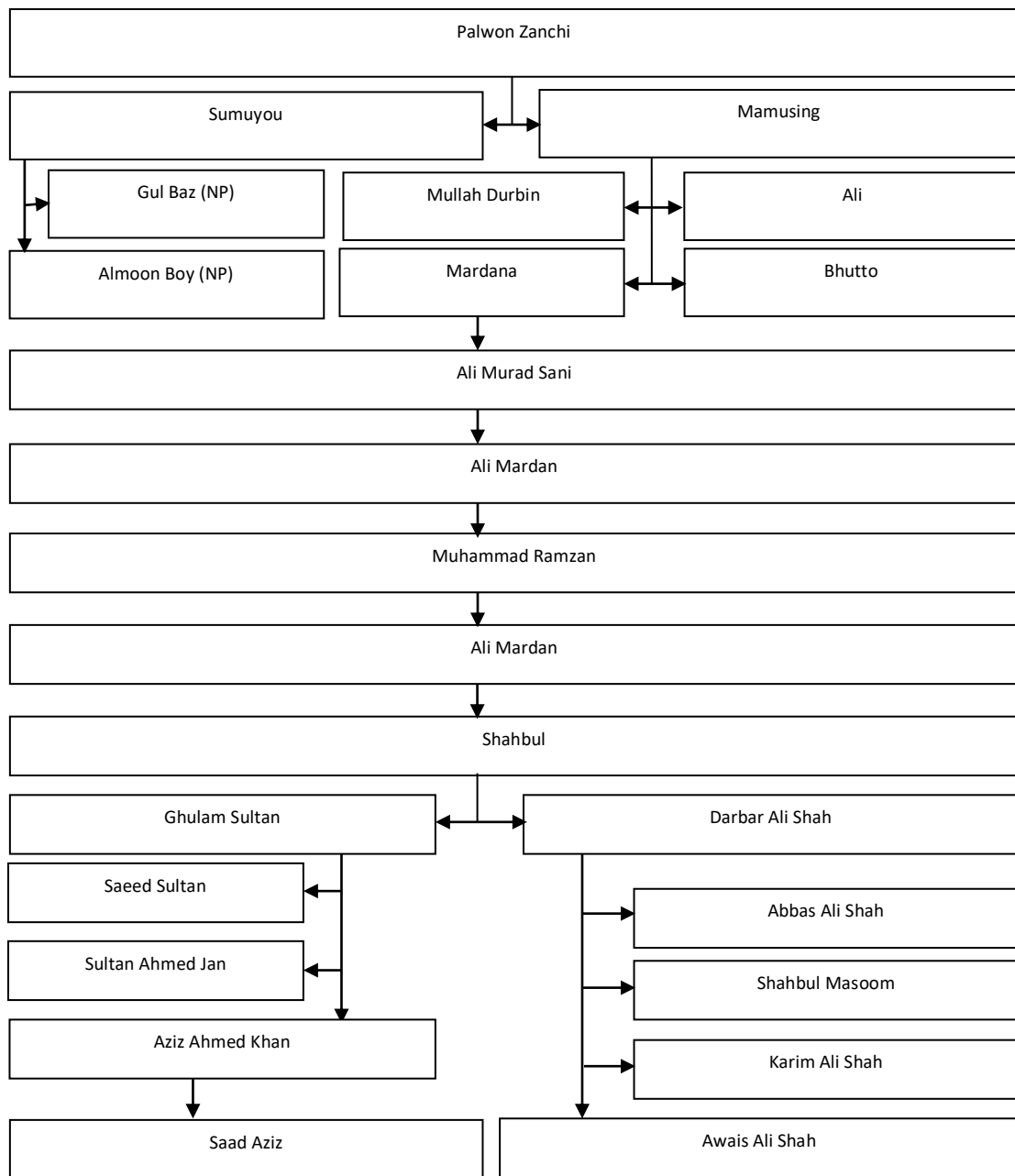
14. The family chart of (Qurban Sho ketor) Mullah Durbin of Nakechery, Ghulkin.



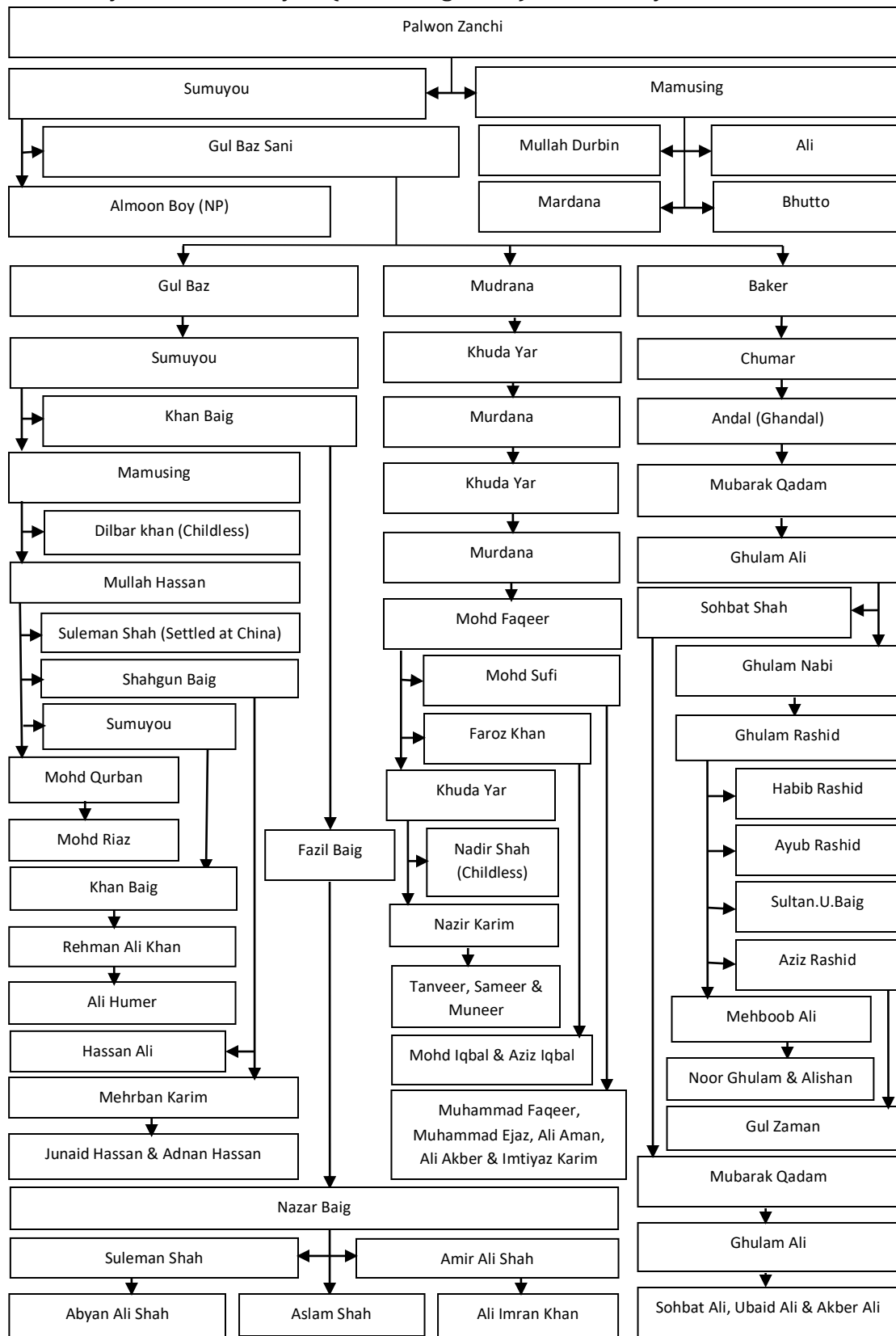
15. The family chart of Ali (Ashoor Big ketor) of Nekchery, Ghulkin.



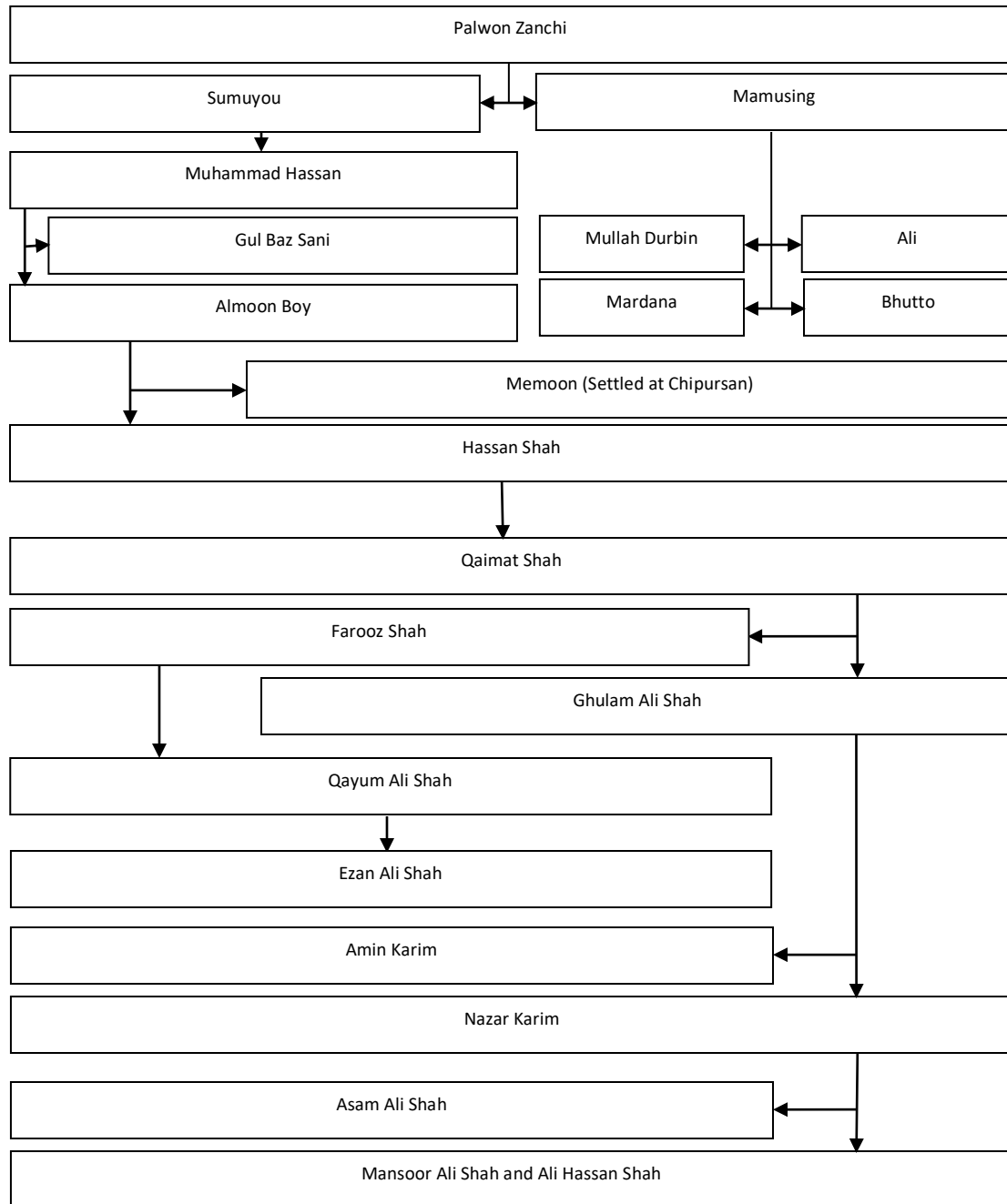
16. The family chart of Mardana ketor of Nakchery, Ghulkin.



17. The family chart of Sumuyou (Mamusing ketor) of Nakchery, Ghulkin.



18. The family chart of Almoon Boy of Sumuyou ketor of Nakchery, Ghulkin.



HUSSAINI

Hussaini is a small village of Gojal. It is situated on the both banks of Hunza River. The old main village is on the western-bank and at the lateral moraine of Ghulkin glacier and below Borith Lake. The newly irrigated land, called Zarabod, is on the left bank. There is no written history of the village. The history of the village can only be traced and is heard of in the old folk stories and events, orally transmitted from one generation to another. According to the known history, Hussaini has been settled twice. The people, who first settled here, were called Ghosanos. The origin of the Ghosano is not exactly known, however, some people say that these people were the descendants of the Warshighoom State, called Mehtarjaos (the princes but not legitimate to share in the governance) .

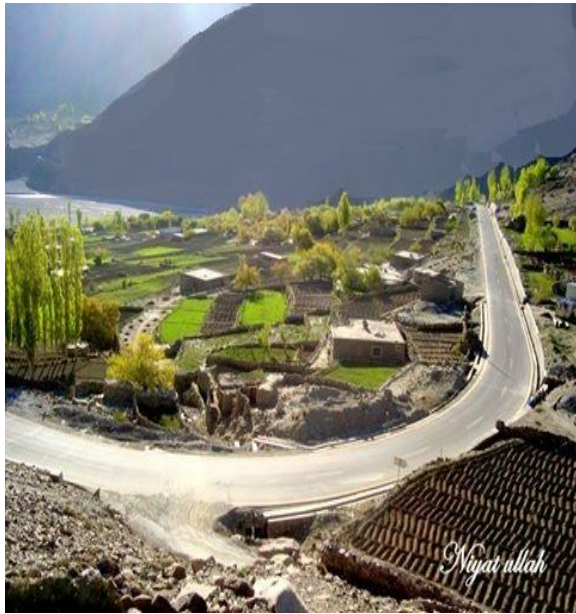


Figure 12-View of hussaini Villahe: Photo: Niyat Ullah Baih

Ghosanos had a very close working and family relation with the neighboring village called Passu. Almost all the ceremonies like marriage and festivals used to be celebrated together and in binding. The people from Passu were, and are still called Paswik and from Ghusani were called Ghusano. The name Hussaini was coined from the original name Ghusani, seems to give the name a touch of modernity. Though villages along this Indus River along the upper part of KKH in recent past have been named after names of religious figures, the followers of whom inhabit these lands. It is stated that once the Paswiks were invited to a party by Ghsanos, but for unknown reasons and causes, they quarreled with each other in the party.

Most of Ghusanos were killed in the village. To

save their lives, some of them ran away in the downstream of the Hunza River. They were chased by Passuwiks up to Gilgit. Sirang Momad (Mohd) and his son Sirang Qmut were Paswik heroes who followed the Ghusanos out right down to Gilgit. Raja of Gilgit arrested Sirang Momad and his son Sirang Qmut and gave shelter to Gusanos. The people from Ghosani left the village, and the ruler of Gilgit settled them in the surrounding of Gilgit. Now the land of Hussaini was waiting to welcome new comers. A prince named Musofir ran away with his brother Majower from Ptukh Wakhan (presently in Afghanistan) due to tug of war in contest for throne of the state. Their elder brother was a crown prince. He was unhappy and at unease with his brothers due to his position. The younger brothers were always scared of the elder brother because he could kill them to save and clinging on to his throne. One day both of the brothers left the state and Majower escaped to Ishkomen valley

(Presently in the Ghizer district of the Northern Areas), and Musofir came to Hussaini and got settled there”.²¹

The recently population of Hussaini village belongs to the following clans and sub clans; these four clan inhabited in Hussaini namely, Shool Ktor, Murgh Ktor, Yughi Ktor and Fidu Ktor. As there is no written history of Gojal valley, but the major source of information about the history of the area is the folk tales. It is said that Musofir had come to Hussaini from Wakhan (Afghanistan) and settled here. So the first epical ancestor immigrant was Musofir. After Musofir, Ali Mohammad also came from Wakhan and settled here. Akhon Ktor, has derived its name after their grandfather. Fata Ali who has come from neighboring village Passu, who are actually called Quli (Sakhi) Ktor but in Hussaini they are called “Fido Ktor”, named after their grandfather. Yoghi Ktor, and Murgh Ktor are the sub-clans of Musofir.

As it has been mentioned earlier that Hussaini consists of two localities or villages; the old settlement and the newly irrigated area called Zarabod. Zarabod is a Persian word: Zar means gold while Abod means cultivated land (zar has same meaning in Urdu, backing power and lending worth to modern paper money exchange and Abad means populating). Thus, Zarabod formed by the combination of Zar and Abod convey the meaning of golden land in Persian and Urdu. The people of the village narrate that one of the princes of the former Hunza State, named Bakhtawar (Baxtawor), was brought-up by a Sisunik (an inhabitant of Hussaini). Bakhtawar was the then Crown Prince who was killed by his brother Abdulla Khan. Therefore, the people of Hussaini agitated with and boycotted from Mir (ruler) of Hunza because of this killing. At that time, the people of Hussaini were strong enough in terms of fighting and wealth therefore, the ruler of Hunza was scared of any revolt from these people. The Mir sent his message through a messenger that he would accept all demands if these people would compromise with him. Now, the ball was in the Sisunik’s court. They took two plates of gold with them to Mir and demanded for Zarabod. Mir accepted the gold and handed over Zarabod to these people (reinforcing again there is no written record about the entire areas and this much data have been collected through interviewing different people of the Hussaini village). Thus, Zarabod got conceived in this way and thus shaped a separate cultivated village land.

Local Organizations: There are non Governmental as well as community based organizations working for the betterment of the village, some of the organizations are the component of the Aga Khan Development Network (AKDN) and few are community based organizations working with their main objectives, the detail will be discussed here shortly.

Hussaini Organization for Local Development (HOLD): Hussaini Social Welfare Organization is a community based organization working for the wellbeing of the village.

• ²¹ from the “Research work of Ali Rehmat Musofer of Hussaini”.

This organization was found by the youth and students of the village in 1992. This organization is actively working in the village with main objectives as under;

- Creating co-operation among the villagers in social affairs.
- Providing educational guidance, career counseling and financial assistance for the students studying in various educational institutions of the village as well as in different parts of the country.
- Providing financial assistance in terms of hospitalization & medication to people suffering from curable diseases and illnesses.
- Facilitating financially jobless members of the village.
- Highlighting the core issues and problems of the village with the Governmental Department and with related NGOs toward solution. (President HOLD-2017)

Hussaini Kkhushali Women Committee: This is a community based organization founded by the leaders and professionals of the village. Its main objective is to facilitate and focus on the female segment of the village. Without any iota of doubt females play an important role in the development of any society. This organization is working hard to empower the females folk of the village, enabling this segment to contribute their due share in building a healthy and thriving society based on equality and positivity.

Hussaini Village Organization: The intervention of AKRSP in the area has left a great impact across its length. The area was developed through different micro level projects, and the most important project of AKRSP in the area was concept of Village Organizations (VOs). Which emphasis upon local communities for going toward banking and saving of money. Hussaini Village Organization (HVO) is actively working in the village since its foundation.

Hussaini Women Organization: As mentioned above about the intervention of AKRSP in the area and its grass root impact, AKRSP's Women Organization (WO) chapter also touched-in this village. The main objective of WO was to empower the women of this village by saving money. The sources which AKRSP introduced to empower the women through saving money are

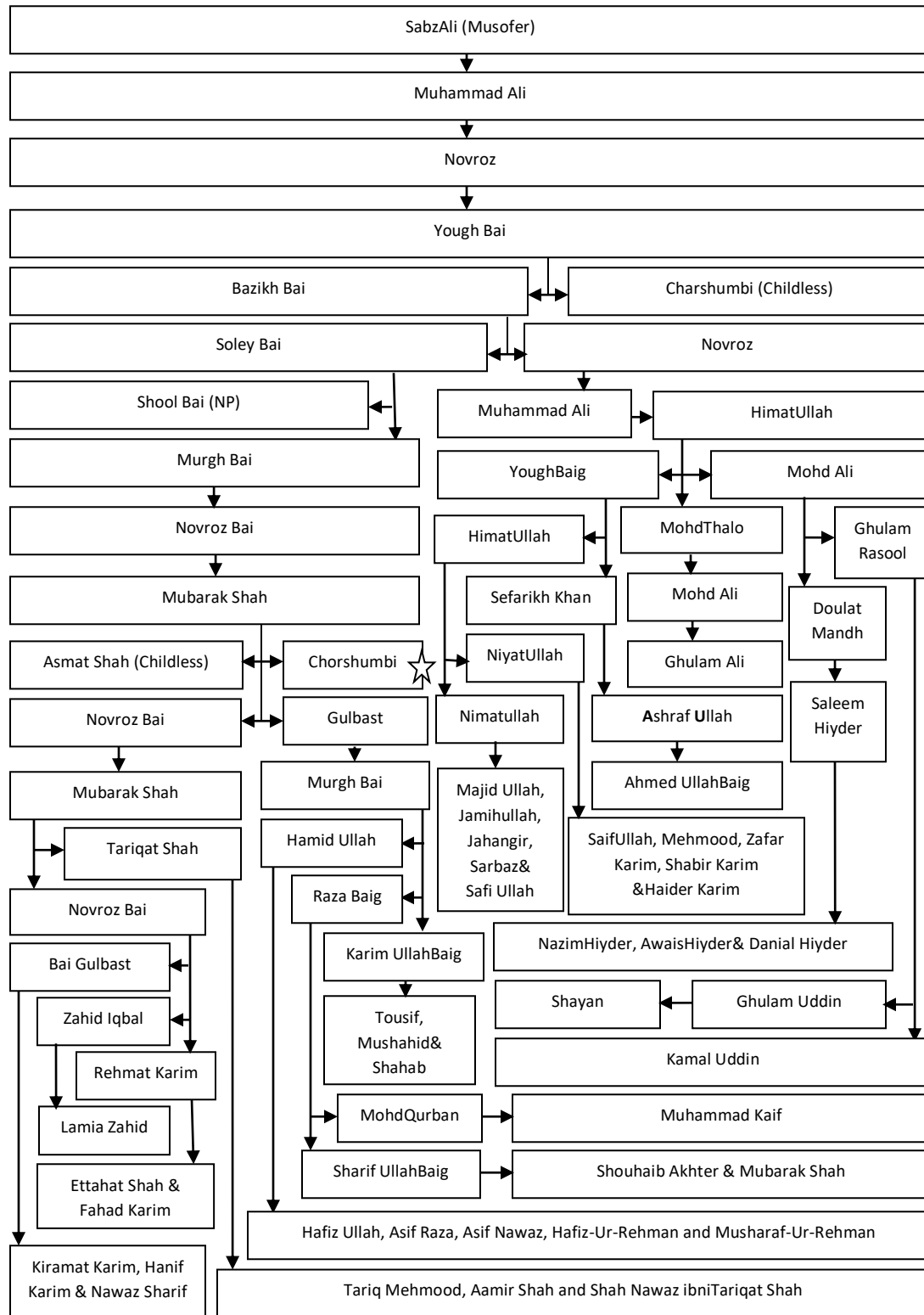
- Potato growing and marketing.
- Apple producing and marketing.
- Handcrafts making and marketing.

These are the few ways and means which AKRSP introduced in the area for the empowerment of the community.

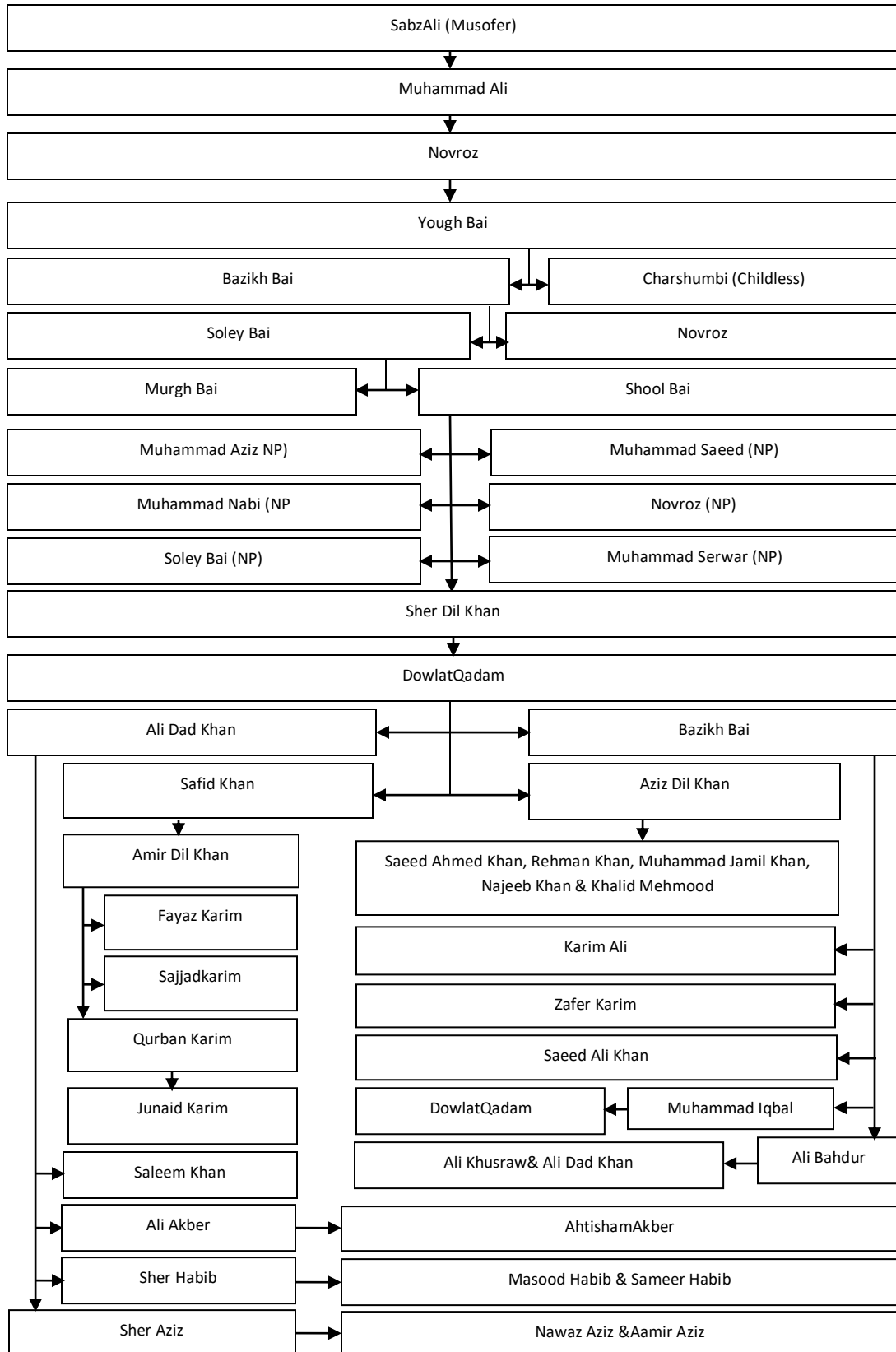
Central Asia Insituite, Gilgit (CIA'G) constructed building for vocational center, where female of the village can utilize their skills.

The detail family charts of Hussaini village.

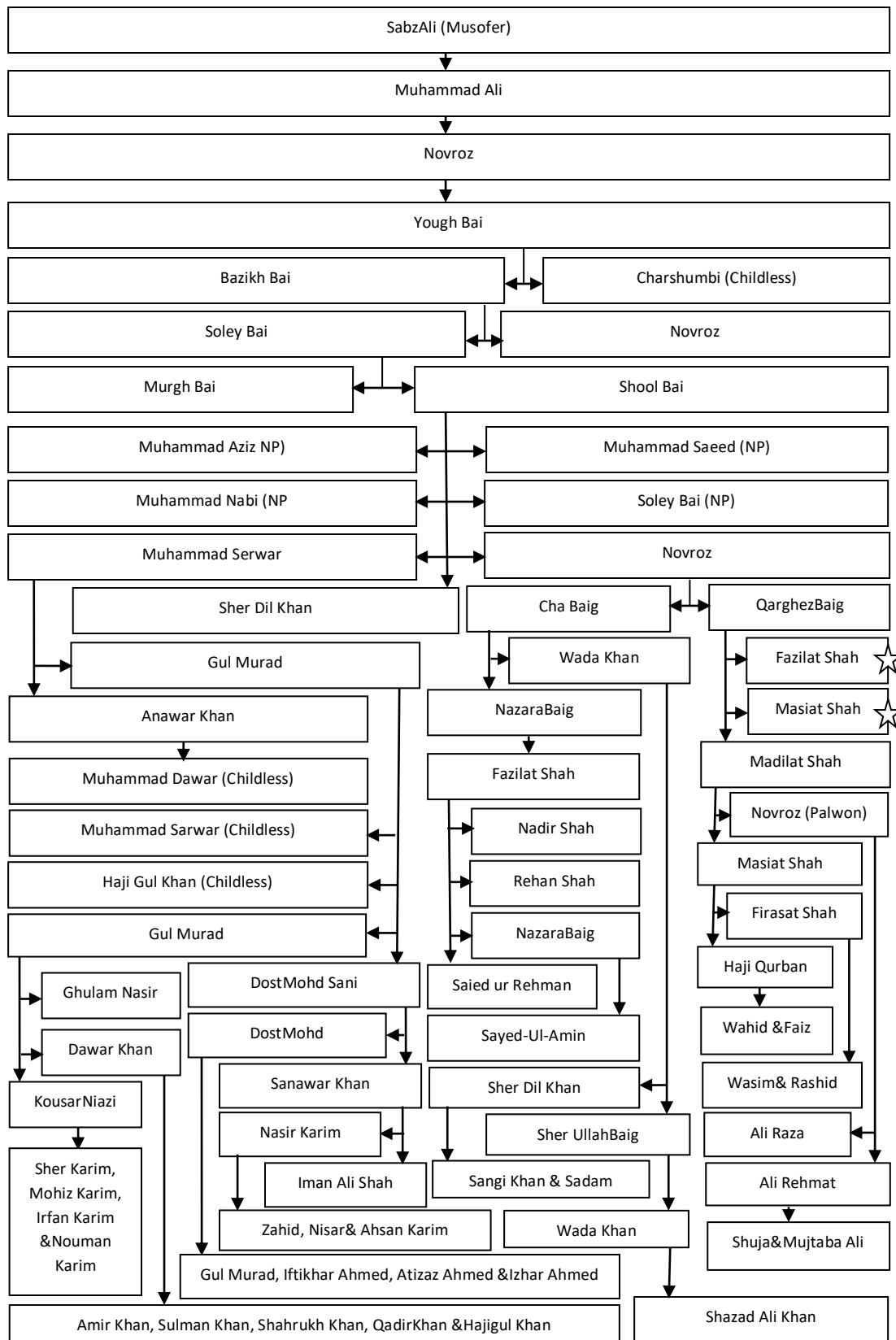
1. The family chart of Murgh Bai son of Soley Bai & Novroz son of Bazikh Bai.



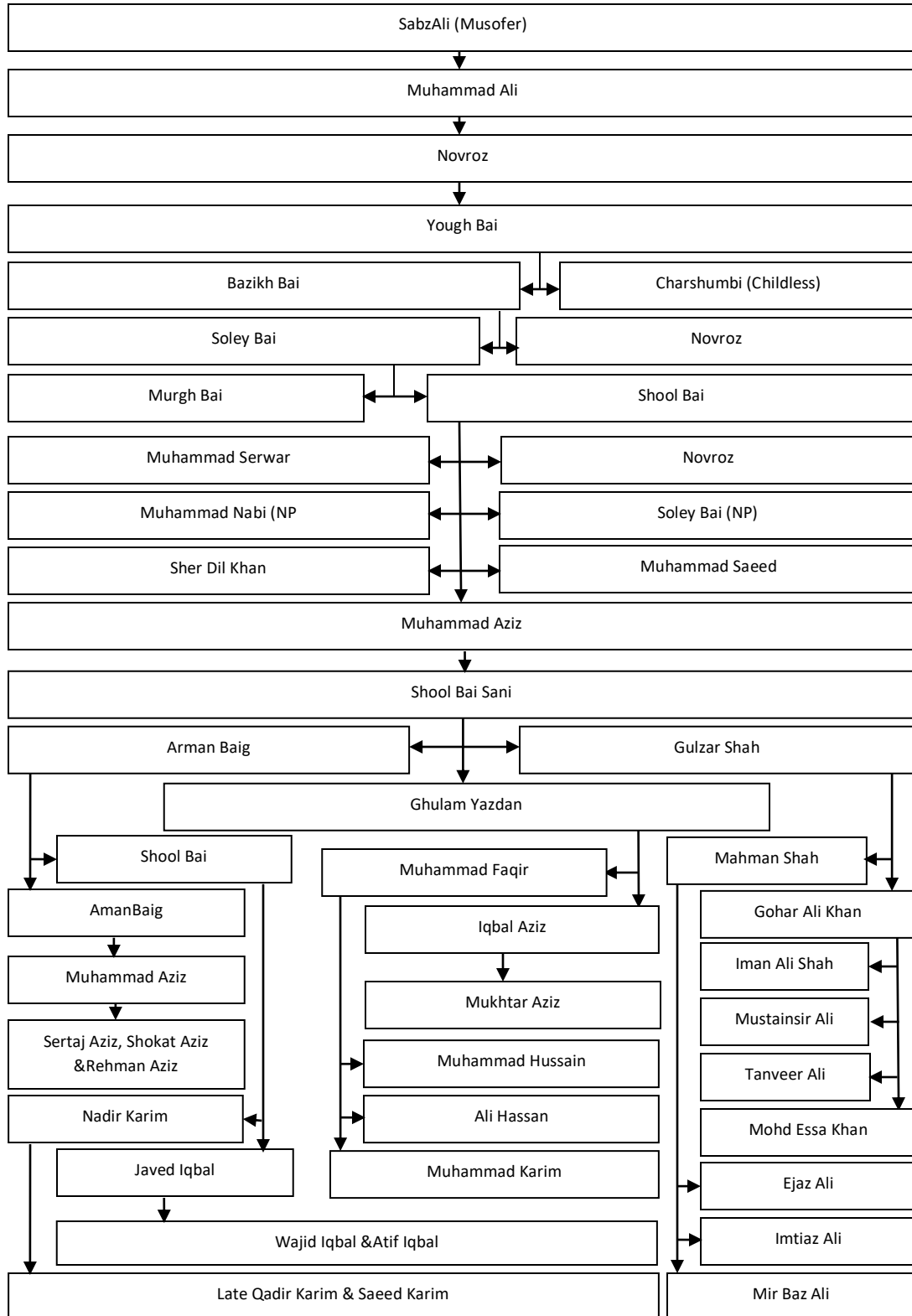
2. The family chart of Sher Dil Khan Son of Shool Bai, Hussaini.



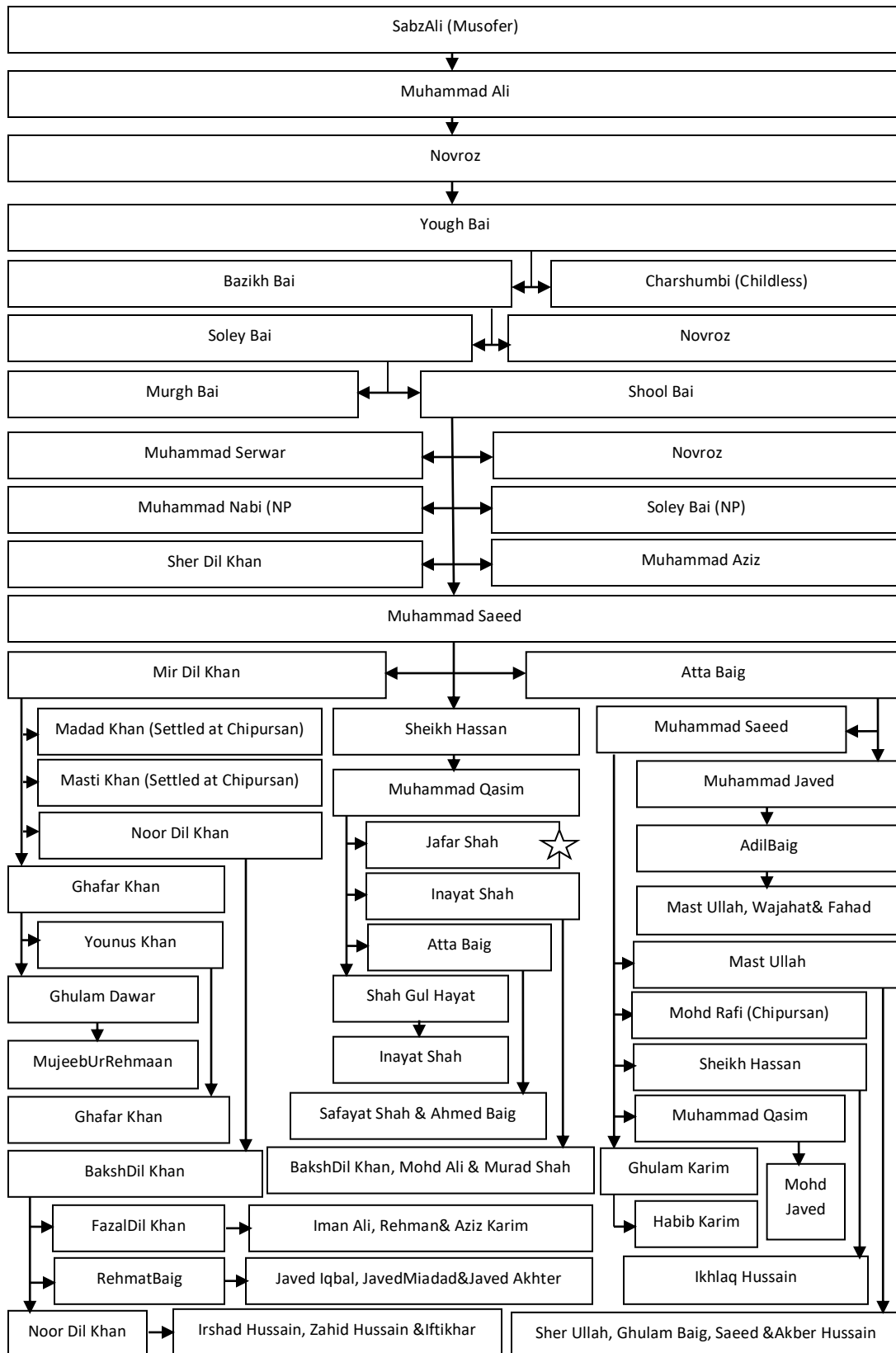
3. The family chart of Mohd Serwar and Novroz son of Shool Bai, Hussaini.



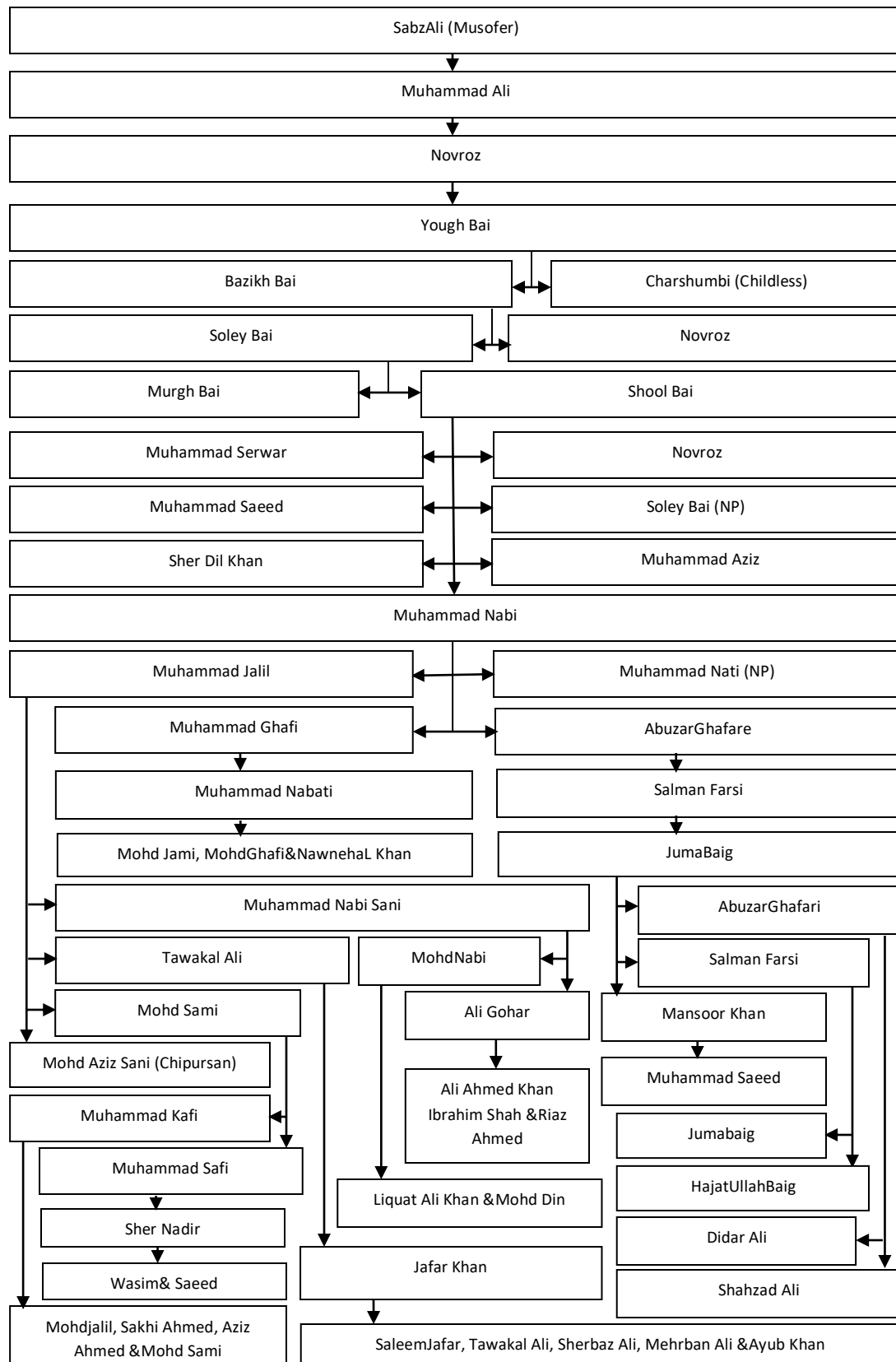
4. The family chart of Muhammad Aziz and Mohd Syed of Shool Bai, Hussaini.



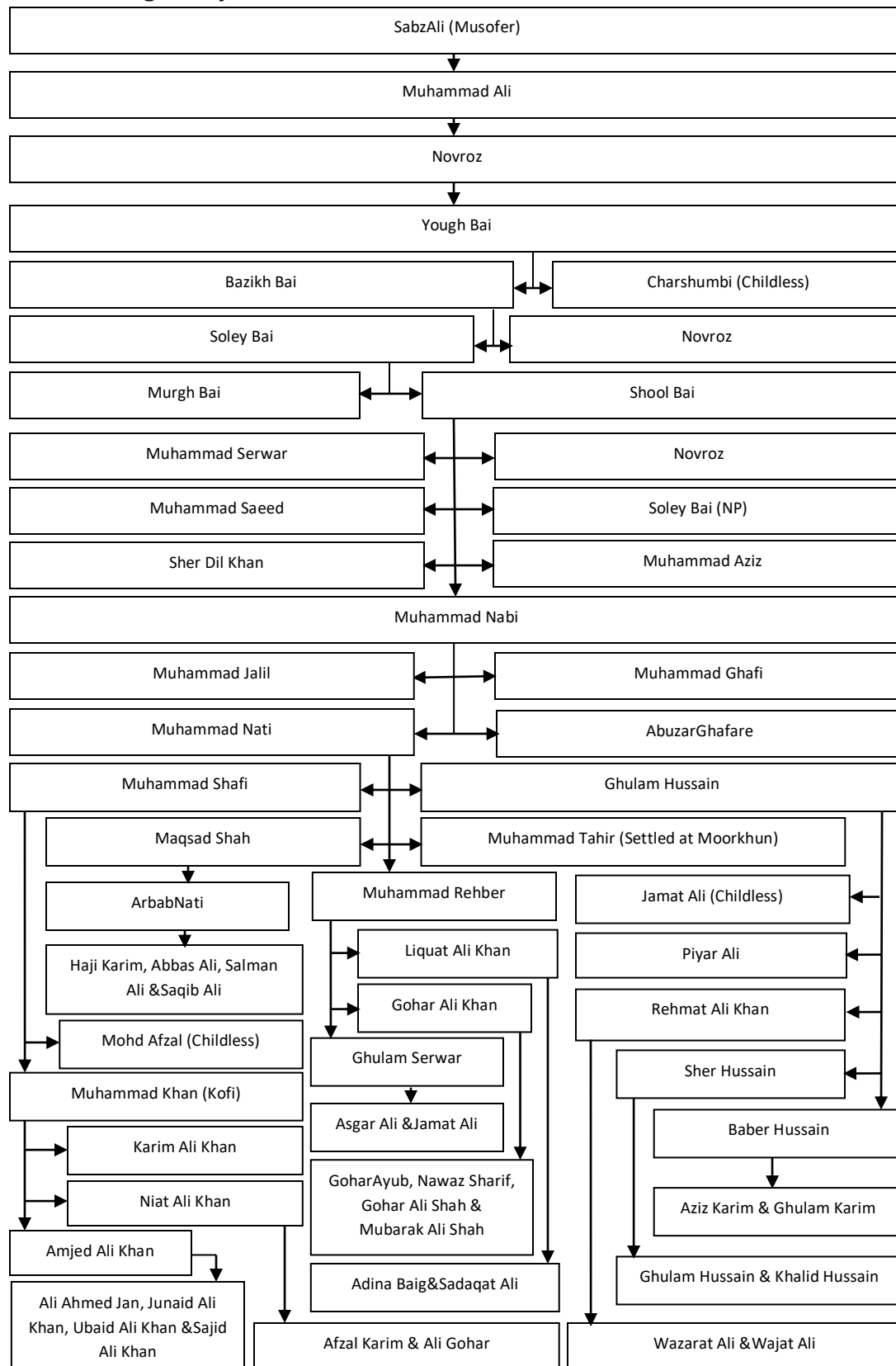
4.1 The remaining family chart of Mir Dil Khan Son of Mohd Syed, Hussaini.



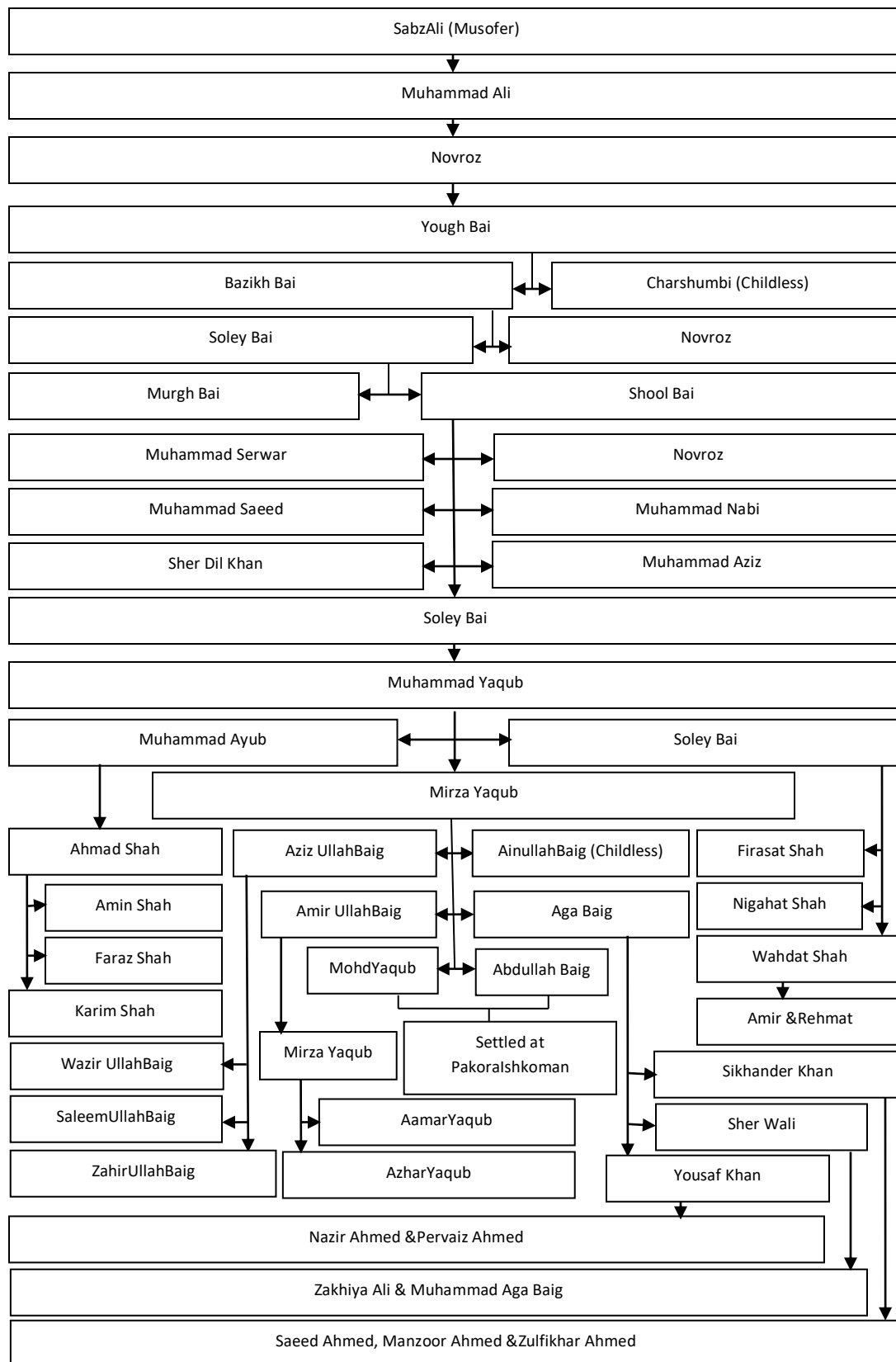
5. The family chart of Muhammad Nabi son of Shool Bai, Hussaini.



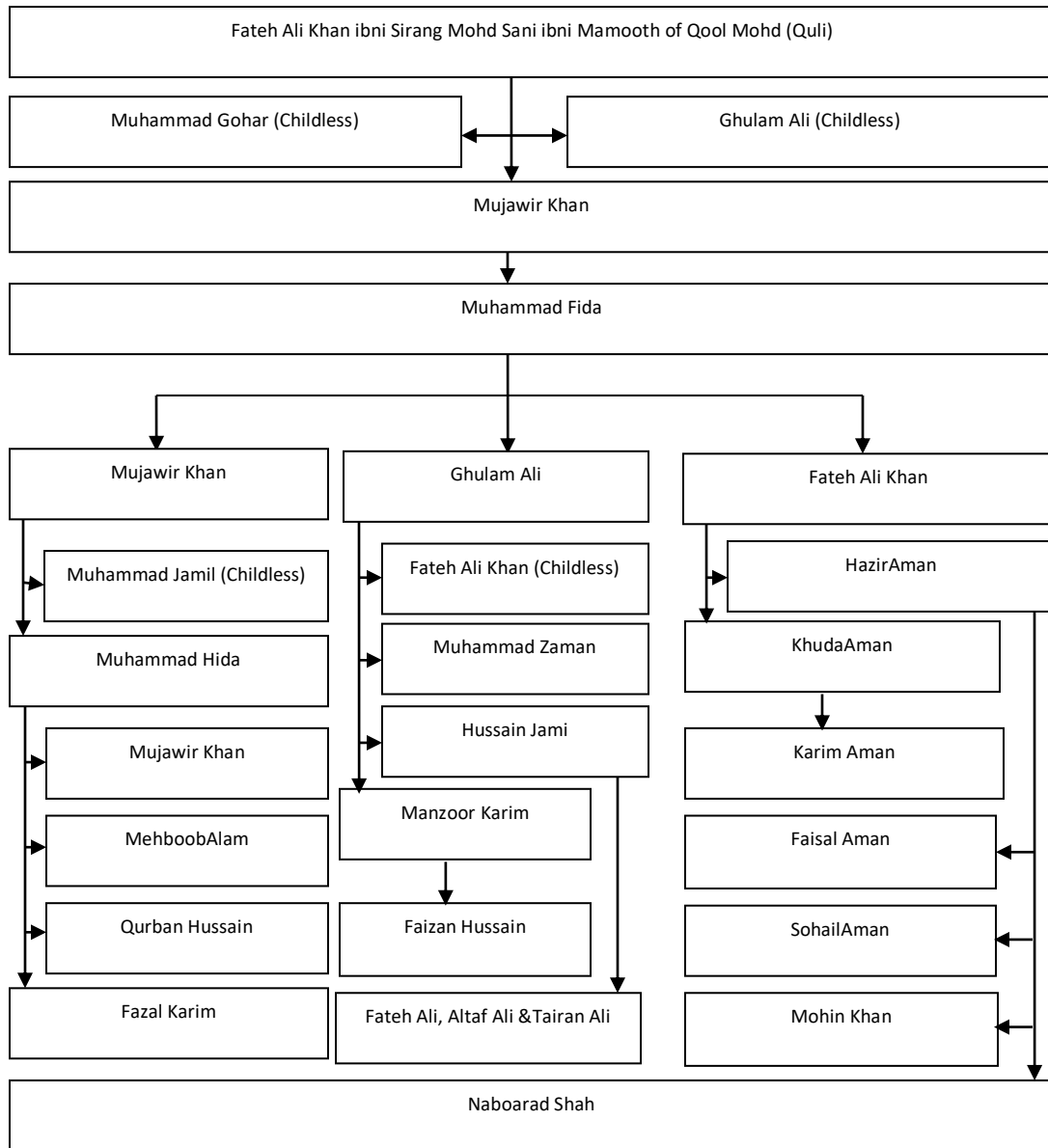
5.1 The remaining family chart of Muhammad Nati son of Muhammad Nabi, Hussaini.



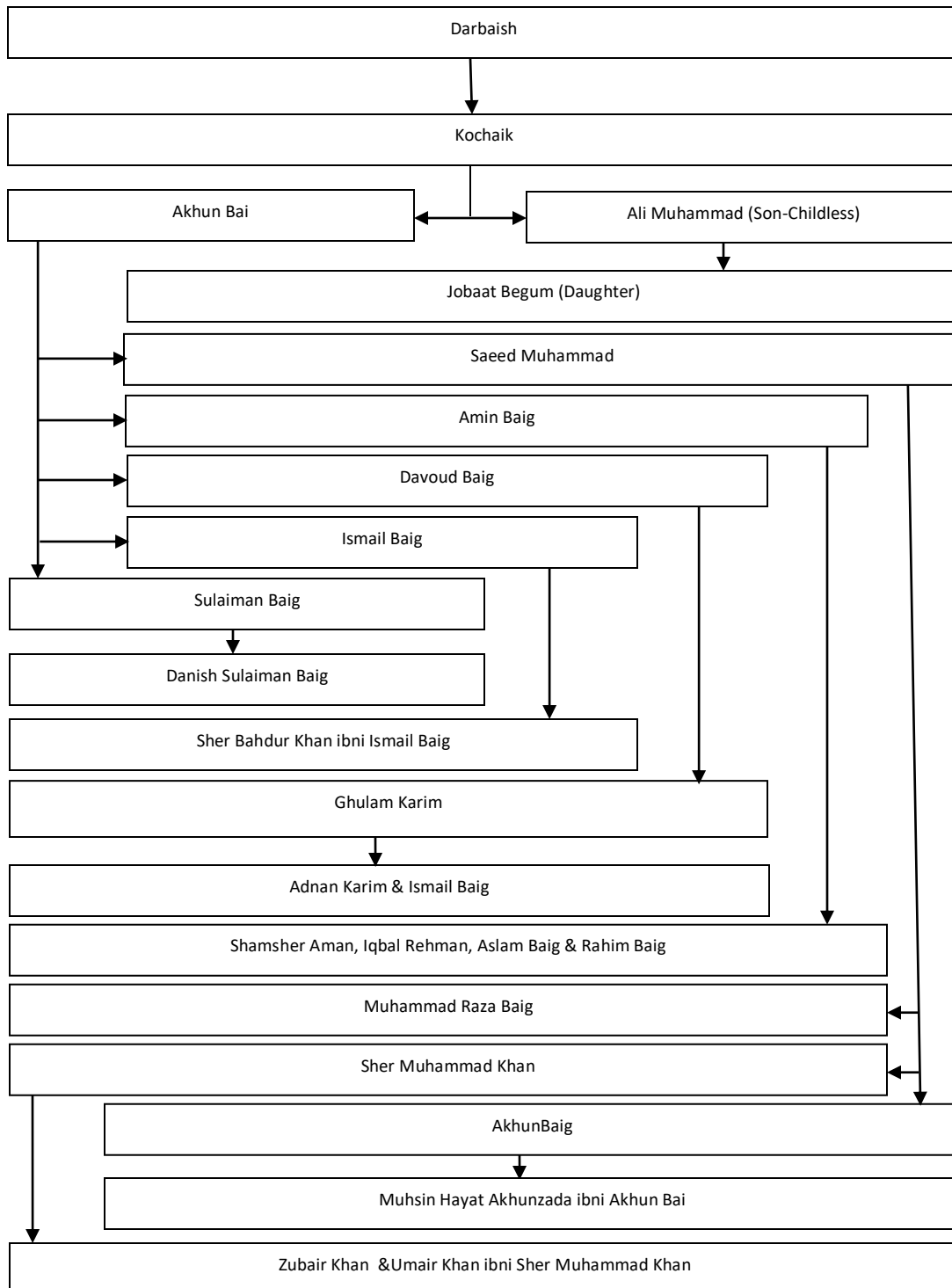
6. The family chart of Soley Bai Son of Shool Bai, Hussaini.



7. The family chart of Sakhi Ketor migrated from Passu to Hussaini.



8. The family chart of Akhun Ketor of Hussaini village migrated from Wakhan.



PASSU

Passu is the home of five main clans named as Quli Ketor, Quba Ketor, Wazir Hukhu (Hassan Ali Ketor), Alvi ketor and Adob Ketor are the ascendant of this beautiful village. Qull Muhammad who came to Passu from a place named Abye a city of Quraqulboq region from Central Asia. Who's father Khwaja Alyas was an influential figure of his tribe. Four hundred years ago he became a restless person under political uncertainty. He decided to sneak out from the severe situation and divert from his place to seek a permanent destination. After a long wandering he finally arrived in upper Hunza in Phoosu (15 hundred years ago an old name of Passu) finally altered by the accent of Passu. His son Qull Muhammad who became famous by the nick name of Quli; who had two sons, Sirang Qmut and Sirang Muhammad. Qull Muhammad made Passu his permanent living place. They enjoyed the village with fertile land, grazing plateaus, meadows and abundant water. But once they were incarcerated in Gilgit due to some unknown reasons and then released after ward and offered them land for settlement in Hunza. Sinrang Qmut did agree and decided to live in Hunza but Sirang Muhammad was very eager to be back again to Passu. As some

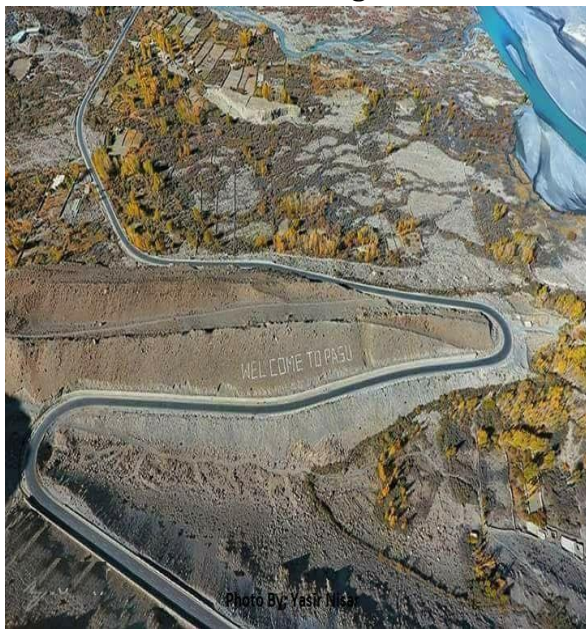


Figure 13-A bird-eye view of Passu Village.

one asked why he leaves Hunza? He said "I can't live with out stunning white wheat crop (Danatum Passu dur ghidim) of Passu" Then he made Passu village his permanent destination. Lashker Biag: The son of Sirang Qmut who was famous by the name of "Laskiri" and a strong man in a sense that once he had been arrested because of his bullying. He flogged those who betrayed his instructions and directions. Once he trapped in a public reprisal gathering. They tied him with a tree stem to strong hold, but under the pretext of final talking with his wife he got the opportunity of cutting the rope through his

wife and escaped from them and no one could dare to catch him. They set two dogs behind to

catch but he gripped the dogs by their necks and plummeted from Baltit into Hunza River in Ganish at a narrow point for jump over the high rolling water in summer. With robust effort he successfully snuck to Nager. They kept him with great respect. But finally he got back to Hunza and made it his permanent settlement. Today the "Quli" Brushu clane are scattered in different villages of Hunza, Shinaki and Gilgit. A large number of Brushu Quli is much related with education, business and in social sectors. Sufi Sher: The son of Sirang Mohd who's real name altered into Spitcher, who occupied a large scale of land in Passu. He with his sons (Magh and Mehmud) dug out water channal to the barren land in Xuramabad.

They got their income largely from dairy product and developed goats and sheep. But the altered name Batura remained their pasture right from the outset. Due to a long and wide built (70 long and 4 km wide) the Pasture became insurmountable for the few people of Passu to control their live stocks. There for the neighboring (from Sisuni) requested them to share the meadows. On harmony basis the pasture were used by Hussainies (Sisunik). But today on the basis of “pillions are riders” the left part of Bture is occupied by Sisunik (Hussaini people) and the right part is under Passu village.

Quba Clan, locally known as Quba Ketor, the progenitor of this family was Muhammad Quba along with his seven sons (Muhammad Adina, Muhammad Joshi, Muhammad Yaqub, Bul Faiz, Nazar Muhammed, Bulbul Jan and Muhammad Bakr), left Badakhshan, and trail-blazed all the way, down through Battura, landed at a sheer wilderness and abject barren landscape. He found this place very attractive and conducive for agricultural activities and farming, as he was an enthusiast agrarian person. He, therefore, made this place their permanent residence. And embarked on field works and farming activities quite intensively for years, it took this family, years to transform, the then wild terrains and barren landscape into arable and cultivable farmlands through continued strenuous efforts. The salient leftover tracts of the original developed land and fields are, Bircut, Yashfandan, Zarkhon, Tapopdan, and Tapeskin.

Muhammed Quba: The Progenitor of Quba Ketor. He upon successful establishment of his family, undertook investigative surveying trips around Passu and other adjacent valleys for alternate best possible opportunities as well as with an attendant aim of hunting ibex, reindeers, available at that time, markhors etc. On the course of such a mission, he happened to spot and chase some markhor at Battura, Kookhal mountain, and in the intervening moments, he felt the urgency of water, which was not available around, in quest of the same, he acted upon the adage “Necessity is the Mother of Invention”, and undertook an arduous task of excavating at, the site deemed favorable. Eventually he did succeed to produce a substantial amount of water with the help of available tools-a metal point ended wooden staff and markhors’ horn. The stream so found is, thereafter, been known, as “Quba Kukh (Quba’s stream or brook)”, eponymy of his name. It is being consumed both by humans as well as animals to this day. The whole pasture and mountain side around it is thus known as Quba Kukh. As a peripatetic man, again on such a travelling at Afdeghar, he found at the pinnacle, a few number of Wheat seed. For, he with due reverence did sow it in the plowing seasons for two years and so, harvested for an amount of two goat skin sacks. This wheat grain proved to be very prolific and become famous in the whole regions right from Chipursan to Hunza, and got its eponymous name “ Qubai Wheat grain” and remained in cultivation with every farmer till late 1980s, when the world changed and people opted for commercial food products, as their staple food stuff. And abandoned organic foods produced locally in their own fields. Quba’s developed and prospering gardens, orchards, containing a variety of fruits, namely, apricot, mulberry,

apple, walnut, etc. were widely famous and been appreciated, the talent and thought involved in the accomplishment of these setup at the time. Today his family has expanded numerically in contrast to the previous generations, which could not multiply in number for reasons not known. The descendants progressed forward just in single house family till the time of Muhammad Dudour, from there onward they developed in two houses. But upholding their stature of zeal, verve and characteristic struggle, they re-established themselves qualitatively within the available spaces in Passu, and faced resolutely, dictations of time. Muhammed Quba has also in his name an open mountainous region known as Pup Shukoor Gha (Quba's hunting site), at the far most end of Battura. Muhammad Adina: He did develop a hill side steppe into a cultivatable farmland at Battura, just at the entry of Yashperth and harvested the same tract for barley cereal for many years, as a summer food source, an inevitable for the stay at Battura. This site is very much known, as Adina Keshk to this day.

Muhammed Joshi: He was a recognized artisan and craftsman. He was also a maven in yarn loom and local carpet weaving. Muhammed Bakr: Developed a wild barren tract of land at the bottom of Battura into a fertile farmland and also planted Pevend apricot trees. The crop and fruits were reaped for years. The 19th generation ancestor of this family indicated that at least two in number of apricot trees in parched form were extant till late 1890s, and the rest were submerged under the advancing Battura glacier. This very place till today is known as Bakr Keshk.

Muhammed Dudour: He was well known for his clairvoyance and divination. Nature had been bestowed him small wings under his armpits. In the course of his travelling, whenever encountered a gorge or canyon, he had to fly and thus flew many such occasions. His another singular signature characteristic was divination, the Mir of Hunza often consulted him before taking a critical policy decision or setting out on a journey. At one time, the Mir was at Gulmit and sent over someone to ask for his divination. Upon enquiry, M. Dudour uttered, Faqma Gult, Faqma Gulmit and sent back the representative of Mir, he recounted the same in verbatim to the Mir, and however he could not interpret it, and that in consequence, objectively translated into a brutal assault of Nagar on Hunza.

Muhammad Khoeigard: A well reputed man for sprinting, he would have travelled two days trip in one day. Once on the way to Battura, with a number of people, they saw some markhors at a certain height of a mountain on the way. They challenged him to have markhor meat for them, he took it with alacrity and sprinted to the point where the beasts were, and within very short span of time he hunted one of them. That particular mountain is thenceforth called to this day, Koeigard Rashei (Koeigard's space).

Muhammed Tahir: An accomplished architect and, 8th generation man of this family, nick named as Ustod Kutouk (Nut Master)—Kutouk in Wakhi language means, a 'Nut', When

someone crushes nuts of any fruit, a certain sound is heard around. Sounds like this, was being experienced by the people of the time over whole night, during the course of construction of a community center (Mejith). In fact the design and construction responsibility was entrusted with Ustoud Kutouk. As for, the construction underwent with the usual hustle and bustle during the day time through him and his team, and the same amount and nature of work was undergoing through some paranormal forces at night, and the same scenarios were being experienced, throughout, till completion of the Mesjith. The constructional jingling and rumbling sounds were symbolically related to the cracking sound of nuts. For as being a genius architect, people titled him with Ustod Kutouk. Thenceforth he was known as Ustoud Kotouk.

Nazar Muhammed (3rd): left Passu for China and it was later on, reported that he had been settled at Toshqarghan, China. Jamat Shah: The 4th generation back from the present one, was a speedy man too, he had a record of reaching Guzesem, the last summer settlement of Battura, from Passu, within six (6), hours, where as it has, at least a travelling time of 12 to 14 hours at a stretch. He also has a striking record of touching physically the tail of a fleeing markhor at Kundorich, beyond Battura galicier in the presence of Mir of Hunza and his entourage, while on their way to Khyber. This man had also developed a big chunk of land into cultivatable field at Kookhal, Battura and been harvested for a number of years of the 4th and 5th decades of 20th century. He had the expertise of weaving looms of both woolen cloths and yak hair carpets. He was a devoted Jaamat Bhai for 15 years through 1900's.

Ibadat Shah: The younger brother of Jamaat Shah, was a bold and courageous man. He had encountered a wild ferocious bear, whil on his way to Kashghar, carrying, Dak and tribute on behalf of Mir of Hunza to the governor of Kashghar, fought with the beast, with an only weapon of simple wooden stick. Indeed that must had been a terrible wrestling between the two entities.

Nazar Muhammed: A thoroughly hard working man, toiling for all year in his agricultural activities. His accomplishments from Khurramabad through Battura are self-evident. In summer 1974, at Battura, Yashperth, he felt the necessity of a water mill to grind barley grains, as for years, the amount of water to be adequate for the mill work, was gradually decreasing year on year. He took a round to the mouth of a water fall from Shendiouth gorge for a feasibility to erect a water mill. Meanwhile he sat under a juniper tree, then he happened to experience in a half sleep state, that a white camel descends down through the gorge from Shendiouth and halts at spot right across him. He woke up and thought for a while and deemed it fit to excavate the site in the wake of this inspirational omen, where the camel had stopped. And in consequence found at a certain depth a structurally collapsed centuries old water mill, further excavation revealed that the whole constituent parts and components of the mill were in their pristine form. Intention of erection of the

will was, thereafter, shelved because harvesting at Yasshpertth was abandoned in 1975. Now again the mill has been submerged under the falling screes.

Geographical Location of the village: Passu village is located in-between Batura and Passu Glacier, according to the villagers, Human's era passes generation to generation, Passu village is distraught four times in the past, its first era of human generation is included 3000_{BC} to 5000_{BC}, according to the villagers, even today we can see arts of Ibex and Zebra in different rocks of the village, it gives the sign of reflection on that era, but religion of that era's people was not documented. The first settlement was destroyed by flood and sliding, after destruction of the village, this part of land had been empty of human for a long period; according to some villagers of Passu, the second settlement of this village was historical, because Chinese people lived here, who followed Buddha, Buddha religion came through Gandahara, Swat, Gilgit, Passu and then reached to China, its great memory is at Karga valley Gilgit and at the recent sub village Khuramabad of Passu.

Its third settlement is called Islamic era, because is some verses from the Holy Book (Quran) written on the rocks and mountains of the village, which reflects the Islamic era in this area as well, Islam came in this area in the 9th century through Arab soldiers when Buddha left the area, its fourth human settlement is also Islamic, which had been started from the 18th century, at that time, it is also said that the settlement of Passu village was the first proper human settlement in this region, the settlement was unfortunately destroyed by sliding, which occurred in the upstream of the area, which blocked the river Indus in this village [river Hunza is actually called river Indus, river Indus which starts from Mansoorawar lack in Tibet of China and inters in the north part (Gojal Hunza) of Pakistan], and again this village was destroyed, but few household were save, later on, this human settlement was destroyed in 1964.

In-between Bature and Passu glaciers and the young surrounding sheer cliff mountains of different colors of village catch the attention of people very much. As junction of cold and hard water stream of Shimshal (Shingshal), Batur and Passu glaciers the village stands under threat or called "where three mouths of dragons are opened" because of being very precarious. Several times these dragons (Batur, Passu and Shingshal glaciers water) did not allow the village to sustain its history more than three or four hundred years. The present population who are significantly emigrants of Wakhan and Badkshshan are settled here for the last two to three hundred years during 18th century. There is a myth that before the entrance of present population, 300 Wakhies and Karghiez house holders were settled here with their huge number of goats and sheep then a disaster hit them and the wide pasture land wiped out. Similarly the entire areas of Gojal in-un-dated and smacked by glaciers and river floods in several times because of being at the knees of huge ice wall (a range of high snow mountains) and glaciers. As the disaster in Sarat Hunza (Attabad) recurred in 2010 and 27 km long water inundation turned out to refresh its history. Even the half white clay layer line indicates the existence of disaster lakes several times in the past.

In 1950s to 60s, river flood from Shimshal called *Verjerave* washed out 80% of land of Passu village and people in large number fled away to other villages like in Khyber and Chipurson. The flood released each year in the month of June because of the replenishing water of colliding glaciers (Khurdhopin and Verjerave) each year and destroyed standing crops, trees, houses cattle sheds etc. The village has a total area of 900 sq km. Covered by highest mountains, meadows, barren lands, plateaus creeks, glaciers, and fruit and forestry trees, North eastern part of Batur valley is under the ownership of Passu village and Avdagar the famous wild animal park and the hunting spot of Mir of Hunza during Hunza state was very famous for wild hunting. Apart from wild animals the village is enriched of live stocks. Particularly yaks, goats and sheep are the main sources of income. Potato is the attached food and a main sources of income.

Tourism has a lot of potential here and 30% villagers are engaged with tourism. Tourism was continuous income generating activity, but now it has weakend because of unfavorable situation. Passu Reform Panel and Passu Development Organization have organized the dealing of tourists' trekkers, climbers, expeditions and researchers to facilitate them through an organizing manner. People largely earned income from tourism and potato. And 10% people are on Government and Non Government jobs. There are hotels for facilitating foreign and domestic visitors and guests and shops for buying food and other stuffs. Jeeps, cars, vans and heavy vehicles are available for moving up to Shingshal, Sost, Chipurson, Khunjarave and down to Hunza and Gilgit. Very interesting tourist tracking places are there for short wandering like Yunz valley round from Passu glacier to Batur. Crossing a suspension bridge 800 feet long for Khuramabad pasture, then an easy zigzag up hilling three to four hours to Avdager. Three to four days long track to Batur valley is one of the unique place where tourist enjoy the long and high ice mountain wall and meadows.

In Passu thousands of acres of barren land, which is the common land of the villagers and could develop for increasing the natural resources to increase the income of the people. There is a huge potential to develop this land to grow forest, grass and fruits to meet the growing energy needs of the people and also to sell them for cash income. Several hectares of land are uncultivated in the village. If any organization initiates a project of land development, this village will grow cash crops and earn sufficient amount of money for each individual household. While people in large number are out of village just for the reason of upholding the peanut paid jobs. Modern techniques of cultivation in the village would increase the quantity and quality of cash crops for the purposes of enhancing income generation from surplus crops. This approach has already demonstrated by the AKRSP but due to lack of consistency it did not sustain itself to improve the new techniques.

Passu Reform Panel (PRP): For forest protection of fauna and flora, Passu Reform Panel (PRP) is putting its efforts to control animals from open grazing. This motivated people to develop and encourage growing more trees and plants and that reduced burden on natural

forest and specifically planting fruit trees the locals could sell and produce in the market for cash incomes. Opportunities to market other non-timber forest products could also be explored for income generation, 100% people are dependent on the forest for fuel wood requirements. There for the indiscriminate use of fire wood sustained pressure over the forest. But because of strengthening the PRP the use of timber (juniper) as fuel was reduced and people tend to use only the surrounding available thorn plants. And even the average (60 kg) consumption of wood for cooking and heating reduced 15 to 20 kg, because of BACIP's improved fueling stove system.

There are over 4 pastures in the village, which are common properties of villagers. Khuramabad, Avdagar and Batur pastures are quite superior. These pastures bear seasonal grazing of 1200 goats and sheep, 450 yaks and approximately 500 cattle of each individual. Apart from the domestic animals the areas are enriched of wild animals. Snow leopard, ibex, wolf, fox, snow cock eagle, falcon, raven chakor, wild pigeon, waterfowl and different kinds of fishes and different small birds and species are habituated. A conservation set up works to control on illegal hunting as per the international rule. But due to lack of proper supervision and unavailability of resources for watching, and warding mechanism; still there is illegal hunting, that disturbs and creating difficulty for habitats. Unfortunately even the government of Gilgit Baltistan does not take it serious to protect the distinct wild animals. Within a period of almost 30 years wild animals are losing their one of the favorite place due to their selfish human neighbors.

The major occupation of agriculture is plummeting and now people are adapting only potato as cash crop. People are mostly associating with jobs in different institutions of govt, non govt and private sectors like in tourism, transport, schools, corporations and business etc. Every household has its own land. But due to lack of working force the cultivated land is becoming stray. Though once the land of Passu was very famous for its fertility of producing wheat, barley, black peas, maize, beans, sunflower, opium plant and all kind of vegetables. Particularly wheat crop was very famous for its whiteness as old people of village were expressing the story of Sirang Muhammad when he was in prison in Gilgit and after releasing, the ruler asked him whether he would like to live in Gilgit or leave again to Passu, he responded with extreme wish and said "*dnaatum Passu dur ghidim*" I can't live without stunning white wheat of Passu.

Specialty of the village: Passu village is very favorable for fruit trees also; particularly apple is very famous for its different kinds, size and colors. There are fifteen kinds of apples. The old apples hold very taste, soft and juicy but due to the new introduced hard, less tasty and less juicy apples, the old apples are going to be out of back yards. Apart from apple trees there are apricot, pear, mulberry, peaches, cherry of good quality and other kinds of fruit trees.

Mulberry was a feeder; when people had left nothing for eat after winter, and at the spring crucial time mulberry the earlier ripping fruit was playing the role of a mother to save the people from starvation. Similarly mulberry pushed the hungry people up to the next preparing fruits. Because of starvation people in large number were using fruits until after harvesting the next crops does not give food. Climate remains generally arid, the land and mountains are dry. During the month of February and March wind blows and July to August is the rain season but some time apart from its rotation torrential rain hits the area and upsets the routine life of people. Similarly some time wind blows in November, December or January and makes the life of people paralyze. Maximum temperature goes up to 20 to 30c in summer and below freezing point in winter. People are very dependent on glaciers and snow melted water to irrigate their crops and grasslands. There for the eastern part of village is called Khuramabad and the big part of Avdegar terrain is still dry due to extensive scarcity of water. The same situation faces the huge barren land of up above western area called Yunz and in north is Tapopdan huge land. There for the large number of live stocks faces lack of vegetation for food. Though there is very easy accessibility of providing water through building of new irrigation channels to boost up plants and animals. But unfortunately the big land and less population left 60% of land rudderless. Even they do not take interest to manage the areas. 20% people are out of village due to their boasting meager paid jobs and consider themselves very different from the located villagers that is why the present *Paswiks* (People of Passu) are less organized than the people of old time.

Basic infrastructures are almost available. like health, education, electricity water supply, roads, and bridges, transportation, telephone, stores and religious setup. Easy access of fuel woods, construction material, abundant water of irrigation and spring and precious stones etc are easily available.

Major Achievements of the Village: From the last second decade of 19th to the starting of 21th century Passu community made several abortive and successful attempts for the accessibility of water through channels from Batur glacier to Janabad plateau. But the movement of glacier did not allow the community to move ahead. Because of moving of Batur glacier 10,000 *kanal* of land remained barren. Mir of Hunza tried his best through contractors to build channel to settle people of down town (lower Hunzu kuct) here but he failed in his filthy intention.

In 1970s a suspension foot bridge scheme 850 feet long constructed on totally community selfhelp basis with an approximated coast of Rs 600,000, serving a population of 1000 who get benefits of live stocks, crops fueling wood from Khuramabad pasture. The community built a community hall for assembling to resolve their issues, celebration of ritual ceremonies and religious congregations.

In 1982 a pipe project for access of clean drinking water to 90 house hold through LB & RD scheme costed 1 million have been completed by the community.

Diamond Jubilee Middle school has been constructed on totally community self help basis with a cost of Rs 1.7 million. In 1984 community built the second community hall with a cost of Rs 400,000 from their own generating resources. The hall is used for training, conducting workshops, orientation, presentation and about various social activities.

In 1988 to prevent river erosion community constructed 4 spurs (band) of 600 feet from government scheme near the confluence of Shingshal and Main River.

In 1983, at the beginning of projects through AKRSP first initiative have been taken by Passu community on construction of a 12000 feet long water channel from Batur glacier down to Janabad plateau. The project successfully led the other surrounding communities of the area towards AKRSP for dialogue to expand its projects. Under this project 5000-*kanal* land has been occupied by the members of Village Organization.

In 1984 the formation of Woman Organization by AKRSP offered a place for collective assembly and broadened the scope of social interaction through Woman Organization. Passu women took charge of their needs and insured the participation of the whole house hold. Through collective savings the women of Passu created their own assets through orchard production and reaped economic benefits from such activities. The women fostered their income through marketing their production e.g. crops, fruits and livestock fodder. Village Woman Organization historically played a central role in access of drinking water to house hold and live stocks particularly for winter season in Khuramabad pasture. The project made the life of people very easy particularly women who were hauling water in containers from river bed to the pasture (2 to 3 km up hilling distance). After the supplying of water they got deliverance from ordeal. WO with the help of VO members trenched 3000 meter long rocky land and made the water accessibility in winter to provide for human and animals' population.

Passu Development Organization established by the representatives of traditional and non traditional communal institutions of the area. It is a private registered under company act 1984 as communal non-profit company. The objective of the company is to help and improve the quality of life of the people of the areas. It was established in 2002 with the mandate to focus on institutional and economic development of local communities in collaboration with multilateral donors, Government departments, elected bodies and agencies national and international levels. PDO has acted as a catalyst for organizing local, human, physical and financial resource in order to enable communities to bring about their own development, natural productive physical infrastructure. PDO's program have to ensure continued support from the primary constituency members. Equally important is the support and acceptability in communities of proximity. As PDO sets out its plan of

action like this. First the PDO must build upon its strength through mobilizing to raise funds from the expatriate communities of inside and out side of the country. To make conscious decision regarding the image to be projected. It must endeavor to become associated in people with individuals who command respect and legitimacy in the country.

Third, the program is based on shared vision of social change. In order to expand and strengthen the collective ability of people. Fourth, be explicit of the question of partnership. The PDO must decide whether it will act as a self contained unit for delivering certain services and out comes. Fifth, articulate a strategy for raising financial resources both by expanding resource over the long term and leveraging these resources with external source of funds. Sixth, institutionalize the communication program, PDO must establish system for a periodic assessment of its contribution and for the dissemination of result to the public. After establishment of Passu Development Organization different existed mini institutions of men and women mobilized and increased their activities. PDO inserted asense of development and mobilization to minimize the trend of parochial approacha mong the small clans who extended distance and avoided the common interest. Woman Organization fostered Vocational Training Center with the help of Japan Hat Hat Center. The women improved traditional skills of handicrafts, tailoring and embroidery.

Through a German philanthropist Barbara, the community has accessed irrigation water to Batur Yashpert. The project was very challenging to community because thousands of water pipe in pieces was impossible to lift it 40 kilometer from KKH beyond Batur valley passing through out from glacier, boulders and sheer up hilling terrains. With strong determination each member seven –eight times hauled a piece of long pipe (18 kilogram) and placed it to the project area. Eight hundred feet long protective spurs (band) constructed to protect Passu village from river flood erosion coasted 1 million from Poverty Alleviation Program. The active participation of community completed the spurs very before the given target.

The community renovated DJ school from its own generated income of Rs 100,000 and provided learning resource for children's learning activities. A project of English Model School funded by community and Japanies Philanthropist the village community constructed its building in Janabad Passu. The first phase of building is almost completed and the academic session is being run by the support of AKESP and community.

A mega project of protective band was funded under Japan Government Rs 4.6 million to protect Passu village and relive the devastation of the old land by river flood in fifties and sixties that wiped out the property of billions. The Japan government vowed and demonstrated to erect 1700 feet long spruces (bands) to reclaim the land by the community. But unfortunately the whole spurs did not resist the heavy water pressure and washed out entirely due to lack of proper plan and technical reasons.

The evolution of community active role in rural development resulted in a multitude of positive benefits for community male and female members. PDO facilitate members' access to area development program and packages. The struggle of community is continued to bring further development in the village to provide basic infrastructure and to control the natural catastrophe happening by glaciers hitting and water erosions.

Passu Reform Panel formed with the consensus of villagers to bring about positive changes and development in the village. The Panel comprised of 8 to 10 members enters from each clan in each year to maneuver the emerging and prevailing issues. Passu Reform Panel brought very positive changes in the village. For instance there are changes which are visible and made clear differences between the period of past and present. The panel was initiated and now it works to build the village's social, cultural, historical and environmental structure.

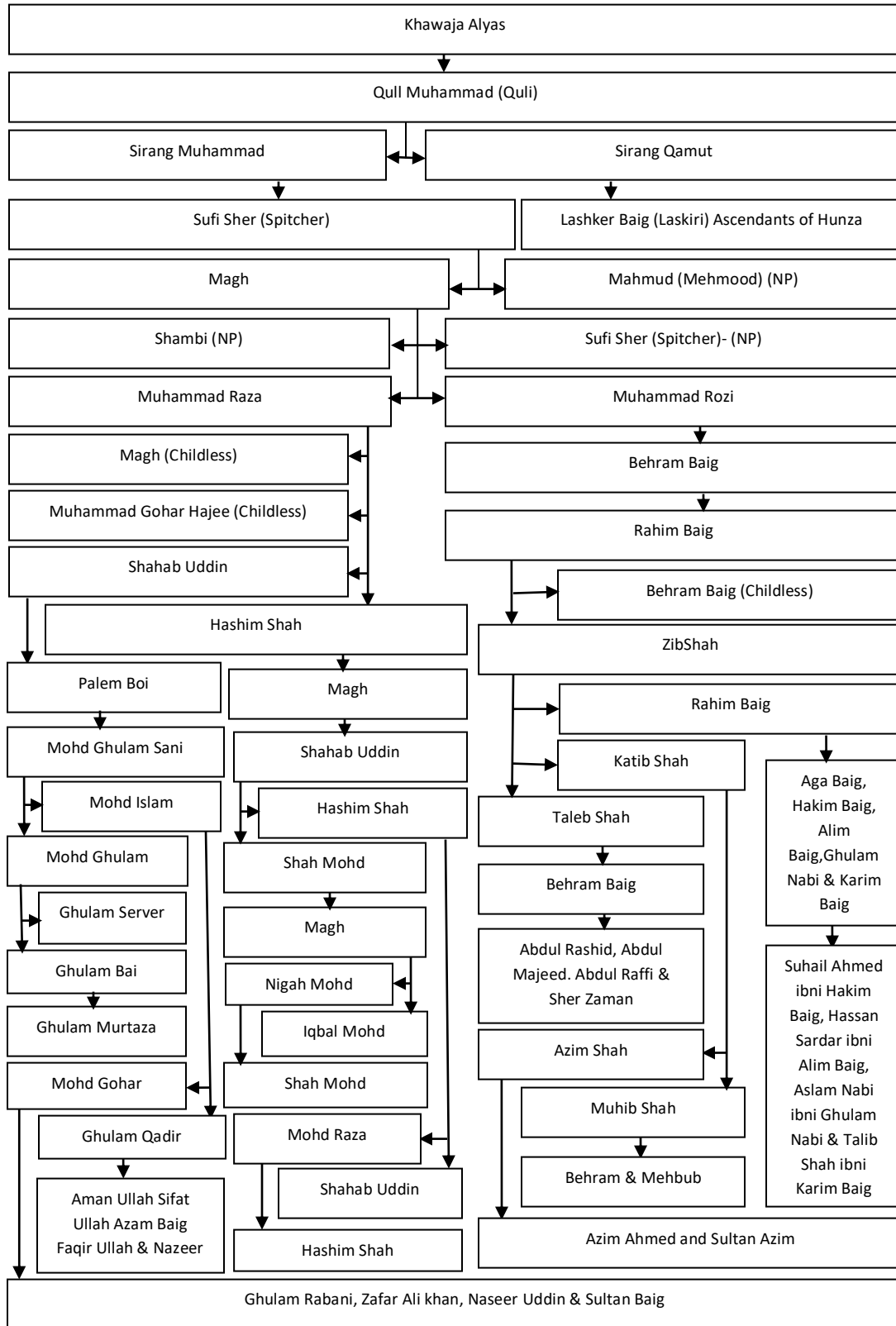
- To protect the local fauna and flora, under PRP many steps have been taken to protect fruit able and forestry trees, crops and other vegetation. And action has been taken to control deforestation. Goats, sheeps and cattles are restricted in their sheds, not to destroy the plants. Sites are being selected for grazing the animals. And each house hold is responsible to keep its duty in turn or in circle.
- One of the significant reforms is conservation and protection of wild fauna and flora. The debate and discussions among the panel members brought a good result to bring about awareness and educate people that what kind of benefits they get from their natural resources.
- On provision of basic small physical infrastructure PRP plays a vital role to organize and motivate the villagers to build Channels, bridge, protective band, link roads, measurement of barren and cultivated land etc.
- In religious congregations PRP organizes and facilitates programs or to caters feasts and food to minimum 1000 male and female participants. Some time the number of participants increases up to 3 or 4 thousand.
- The panel initiated to bring reforms in those unnecessary expenditure that people spend in extravagancy.
- Allover, putting effort by PRP is appreciable. Playing its role very actively and reinforces the other institutions and working groups like volunteer, Passu Development Organization, Passu Students Association, Woman Organization, Village Organization and all religious groups"²².

Vocational Center: Central Asia Insituite, Gilgit (CIAG) has constructed two vocational centers with fully equipped materials for the center and also arranged four months skill development training for the members of vocational center Pass.

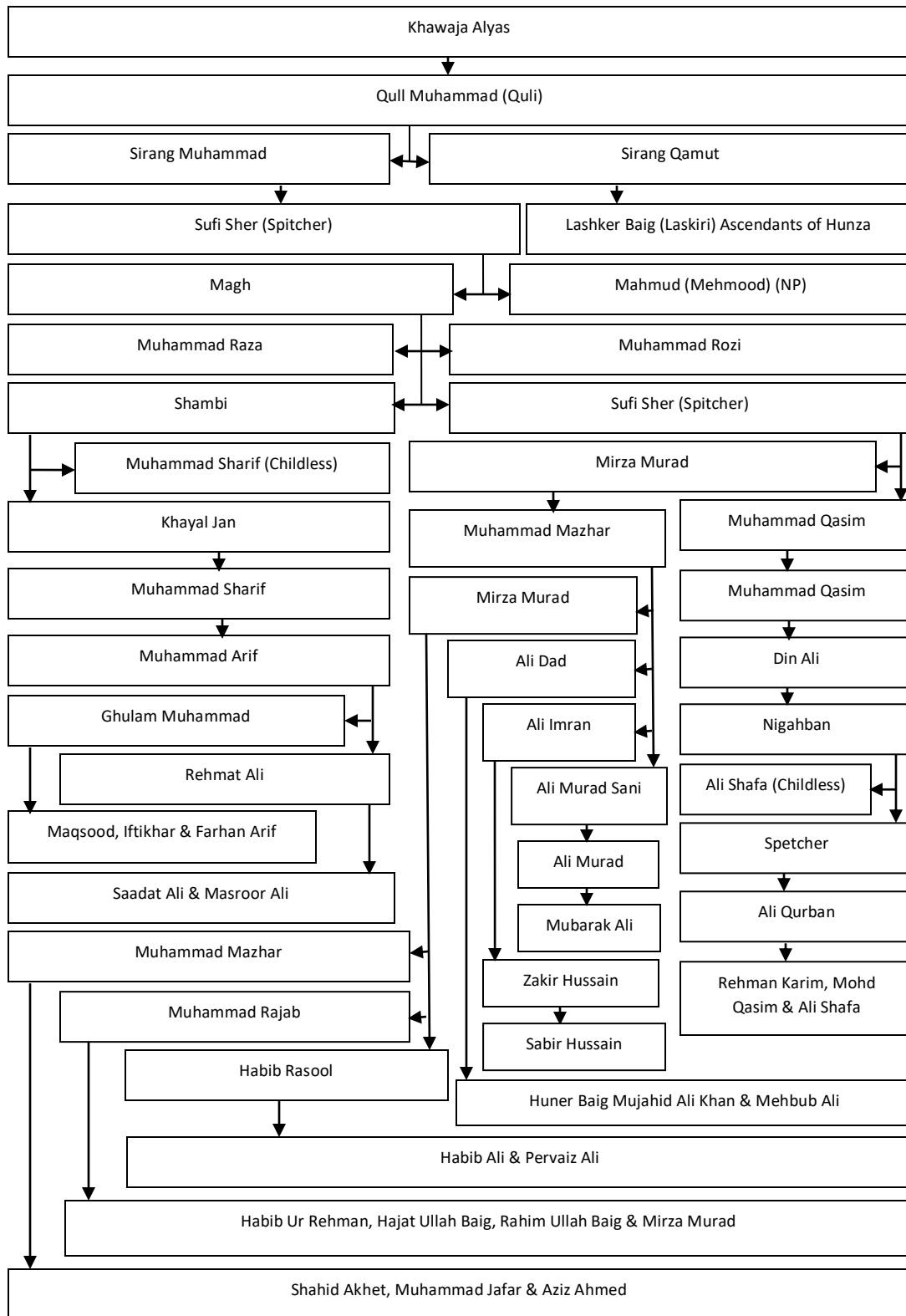
²² From the "Research work of Ali Qurban of Passu"

The detail family charts of passu village.

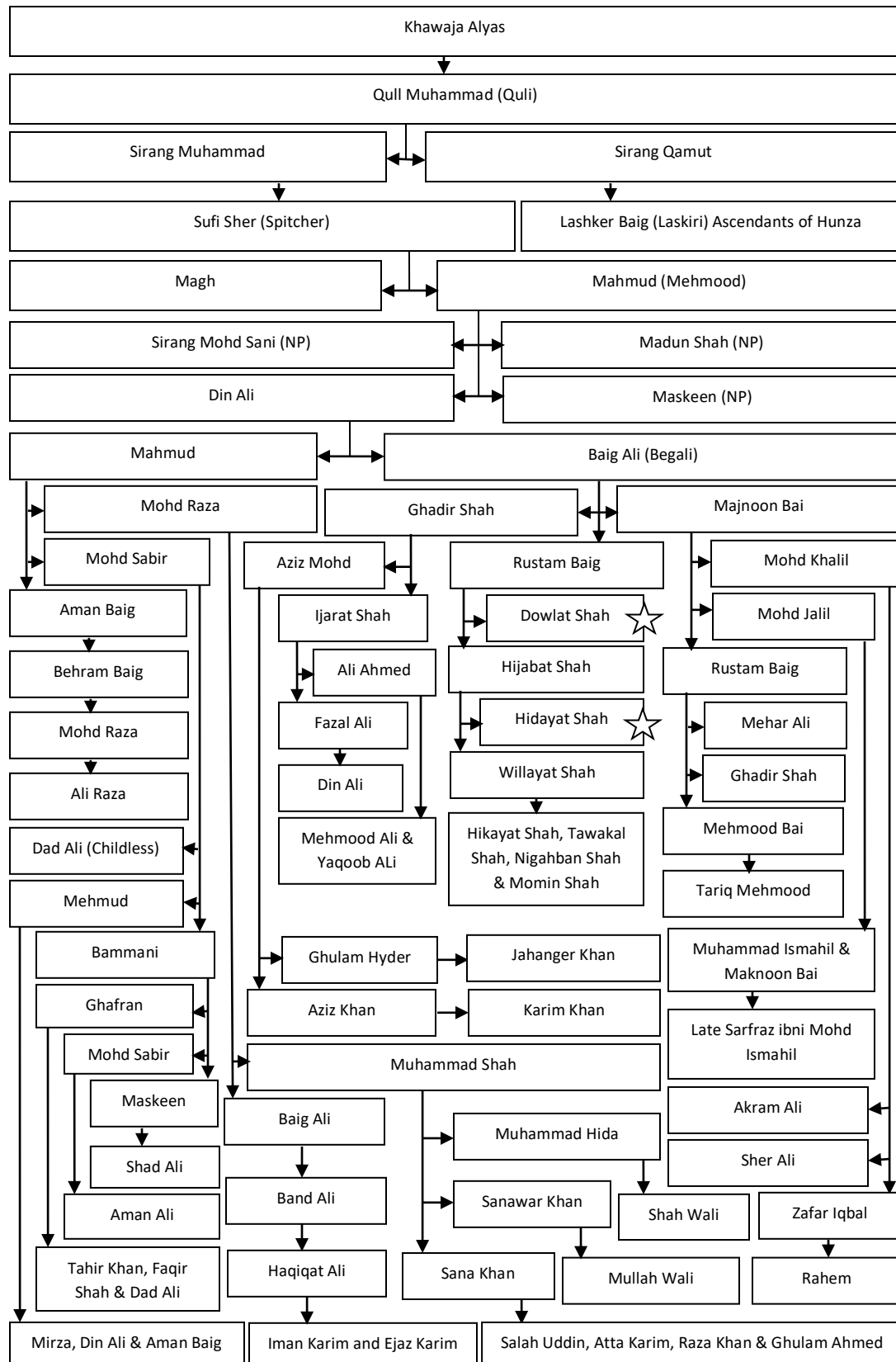
1. The family chart of Qull Muhammad (Quli ketor) of Passu village.



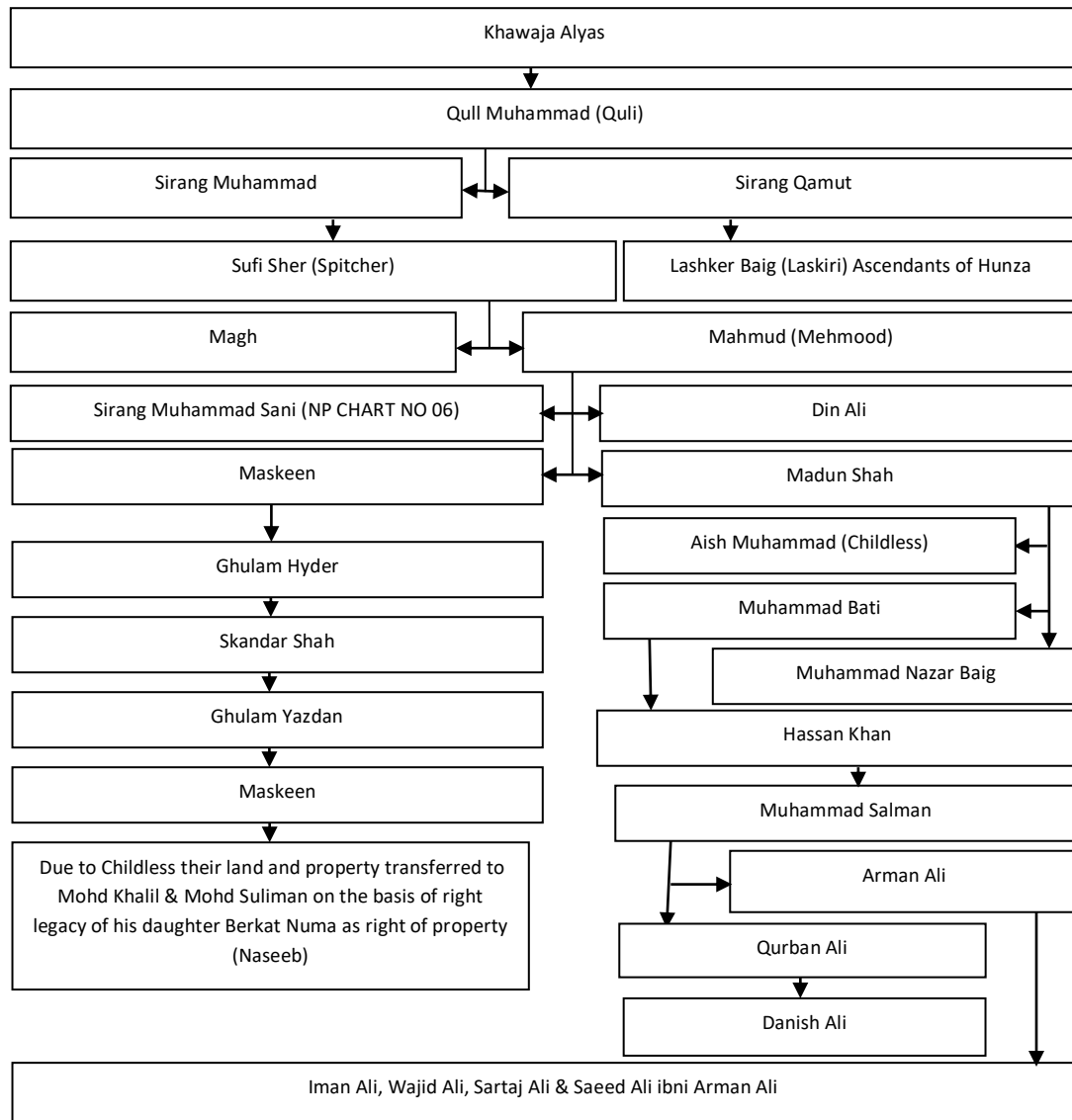
2. The family chart of Sufi Sher (Spitcher) & Shambi son of Magh of Quli ketor, Passu.



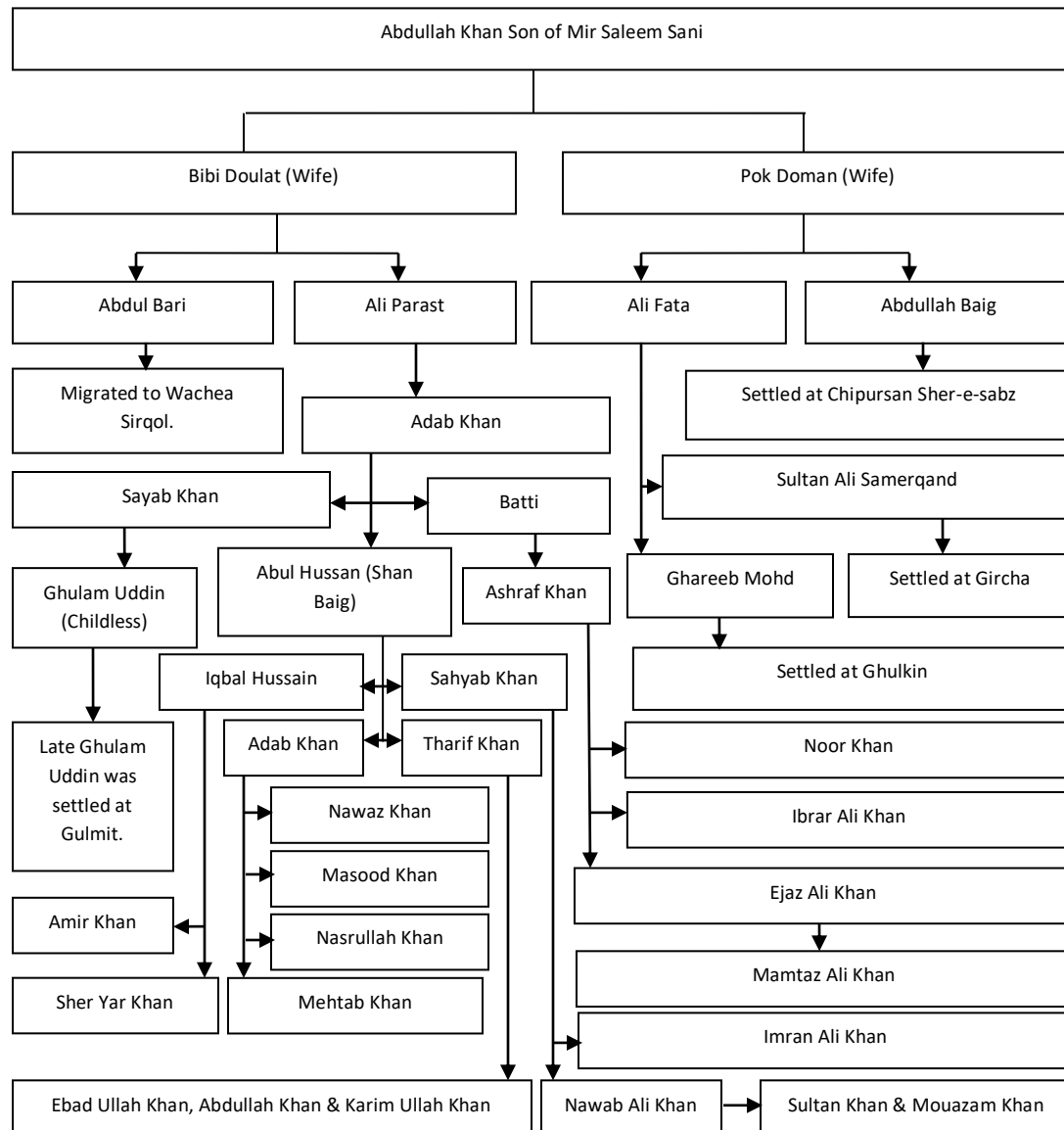
3. The family chart of Mahmud son of Sufi Sher (Spitcher) of Quli ketor, Passu.



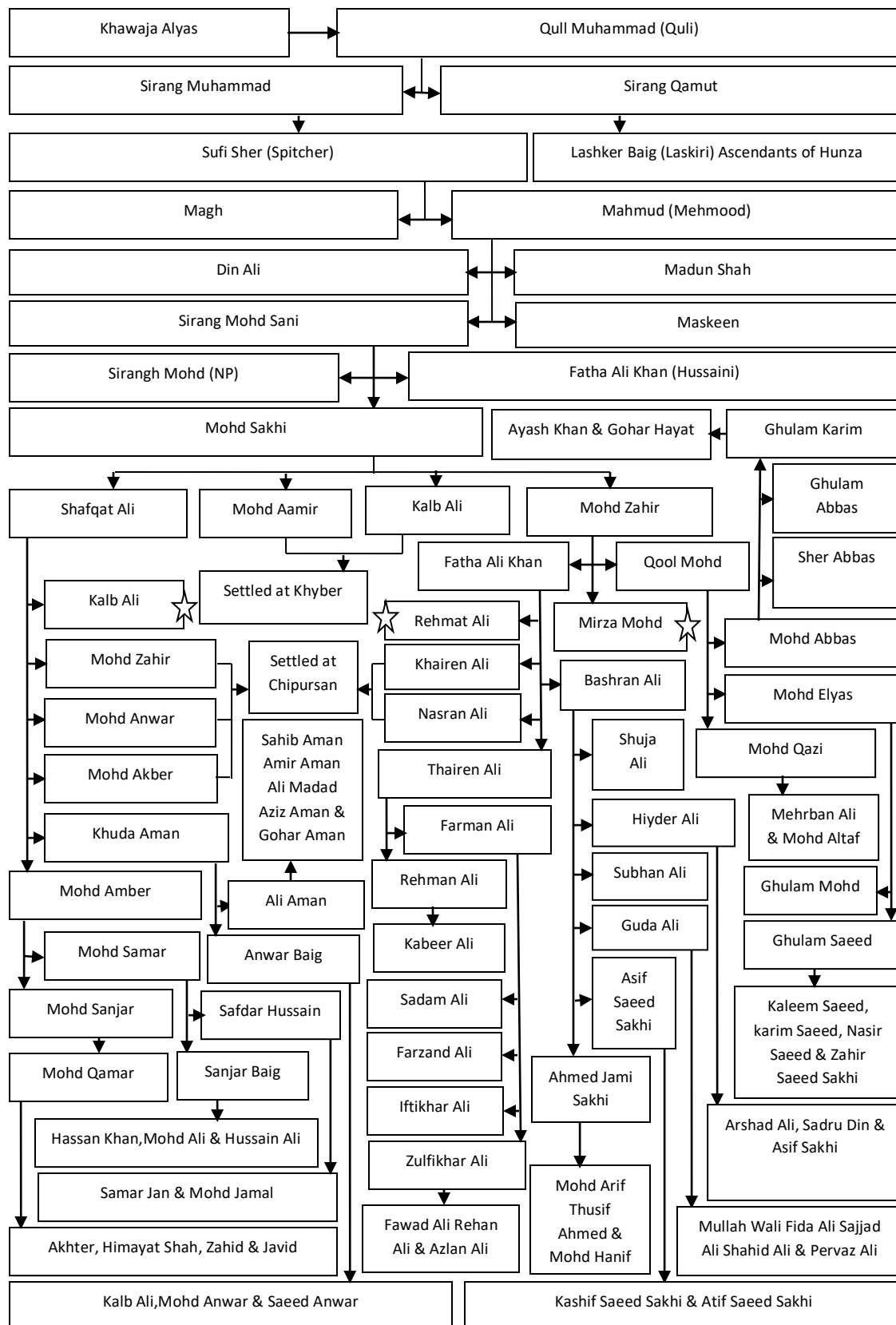
4. The family chart of Maskeen, Madun Shah & Sirang Mohd Son of Mahmud of Quli ketor, Passu.



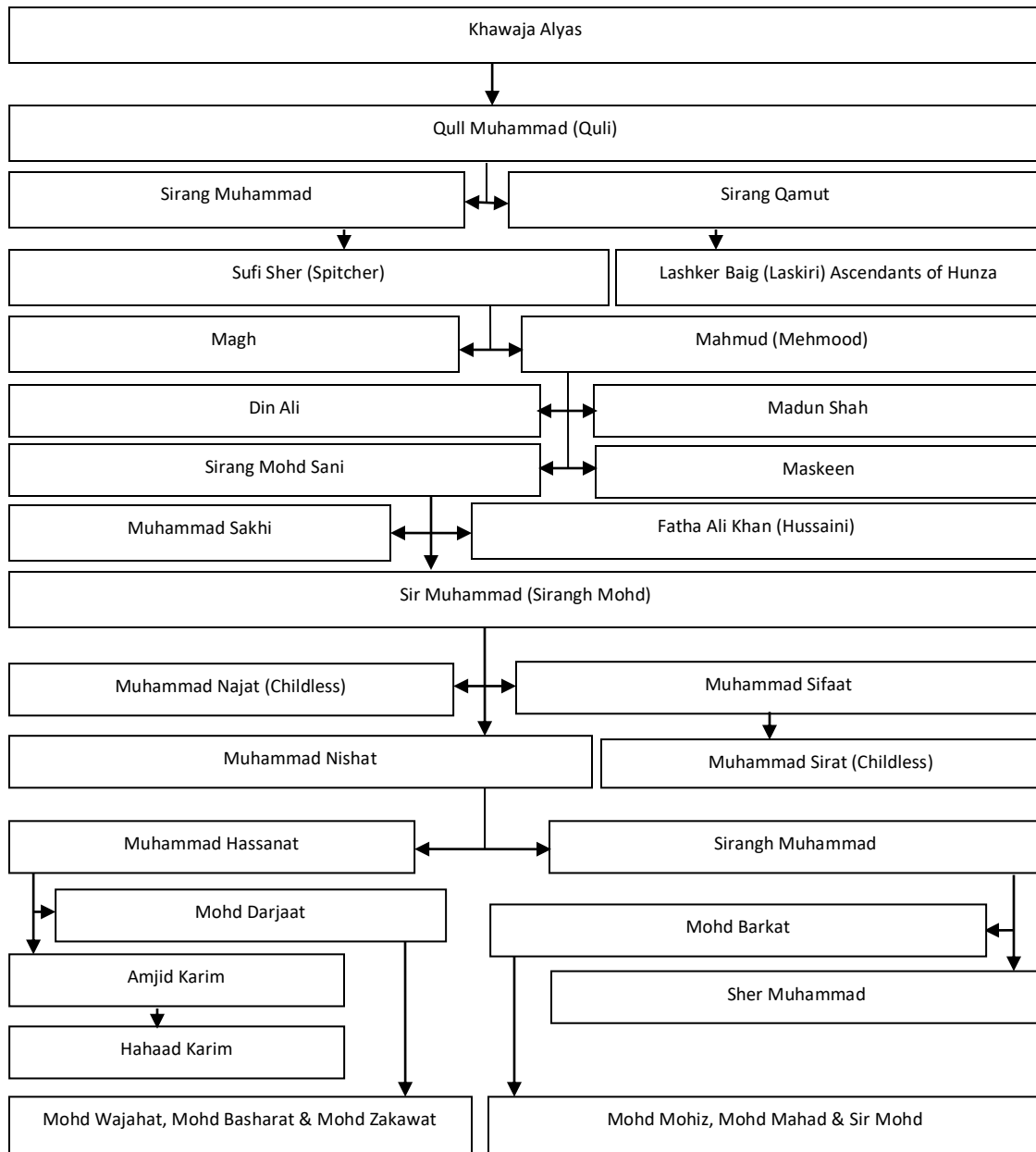
5. The family chart of Ali Parest son of Abdullah Khan, Passu. (ref: Tharekh Headi-e-Atiq Reyast-e-Hunza by Haji Qudrat Ullah Baig page No 148) (Review:Ejaz Ali Khan)



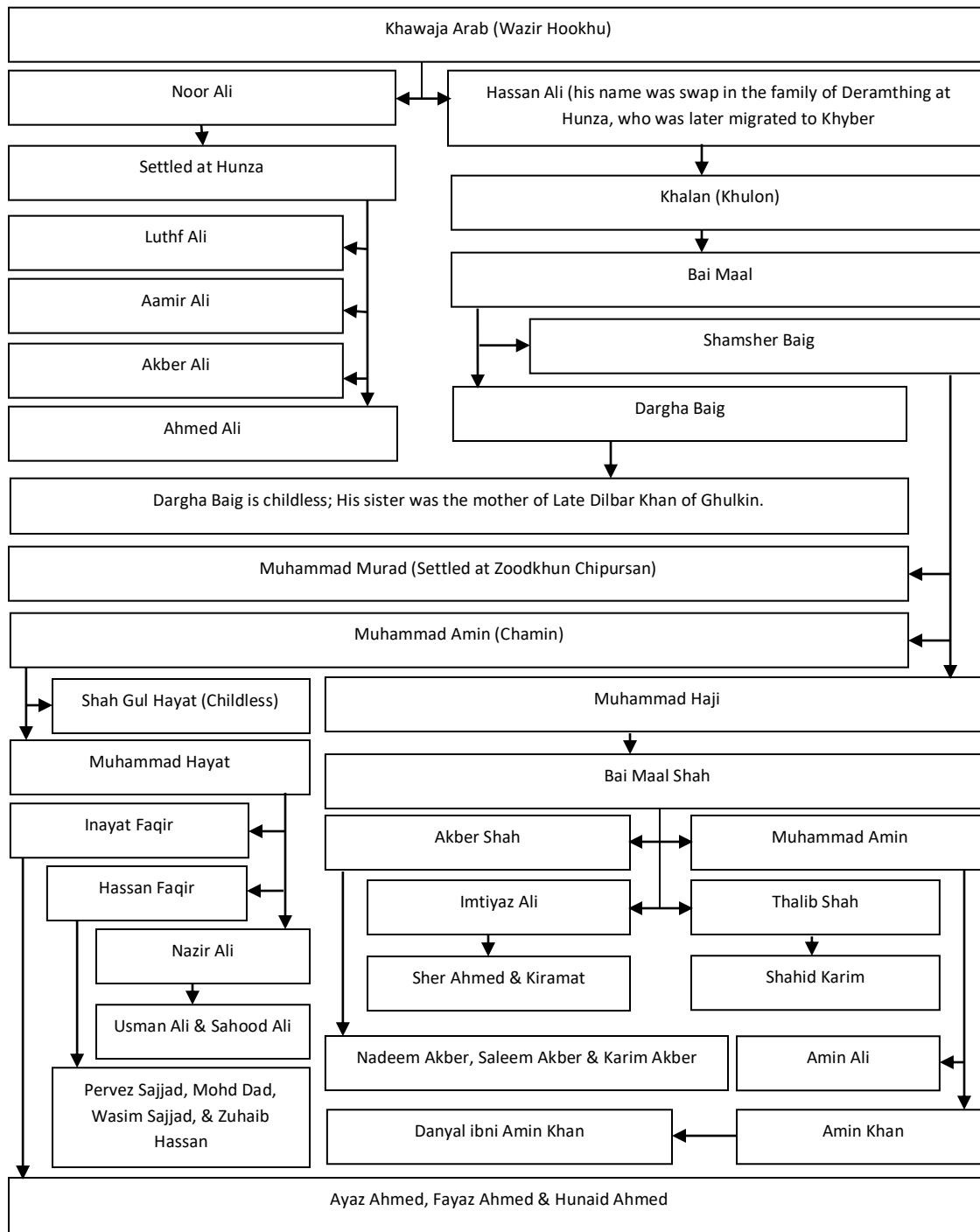
6. The family chart of Muhammad Sakhi son of Sirangh Mohd of Quli ketor, Passu.



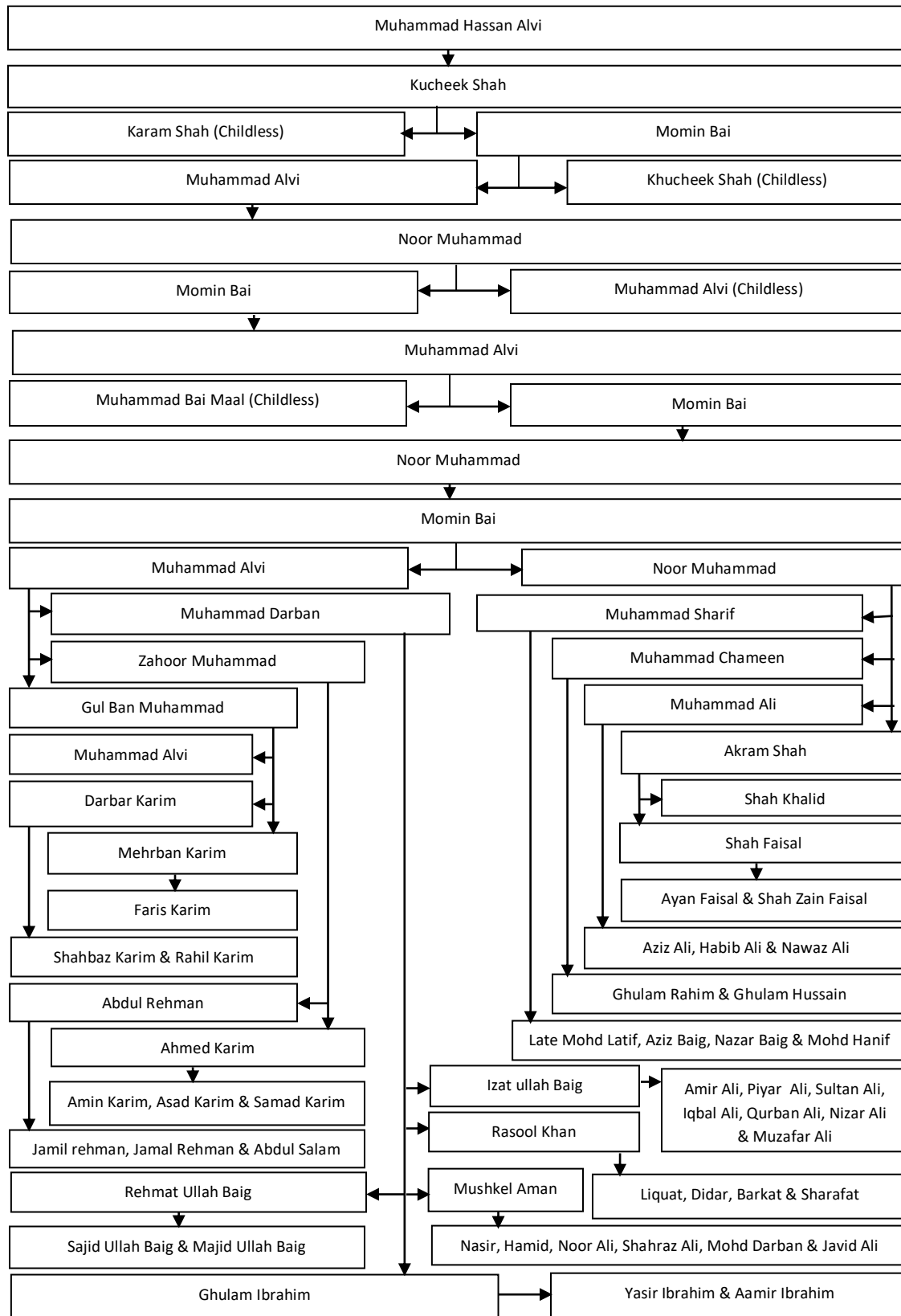
7. The family chart of Sir Mohd (Sirangh Mohd) son of Sir Mohd Sani of Quli Ketor, Passu. (Intr-Mohd Hassanat).



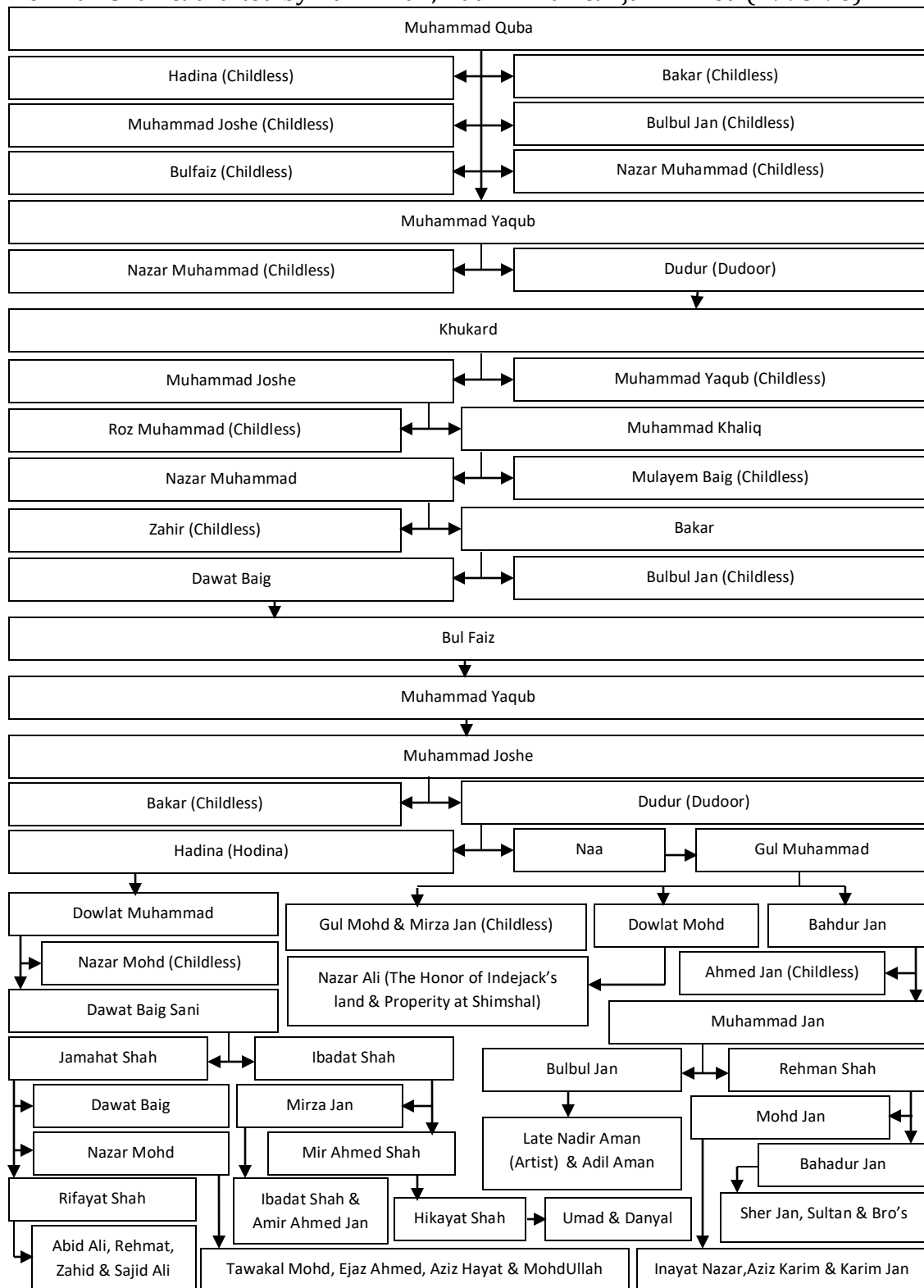
8. The family chart of Wazir Hookhu (Hassan Ali Ketor) of Passu. Int: Arab Khan of Khyber, Intiayz Ali & Akber Shah of Passu from the same family.



9. Tha family chart of Hassan Bai (Alvi Ketor) of Passu.migrated from Badakshan.



10. The family chart of Quba Ketor of Passu. The data provided by Sher Jan, Sardar Ahmed, Mirbaz & Sultan Udddin, the data is a combined interview of Jamahat Shah & Rehman Shah & drafted by Adil Aman, Nadir Aman & Ejaz Ahmed (1995-96)



SHIMSHAL

The name of Shimshal evolved and changed from singshal or Shingshal (The abode of Sing) Mamusing the first man, who discovered this village. For example we found various words and names in Brushaski language, such as Brongshal, Brushal and Shanukshal etc. Mamu Sing migrated from Hunza to Avgarch and fled to Shimshal with his wife after raids and looting spree from Sheghnon²³.

Mamu Singh was ataleeq (adviser) of Mooghlot and Girkis the two sons of the ruler of Gilgit Su Malik. The ruler sent the two sons to his summer pasturelands now Nagar and Hunza with Mamu Singh with an instruction to give one valley each to them. Mamu Singh during balloting for allotting the two valleys swapped the result and gave Hunza valley to Girkis and Nagar to Moghlot. When Moghlot came to know about the fraud, he made a plan to kill his brother and his adviser (Mamu Singh) and laid in hiding at Chikas area of Nagar and targeted his brother who was travelling to Gilgit from the other side of the River hit him but Mamu Singh escaped and fled to Afgharchi where he married to a woman from Srikol. A son Madik or Sher Ali born to the couple. When he was 4 years old the raiders from Sheghnan attacked Avgarchi and people fled to higher mountains. Mamu Sing did hide his four-year-old son Madik in a 'goov' in his house (a flour storage place) in an anticipation that the raiders will not see him. But one of the raiders found the child and took him with himself as he had no child.

When Mamu Singh and his wife came back from the upper mountains after the raiders left the area they did not find their son and became very gloomy. Mamu singh's wife was very upset and did not speak to her husband. Even she out of hate called him 'Shum Singh'. Mamu singh after becoming fade off frequent raids from Sheghni raiders decided to migrate to a safer valley and went to Qaroon top and discovered the Shimshal valley where it was already a settlement with field and canal. They settled down there and after a long time had a son Sher Ali who had three sons – Bakhti, Wali, Awaz and Baqi. Awaz was issueless.

In the meantime Madik had grown up as a young man in Sheghnon and was married. He had a son Lola Perpek. Somehow the local Sheghni population conspired to kill him but his foster father who had adopted him came to know about the plan and secretly helped him and his son Lola Perpek to flee Shahghnon with two horses, silk, and many precious items from the border pass which is still known as Lola Perperk Vayeen in Misgar and Chipursan valleys. Madik and his son were taken to Hunza by the border levys of then Mir and according some accounts, they were the first persons to introduce horses to Hunza. They presented the game of tent-pegging. The advisers of Mir were impressed by the expertise of the two men but felt jealousy and conspired to get them arrested.

They told Mir that the man and his son want to kill you upon which Mir put them behind bars. After some time, they requested the Mir to allow them to go to their father's valley

²³ Face to face interview of Aman Ullah Maad, Farman Ullah and addition of Farman Ali Shimshali.

Singshal. They were allowed and Madik and his son first went to Loopgar pastureland and then moved to Mulongudi an old settlement, about 8 kilometers off Shimshal. One day Mamu Sing's sons came to Moolongudi and met Madik and his son Perpek upon enquiry they came to know about their relationship and took both of them to Shimshal and gave their share in the property and plain fields which is now in possession of Boqi Kotor or clan of Madik in the beginning of the village is the proof that Madik was the eldest son of Mamu Sing and hence was given the better position of the fields as per tradition.

The village Shimshal was discovered around 953 with the arrival of Mir Girkis in Hunza, The name Mamu Sing was related to the name Mamusha. It is said that Chushah's father was Mamu Shah, due to his son ChuShah, it is said to be Chushating and latter it become famous as Mamu Sing.



Figure 14-View of Center Shimshal.

Mamu Sing with his wife Khadija who is believed to have been migrated from Baltith Hunza (Brongshal) his wife belonged to Wakhan. They, in search of a better place for agriculture and pasturing, he traveled far and wide through rugged mountains and spotted the village Shimshal. Where he found an underground water channel, assumed to be constructed by Chinese shepherds

(Kyrgyz). (People from Shaghnon). Somehow they left the valley because of its

harsh weather and difficult access to the valley.

According to another account, Mamu Sing first settled at Chaproot and migrated to Hunza became adviser to the Mir. He had two other brothers Tushat Sing and Boto who settled in Hunza Ganish, where they are called Bot Kuc and Tushating

It is narrated that for the first time Mamu Sing migrated to Avgarch, one of the oldest settlements of Wakhi people, of Bobo-e-Sufi and family. In the valley between Moorkhun and Shimshal, Avgarch was said to be the first settlement of Mamu Sing, where he spent his life with his wife and son. But after few years, due to ride from Sheghnan or uncertain situation, he left Avgarch and moved to the recent settlement of Shimshal. He adopted the village as his permanent settlement and started agriculture activities in the village. His son Sher Ali grew up in the village with rough and tough qualities of typical mountainous man, who would search newer attractive pasture known as little Pamir (Shimshal Pass). where he meet some Chinese Kyrgyz people. There was row between them on the grazing right of the pastureland. Finally they agreed on a contest to play a polo match on the plain area of the highest (15500 feet) pass. It was agreed that whoever wins the match, the winner would have the grazing right on the pasture. Sher Ali played polo on a yak while the Kyrgyz

were riding horses, Sher Ali won the match. As per concord, a large swath of area came under his control and today the Shimshalies own the pasture. "It is narrated that Sher Ali married to a nomadic woman from whom four sons; Bakhti, Baqi, Wali and Awaz were born, (Awaz had not any son, so his land was given to Madik, who came from Chinese-Turkistan) and then three sub-clans started to emerge---Ghazi kator, Bakhti kator and Baqi kator in Shimshal, who are the existing inhabitants of Shimshal"²⁴.

Since its aboriginal inhabitants of Shimshal have been subsistent agrarian and herding community. Due to uneasy access to the outside world the inhabitants remained self-reliant by adopting agriculture and livestock as the sources of their livelihood as they were having large pastures and agricultural land available. With the passage of time pattern of livelihood changed, due to improved infrastructure, communication and increasing opportunities, but still agriculture and livestock are their main source of livelihood in the village.

Being cut-off from the rest of world, they had to find ways of living and means of livelihood to help themselves, among them concept of volunteerism and 'nomus' (self-help) has been hallmark of social fabric and the shining point in their history. Nomus is a local concept of donation or which in religious parlance 'nazrana' is well known throughout the area. Most households donate in cash or kind-constructing social infrastructure, such as pony treks, bridges, community huts, irrigation channel, school building, hospital and other area of development to relive names of their deceased parents and near and dear one. Through 'nomus' an household arranges for material, food or caters expenses and the village volunteers render their services laboring for the developmental work.

Madik kator family is considered to be the pioneer of philanthropic work and nomus in Shimshal. The family was very rich and in late 40s fed half of the village when famine and plague hit the village. The family has built a number of bridges, pony treks in Shimshal.

In modern history Wali Baig who is one of the pioneers of introducing community institutions and building many infrastructures built the first school building of the DJ Primary School of Shimshal with donation of his family in the name of his father in 1972, perhaps the first initiative to promote education in the whole Hunza and Gojal).

He along with late Shah Doulat, Sufi Bai and other like-minded friends introduced the first Ismaili constitution in the village in the face of strong resistance from elder's and orthodox people who were adamant to continue extra-vangza spending on marriages and other things.

Wali Baig with the volunteer's built central Jamaatkhana, council office, under the tutelage of late Sultan Ali, a master mason of Gulmit.

He was instrumental in the struggle against outdated traditions and bringing social and political reforms in the village.

²⁴ From the book "Shimshal Ba-Misal-by Mustansir Hussain Tharad"

He also fought against the injustices of the cronies of Mir Jamal Khan of Hunza and voiced against the exploitation of people in the form of over two dozen taxes and maltreatment with the people.

Wali Baig built a channel in late 2000s with the material and financial contribution of his family in the name of his mother, aunt and cousin Tahir Baig at Rech, 10km off Shimshal, at a total cost of Rs2 million bringing a large swath of barren land under cultivation with the help of the villagers.

In the construction of the central Jamaatkhana in 1970s Wali baig and his sub-clans built three verandas of the Jamaatkhana and donated 4 of the seven main planks for beams of the main prayer hall. Being surrounded by mountains, glaciers and beautiful pastures, Shimshal has become a famous tourist point. After 1980 the flow of tourism had increased to this village as well as in the area that has opened new source of livelihood for the local people. The distinctive cultural traditions and unspoiled language and values hospitality and sense of collectivism has made the community of Shimshal is a remarkable one.

Today a high secondary school, a health center, girl's hostel, a mountaineering school and more than five scholarships are fund by those tourists who frequently visit Shimshal by considering it as the most peaceful and beautiful place on earth.

In Shimshal there are now many civil society organizations (CSO's), which work for the development of the community. Initiatives have been established dedicated for the promotion of tourism and supporting and supplementing efforts of the local tourist guides toward the social development of their community, volunteer services of the local community for development and most importantly participation of tourist to fund the establishment and operational activities of the institutions.

To establish an institution, highly technical staff/volunteers and other resources are required, which are not scarce but hard to find out and manage_(Mussa, 2013). These institutions are the best achievements of Shimshali people in collaboration with philanthropist donors and foreign tourists. In the current developmental process sustainable local CSOs' share considerable burden of development and are backbone of community development especially in places where government functionaries are rare to be active. The local institutions help the local community with a platform to assess their needs, plan them and implement the developmental work in a proper manner. Further, it promotes factor of co-operation among the local community to strengthen the main power in community for collective effort. Existence and stability of institution in an area is the key to development that provides a platform for community to take-off (Mussa, 2013).

The community of Shimshal believes that establishment of different institutions has stimulated development related to health, education and environment but still there is much room to strengthen these institutions. They consider institutional development as the key to development as it provides a platform to get together and discuss their problems, find out solution and search for financial resources through a proper institutional process.

Using the platform of institutions they can successfully hunt financial resources but without institutional development they think collective development cannot be achieved in a proper manner.

A summary of institutions work for development of Shimshal is given as under

- Shimshal Nature Trust
- Nowbahar Social Welfare and Development Organization
- Shimshal Health Care Organization
- Shimshal Mountaineering School
- NOMUS Scholarship Organization'
- Shimshal Trust Fund for Education
- Shadow Hostel
- Individual scholarships by tourists"²⁵

²⁵ From the "research work of Ali Rehman Shimshali"

Shimshal Nature Trust: Shimshal Nature Trust (SNT) is the first step toward developmental organization by the local community of Shimshal. Shimshal is rich in natural resources but the community was not benefiting from the resources in an effective manner. Therefore need for an organized approach was felt to manage the natural resources. In 1994, educated segment of the community developed a developmental plan for the village development and planned to implement it through formation of a proper institution called Shimshal nature trust was formed.

SNT started different programs including works for the environmental education to teach



Figure 15 Sarbaz Karim is putting flag on Youghtash at Pamir

the students about environment. Nature stewardship program (NSP) launched to make sure that the community has the ability to protect the nature, Culture and Tradition program to promote culture was also launched, Self-Help Village Development Program (SHVDP) strengthens the voluntarism like volunteer efforts for construction of pony trek, construction of local huts for travelers and cable bridges etc. Therefore,

SNT has the program to make it more effective in the times ahead. Shimshal

Mountaineering Program (SMP) is the step to arrange summer training program for youth with the help of local and international climbing experts. Women Development Program (WDP) is another key program to facilitate local women side by side with men to enhance their ability and boost their talent without any gender discrimination.

Among some of the key achievements of SNT is starting up of community based management of trophy hunting and protection of wildlife and ban on hunting. Which is one of the major source of income for the locals and for the development of Shimshal (Mussa, 2013). Through community hunting program SNT manages trophy hunting in the village and earns well enough money, which is further invested in the developmental programs such as improving facilities for tourist, scholarship, and revolving loan to increasing income earning opportunities.

SNT as key institution of the village is primarily responsible to manage all natural resources, collective developmental efforts and to develop implementation plans and monitoring of the initiatives. Along with these efforts it provides opportunities for the villagers to enhance their leadership skill. The general body members of the organization change each year and each year a different member from each family in Shimshal gets chance to serve the general body of the organization. This approach provides all 22 sub-clans (Skoyns) living in Shimshal with a chance to represent their family through a

democratic approach. Working with general body and boards of directors, the community members get awareness about the institutional mechanism, which helps them build their capacity.

Through coordination with tourist and tourism agencies, SNT manages porters for tourist group by giving equal income opportunities for all villagers.

Construction of irrigation channel and pasture management; through this program funds are provided to irrigate barren land in the high pasture and increased fodder for animals.

laws and rules are defined for common development efforts in the village. All collective developmental works are managed by SNT in a systematic manner.

Environmental program is launched by SNT through which a project with professional staff on environmental safety of the area.

Office of SNT has been constructed and administrative staff has been employed.

Cultural preservation center has been established and committee has been formed to preserve the cultural instrument and organize cultural events in order to attract tourists.

Establishment of Nowbahar Social Welfare and Development Organization:

Nowbahar Social Welfare and Development Organization is a local based educational organization established in 2004 by the community of Shimshal. A tourist guide (Late Baktawar Shah) convinced his touring tourists to lead from Germany to establish an English medium secondary school in the village. The tourist agreed to represent Shimshal community in Germany to generate fund for construction of the secondary school. In this regard the community of Shimshal decided to form an educational organization where services of NGO and other professional were taken on board to develop proposals for hunting funds to run it. On the other hand, the friend of Shimshal Ms. Wilma with her friends established a club namely Kinder Und Jugendbildung Shimshal.eV in Germany to generate fund for operational activities of NEWADO and the Nowbahar secondary school. The professional members of the organization successfully arranged Rs.10 million fund for construction of school from a catholic organization namely MISERRIOR and BMZ Germany worth. With the help of such generous funding the construction of school got started and became operational in 2005.

The school is the first ever English medium school in the village and the only school to provide secondary education. In the absence of school, most of the students used to quit their education after passing class 8th standard due to lack of financial resources. Because of weak financial position, parents did not allow their siblings to travel down-countries for getting education. After construction of the school annually more than 50 students get chance to get their secondary education from the school with very minimal monthly fee of Rs.250. Currently the school is registered with Karakorum International University Gilgit and also acts examination center for students in the village. Which have brought ease unlike the past when students had to travel long to Hunza and Gilgit for appearing in the examination. Parents and students are saved from distant travelling and great saving of

expenses that were incurred, such small savings of money and time help them long way in attending other domestic work and meeting other basic needs.

In order to ensure quality education in the school, professional teachers have been hired including as far as from Gilgit and center Hunza. Professional teachers are attracted to render their services in the school, who are offered handsome salary compared to other private schools in the region. To meet the boarding and lodging facilities for teachers, a teacher hostel was established in 2007 with the fund from a German Organization. All facilities have been provided to teachers under this hostel on its construction a sum of 1.6 million rupees has been spent.

In 2009 NAWDO extended its educational efforts and established a modern ECD Center with fund of Rs.8.5 million provided by MISEREOR Germany. Through the project fund the ECD center has been well equipped with all modern ECD related materials and professional ECD teachers have been hired to deliver standard education required for ECD.

For the sustainability of the organization and School the club Kinder Und JujendbildungShimshal.eV established in Germany increases number of its member annually, who contribute membership fee, which is remitted to pay salary of teachers and other operation sand employees. The fee from students which the school collects is kept in revolving fund in order to handle any emergency situation in the future. In April 2015, after long negotiation with the AKES'P officials, the school management and the community of Shimshal, handed over the NAWDO School was brought under the AKES'P, and was upgraded to a high school.

Shimshal Health Care Centre: Shimshal Health Care Centre is a community based tertiary health center established by the community with the help of tourist groups. A Shimshali tourist guide Asad Karim, convinced his tourist clients from Germany to establish a Health Center in Shimshal. The group of tourist (Liza Bushman, Horst Bushman, Monika and Uschi) who used to have frequent visits of Shimshal were also well aware about the health related difficulties of the villagers and agreed to volunteer their services to generate fund for establishment of the health center. In the initial stage this tourist group established a club named Gesundheit fur Shimshal e.v. in Germany to generate fund for operational expenses of the center. All these were properly planned by going through numerous interactive sessions and meetings with the community. The objective of establishing the club is to ensure sustainability of the center in the long run. In the second stage key stake holders were involved; which consist of community members, NGOs, professional managers and educationists to develop proposal for fund raising. Through continuous committed effort of stake holders by the villagers and Germany, €95000 fund was approved by MISEREOR Germany for establishment of the Center. The construction work of the health center was completed in 2010, which is now equipped with all basic medical gears and nurses. To meet the required human resources five nurses and midwives were trained in collaboration with government health department and Aga Khan Health Services Pakistan. Now minor operations are carried out here, all basic health treatments and

medicines are provided to the community at health center. In the immediate past in the absence of any health center, the community used to travel long way down toward city sides of the country. For which they had to pay huge expenses and face great hardship, but now minor medical cases including pregnancy, delivery cases are dealt at the center and thus the community saves a large portion of their income that they used to spend on travelling and accommodation during travelling to center Hunza and Gilgit.

The health center arranges free medical camping facility for the local community every year hiring specialists and doctors from Gilgit. Who mostly cannot afford to easy access health facilities due to long distance, poor road conditions and costly transportation. Through enhanced linkages with government health department and other health service providers, the center can access medicines and doctors as part of the partnership to provide maximum health facilities to the community.

The management of Health Care Center has increased factor of institutional cooperation through developing Public-Private Partnership with the government health department. Through the partnership deal with government, the experienced dispensary staff with all its medical equipment provides its services at the health center, when needed. The government dispensary lacks medical gears and important surgical implements. It is therefore agreed by both the parties to maximize utilization of the available medical resources in the village for the betterment of the community. Therefore stake holders are working together, where the experienced government dispensary staff utilizes the modern equipment and building facility to provide better service to the community in addition to providing learning opportunity.

Through the findings of the study, the community of Shimshal confirms that the establishment of health center in their village has eased their lives and provides better medical service to them. Currently travelling from Shimshal to Gilgit and way back cost on average Rs. 10,000, with the shab by and bumpy road having negative effect causing further health complications for the patient. Even minor case develops to major issue. Establishment of health center has helped them to better-off their economies along with easy access to medical facilities.

Establishment of Mountaineering School: Shimshal Mountaineering School (SMS)²⁶ is another milestone toward institutional development in Shimshal. SMS has been established in 2009 with the support of 'The North Face'. The establishment of school stood possible with tireless efforts of the renowned mountaineer Qudrat Ali and his friend Shaheen Baig hailing from Shimshal valley. This institute was established with objective to promote healthy sports and excellence in professional mountaineering through extensive hands-on mountaineering training programs. SMS is the only and unique school because it's goal is to help and encourage women of the Shimshal known as "Valley of Mountaineers" climb the mountains (Amjad, 2013). SMS has a very customized and tailor-made mountaineering

²⁶ SMS stands for Shimshal Mountaineers School

courses to suit the needs of beginners as well as advance level mountaineers led by a team of renowned mountaineering instructors, with treasure of mountaineering experience.

With the support of the famous adventurer equipment company 'The North face', building of the school was completed in 2009 and world class quality mountaineering equipment have been provided by The North Face, to build the capacity of young generation in a professional manner. The SMS organizes adventure support training annually without gender biases with equal opportunities to men and women in the field of mountaineering.

The areas of capacity building programs launched by SMS are designed keeping in view the emerging field of adventure sports. The whole area being a tourist destination there is a need to produce and provide more professionally oriented tourist guides from amongst the young generation. The leading capacity building program being organized by SMS are illustrated below.

Mountaineering Training: one of the famous branch of adventure support in which Shimshali villagers have produced big names and it is becoming a widely adopted profession among the youth of Shimshal. This adventure is attractive from income earning perspective as what may come or how the national security situation becomes mountaineers throng the area in groups for scaling challenging mountains. This factor has in turn invited local people to opt for this earning-cum-sport activity and lately so many people earned fame.

SKI Training: training is a fundamental prerequisite for any profession or sport. Professional skiers from foreign countries visit Pakistan for skiing purpose and demand for Ski experts is on the rise. Feeling the need, SMS conducts this training to build the capacity of youth and introduce them to some new potential source of income.

Rescue Trainings: Adventure sports always carry the risk of life threatening chances. To cope with emergency situation we find dearth of professional rescue teams in Pakistan. The geographical location of this peculiar area is such that it always needs the rescue manpower in general and of course in such adventurist sports in particular. Providing youth with training in this field means introducing them to a very highly profitable earning field where they can provide their services productively not only in adventure sports but during natural disaster. These professionals can play a vital role and can catch better earning opportunities, such as young Shimshalis worked with international organization as rescue team members and earned sizeable income.

High Altitude Training: It is one of the important fields of mountaineering and there are more employment opportunities in this field. Through High altitude pottering youth earn income and get mountaineering exercise. Almost all famous climbers of Pakistan belonging to these villages have started their career as high altitude porters. Therefore, SMS also focuses on this to lessen unemployment rate among the drop-out youth.

Guiding courses: General guiding makes more than half of professional of people in this tourism industry. Considering it as high income source, SMS endeavors to develop capacities of youth in the field of guiding to deal successfully with all types of tourists.

Establishment of SMS is considered to be a new beginning of an innovative idea to introduce young men and women to extreme adventurous sport. This institute is rapidly producing high skilled professionals who are not only changing their position but also contributing productively to their village especially and country at large.

Nomus” for Scholarship, Health & Welfare (Reg) Gilgit-Baltistan: NOMUS is an organization funded by tourists from Switzerland. This organization was formed by a Swiss couple Dannial and Elizabeth with the help of a local tourist guide Ghulam Shah. Visiting Shimshal every year, these tourists have good friendship with the community of Shimshal and deeply familiar with affliction of problems of the community. Looking at the self-development enthusiasm of the community and emerging culture of contribution of the tourist to the community development, they also aimed at contributing their part in the development of the community of Shimshal. With the consent of the community it was decided to establish an organization called ‘Nomus’ in Switzerland. Where membership have been given to the tourists for generating fund for merit and need based scholarship to students of Shimshal. Finance schools in Shimshal and in the surrounding villages to meet fees of the deserving students and lend financial support to the needy people’s health expenses. The organization was found in 2010 and since then the organization has been annually providing financial support to students and needy people.

Nomus, in local language of Shimshal means donation or charity. In Shimshal donation by the local people in kind and cash for collective development has been part of their culture from ab-initio. Being in isolation; in the absence of any jeep able road, Shimshali people worked for their common development through donation in kind; wheat, livestock and other resources to construct community infrastructure, volunteered their time for service and laboring. This approach has done great deal of help to the community of Shimshal during their period of isolation and inaccessibility. Realizing the fact that Shimshal today is a good developed village in all walks of life at par with other surrounding villages in spite of being remained cut-off from rest of the world. The local community kept this tradition in high spirit and esteem. Even in the recent flooding they reconstructed their rough terrain road on self-help basis rather than waiting for any and wailing to any. To keep this tradition alive and thriving, the community has named this scholarship program as “Nomus” and developed the funding organization in Switzerland for the sustainability of the program.

Other than scholarship and financial support to the needy stratum of society, ‘nomus’ contributes to cultural development of Shimshal. In 2011, it provided fund to establish a local band-group, invested in training its member and provided needed musical instruments costing approximately one million rupees”²⁷.

Shimshal Trust: Shimshal Trust is an organization established in 2002 in New Zealand by a tourist from New Zealand. Those tourists were teachers by profession who served

²⁷ Face to face interview of Ghulam Shah, the founder of NOMUS”

schools in Shimshal during their visits. They well understood the educational and economic problem of the village. During their stay in Shimshal they developed friendship with the community of Shimshal and on insistence of the community they decided to establish Shimshal Trust. With the help of their friends in New Zealand they established these organizations and provided annually scholarship to students for their college and university studies and also scholarship for teachers for their professional training. On top of that, this organization has funded a Vocational Centre, namely Shimshal Vocational Center in Shimshal, where young women are learning vocational skill and accessing income earning opportunities. Some of the aims of Shimshal Trust are

- To fund self-sustaining development projects acceptable to all, and which are of educational or economic nature benefiting across the board to the whole community.
- To raise awareness among New Zealanders of the differences of extreme riches and poverty in New Zealand and in remote area of Pakistan.
- To encourage and strengthen friendship between New Zealand and this remote village of Pakistan.

The organization has far contributed substantial amount of money in the form of scholarship and financial aid for teachers getting professional training. A woman teacher was given opportunity to study in New-Zealand who enhanced her professional skill for one year and returned to Shimshal and passed on her skill learnt there to others while educating other women back in village. The friends of Shimshal from such distant countries consider the village in a transitional phase and believe that the community is resilient and enthusiastic about self-development but the process of development is slow and required external assistance.

Non-Institutional Funding by the Tourists:

Being inspired by the efforts of community of Shimshal for self-development many tourists personally contribute scholarship and financial aid to the community, which the community channelizes and systemizes through the platform of existing institutions. Other than that some tourists give financial support to their friend tourist guides for meeting educational expenses of their children and helping financially in cash on economic opportunities such as starting up their own business etc. This trend is increasing day by day in the village with some tangible results. Such financial assistance is based on mutual trust and friendship aimed at the welfare and benefit of the villagers.

David Butz and family; A professor of geography in Brock University Canada, who conducts his research in Shimshal and pays almost regular visits to the village since 1989. He is one of the founder figures of SNT and his articles about Shimshal portrayed positively, the image of Shimshal in foreign countries and attracted tourism in Shimshal. Currently he contributes at least 2 scholarships yearly, which is properly processed and awarded by SNT to the students from Shimshal.

Hideki Yamochi; is a citizen of Japan who conducted his research in Shimshal and formally developed a linkage regarding educational exchange program with Nihon University Japan. Through this program students of Nihon University Japan conducted research on environment in Shimshal and local school children were practically involved in research program. Other than that he funded a suspension bridge that helped inhabitant of Shimshal to cross over from Shimshal to other side of KKH in the absence of jeep able road.

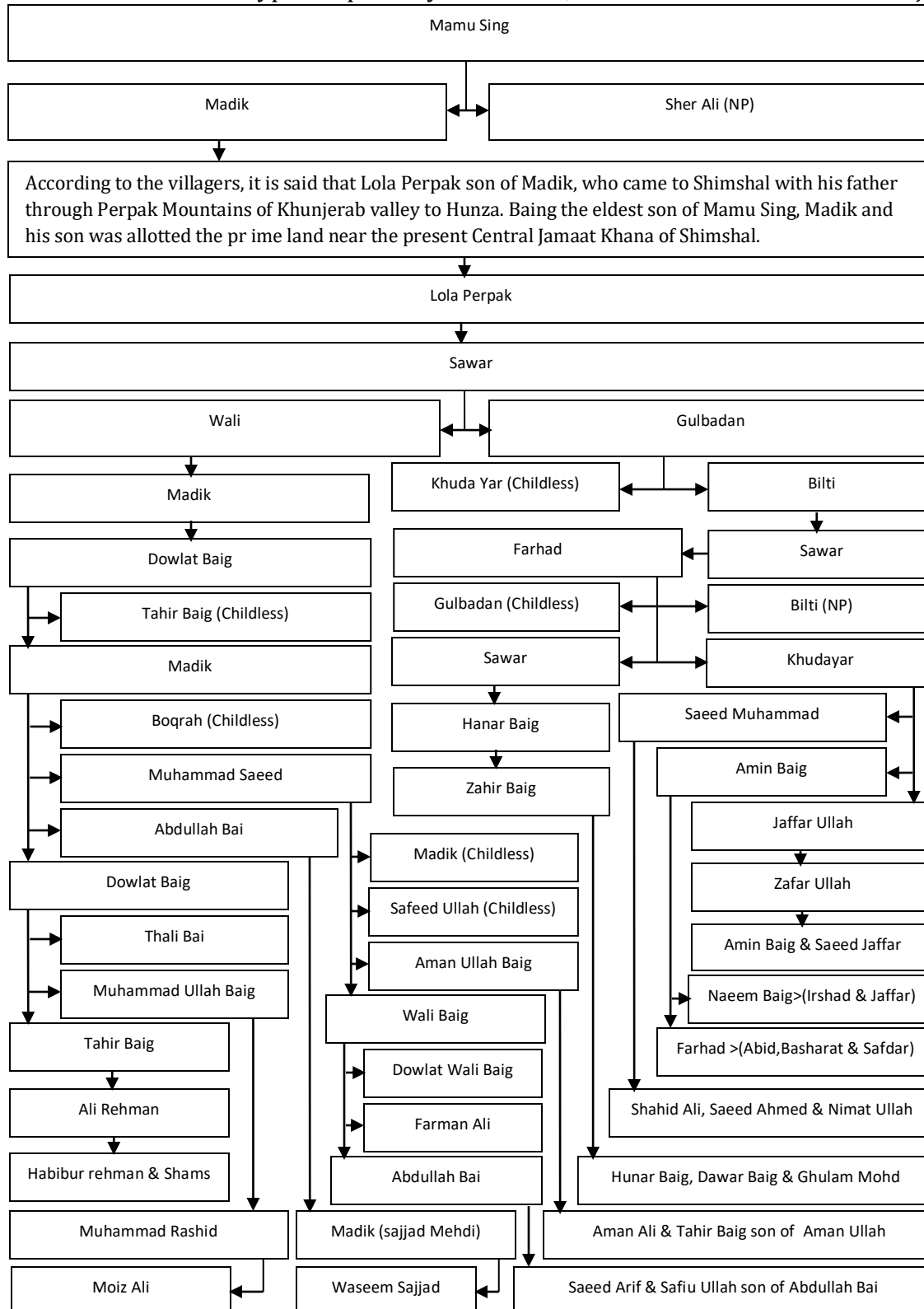
A tourist from France with the help of a tourist guide from Shimshal has funded construction of primary school in Shimshal which is under construction.

A group of tourist from France with the help of a local guide established a girl's hostel in Hunza where female students from Shimshal and surrounding villages are accommodated against a reasonable fee amidst availability of modern facilities. Hunters from different country have contributed up to Rs.3 million as donation for education and health.

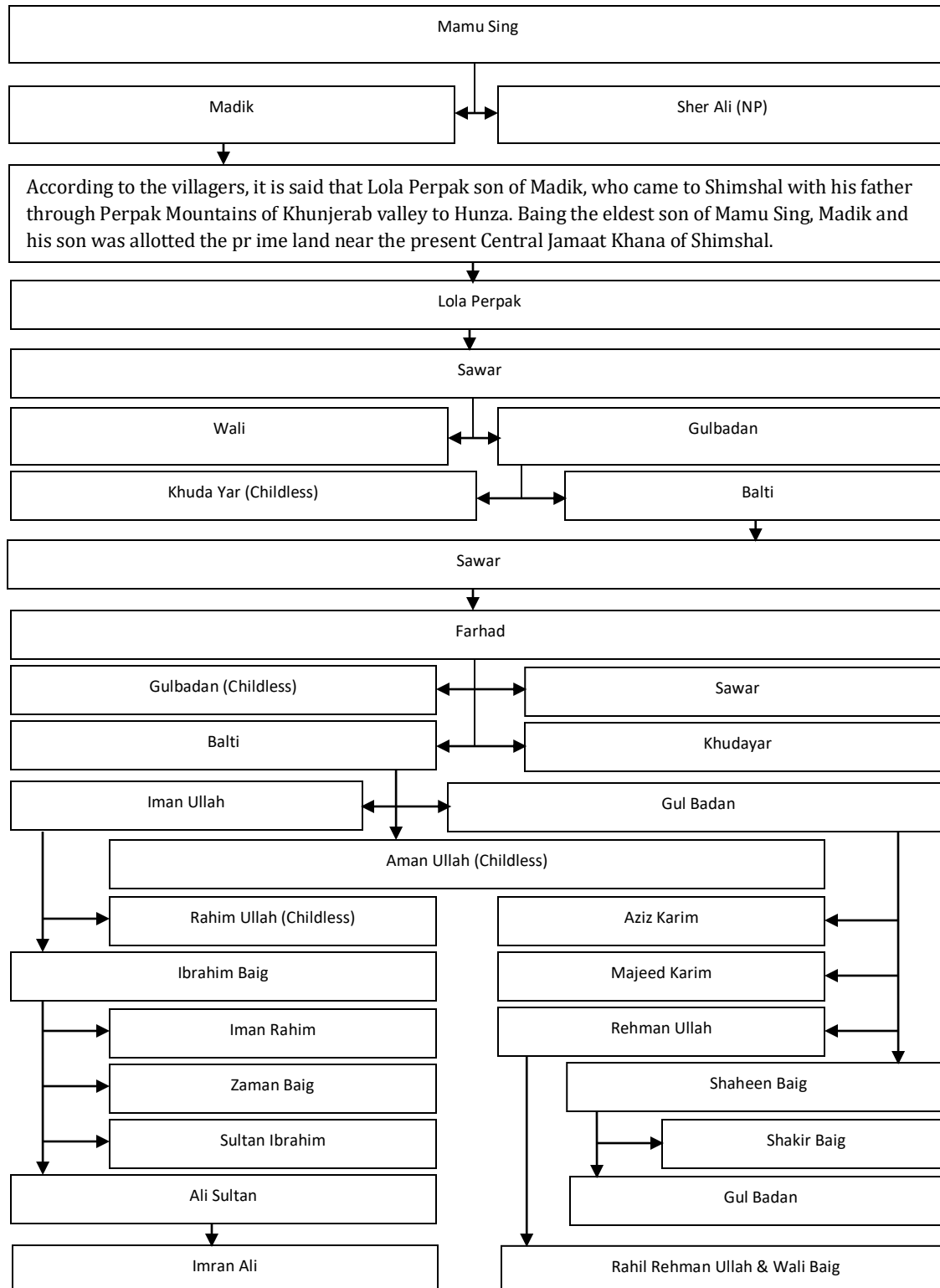
The sole reason of this abundance contribution and funding to the community's life is its very culture of hospitality, friendship and helping people. Secondly, they are more inclined toward contributing for their collective development and mutual progress which they have learnt in harsh way in the past in absence of all sorts of civic amenities which supposed to be provided by the rulers.

The detail family charts of Shimshal Village.

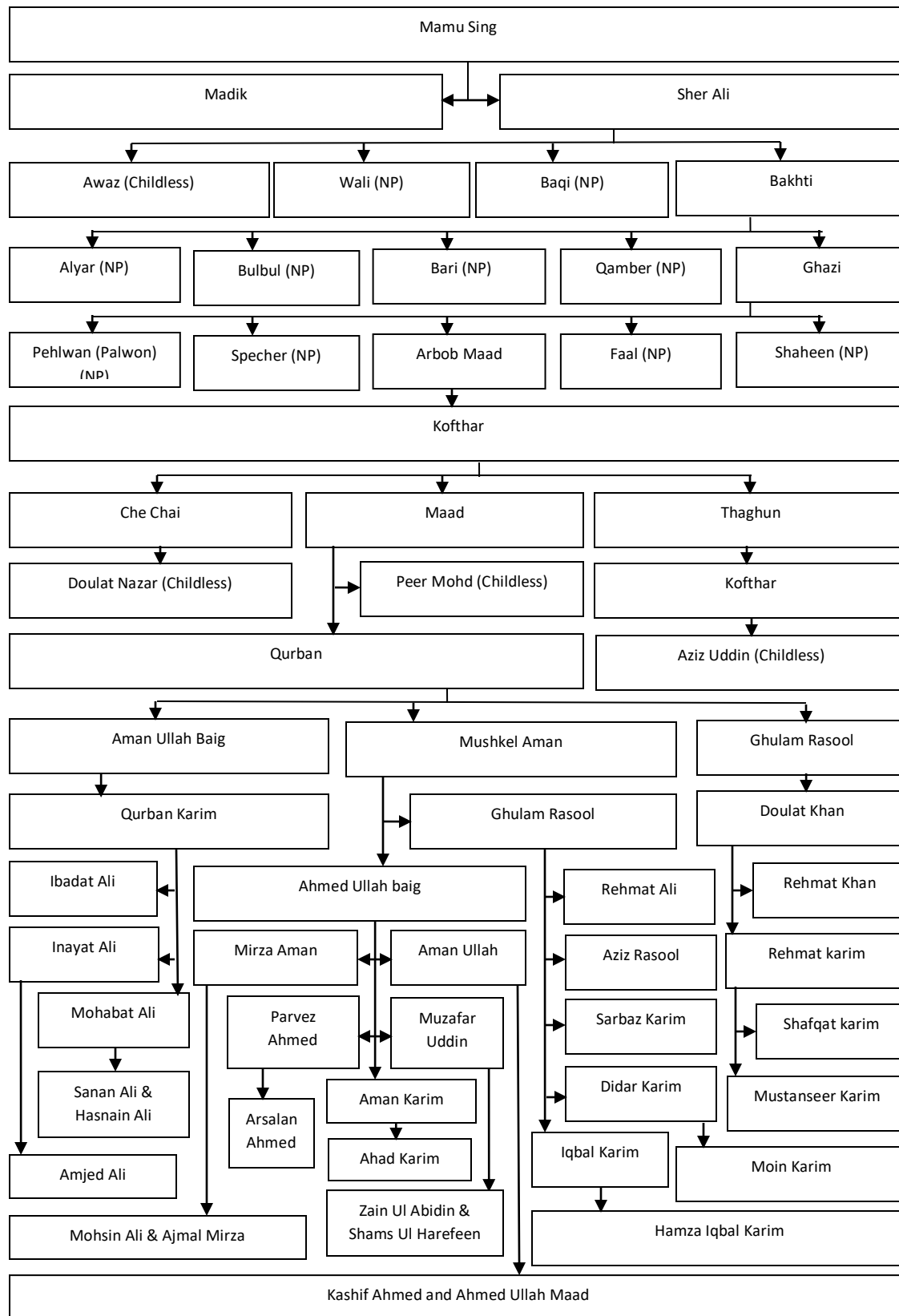
1. The family chart of Madik, the eldest son of Mamu Sing of Shimshal Village. Note: Each clan has been typed separately. Interview; Ghulam Rasool & data of Majeed



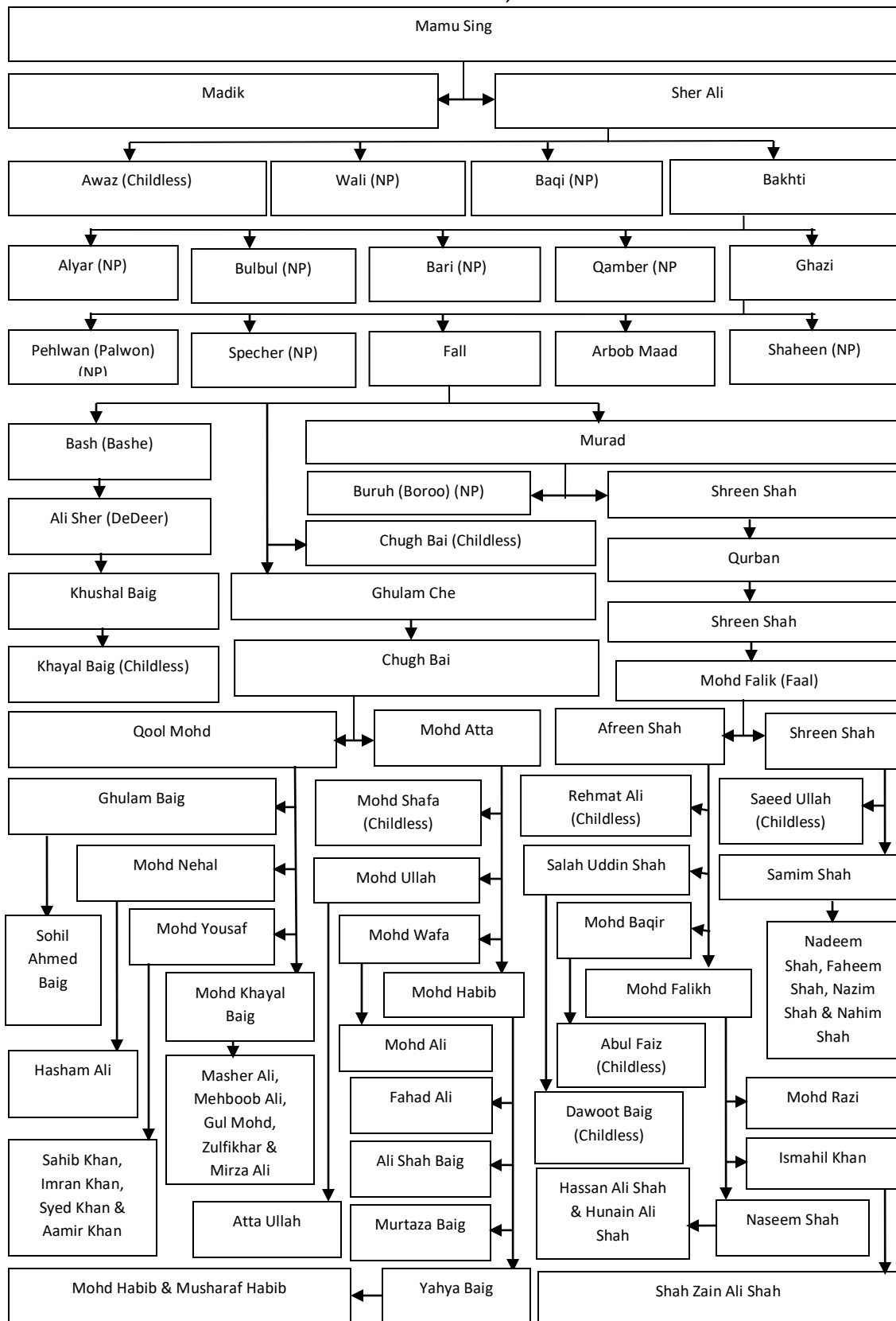
1.1 The remaining family chart of Balti, son of Gulbadan of Sawar (Madik ketor) Shimshal.



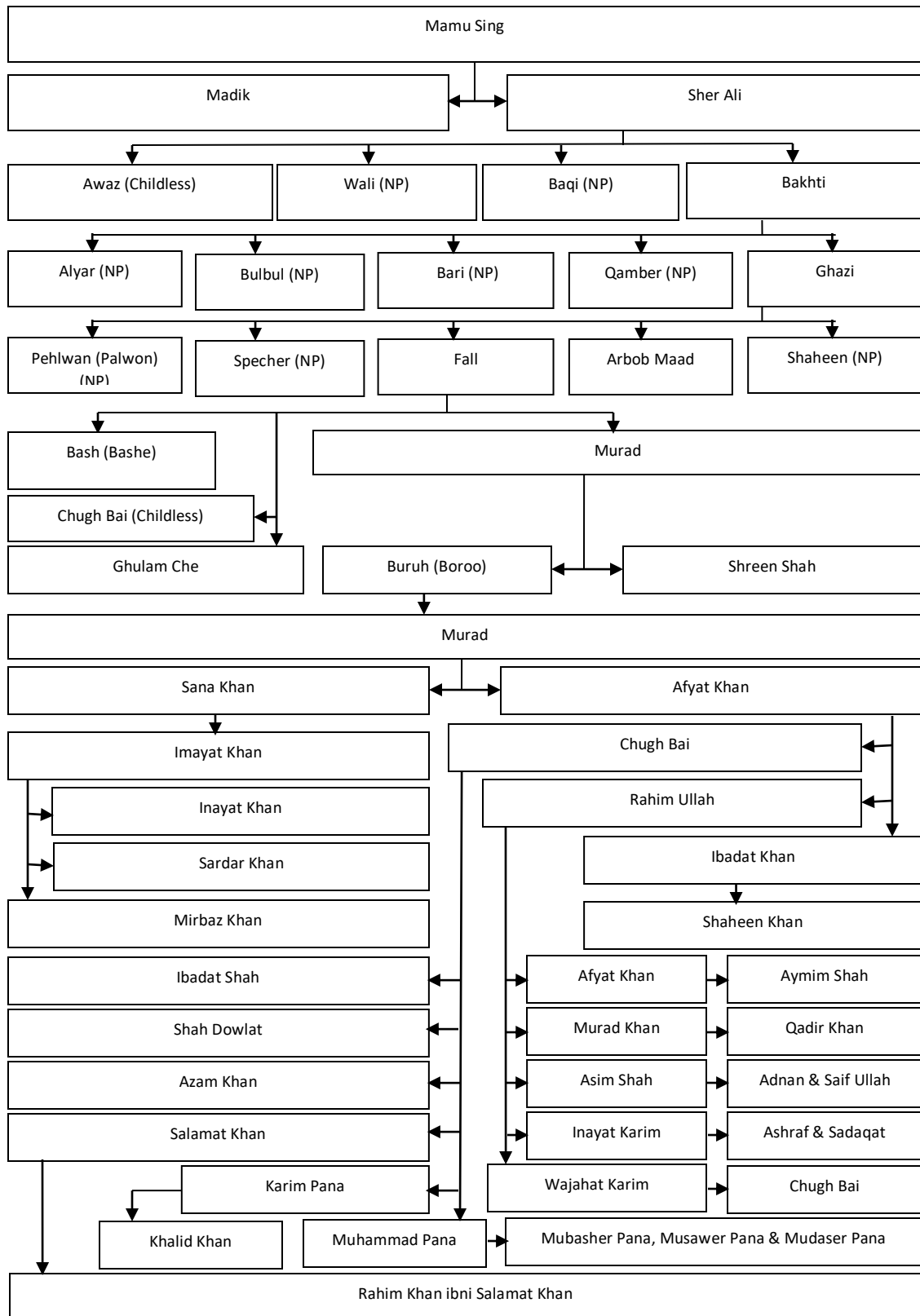
2. The family chart of Maad ketor of Shimshal; Source (Ghulam Rasool & Aman Ullah)



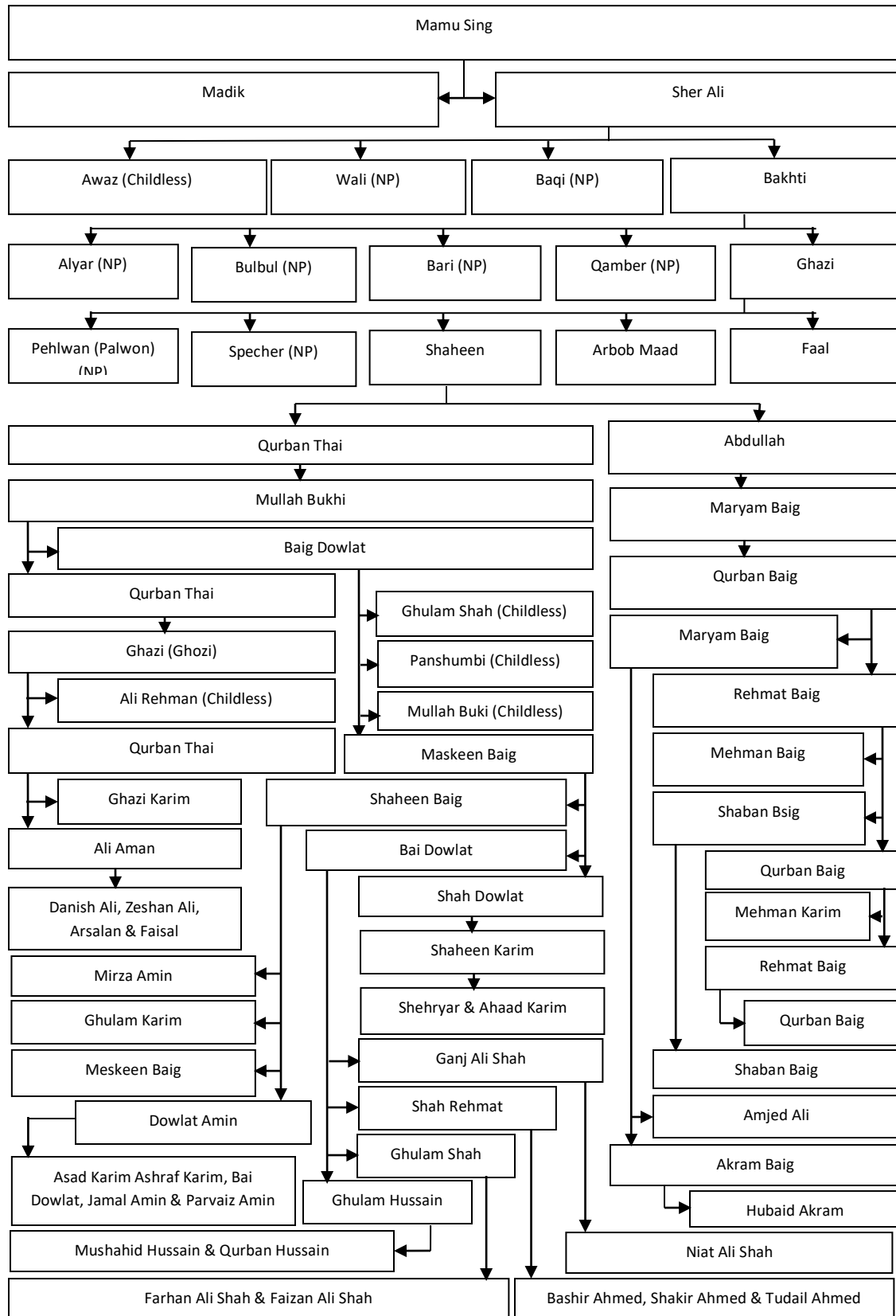
3. The famil chart of Faal ketor of Shimshal. Int; Muhammad Wafa.



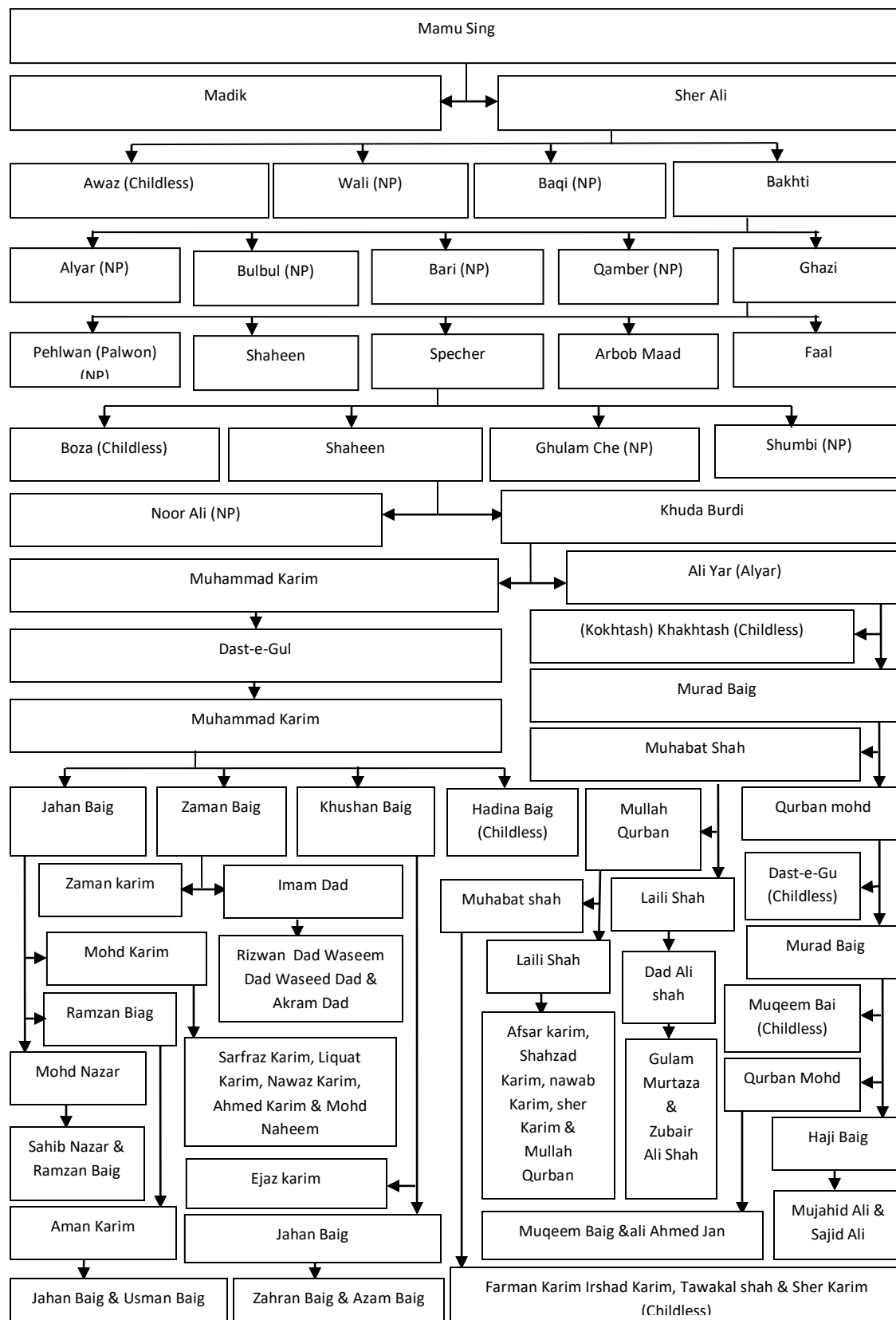
3.1 The remaining family chart Buruh of Faal. Verified by Ghulam Rasool.



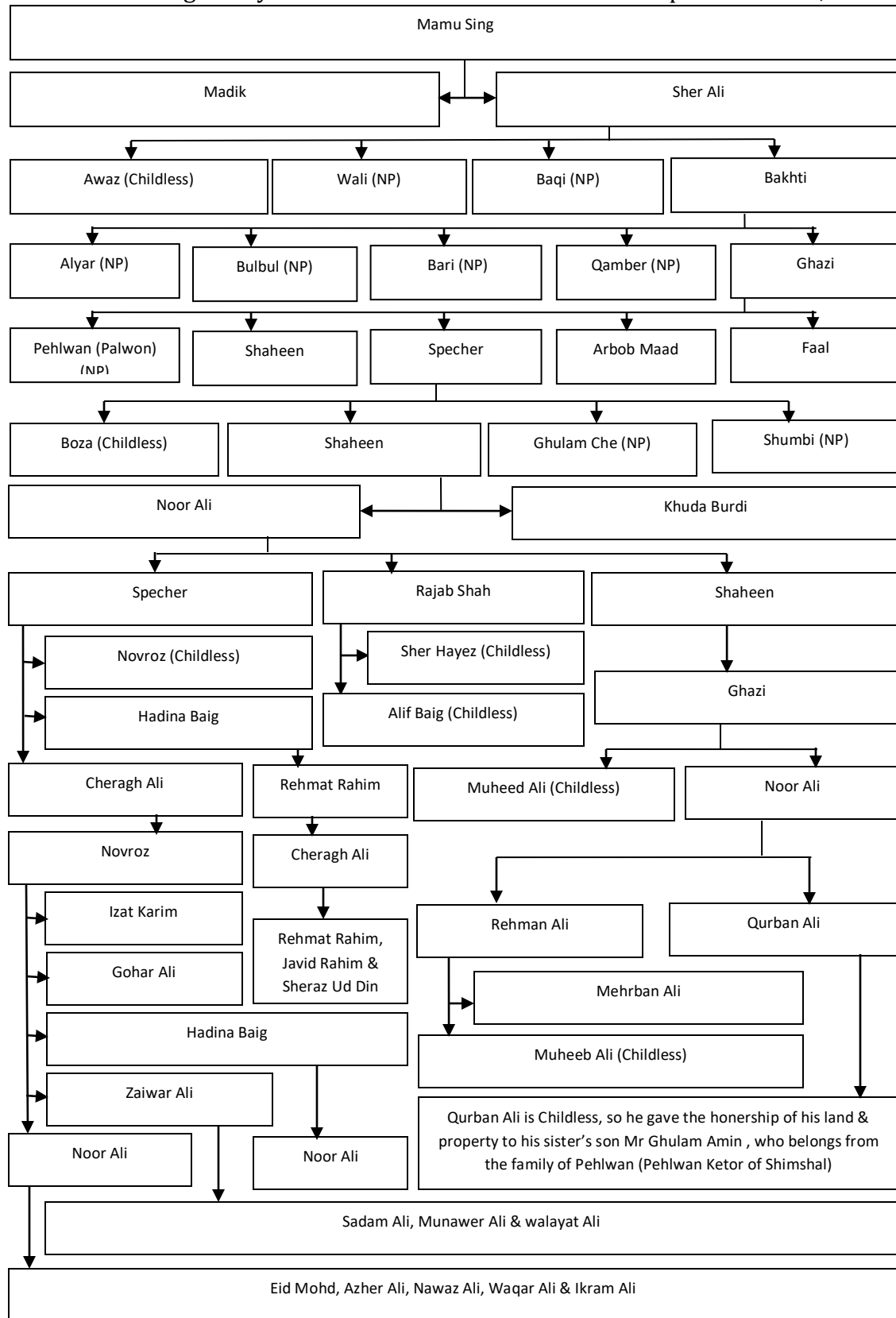
4. The family chart of Shaheen ketor of Shimshal. Int; Mehman Baig.



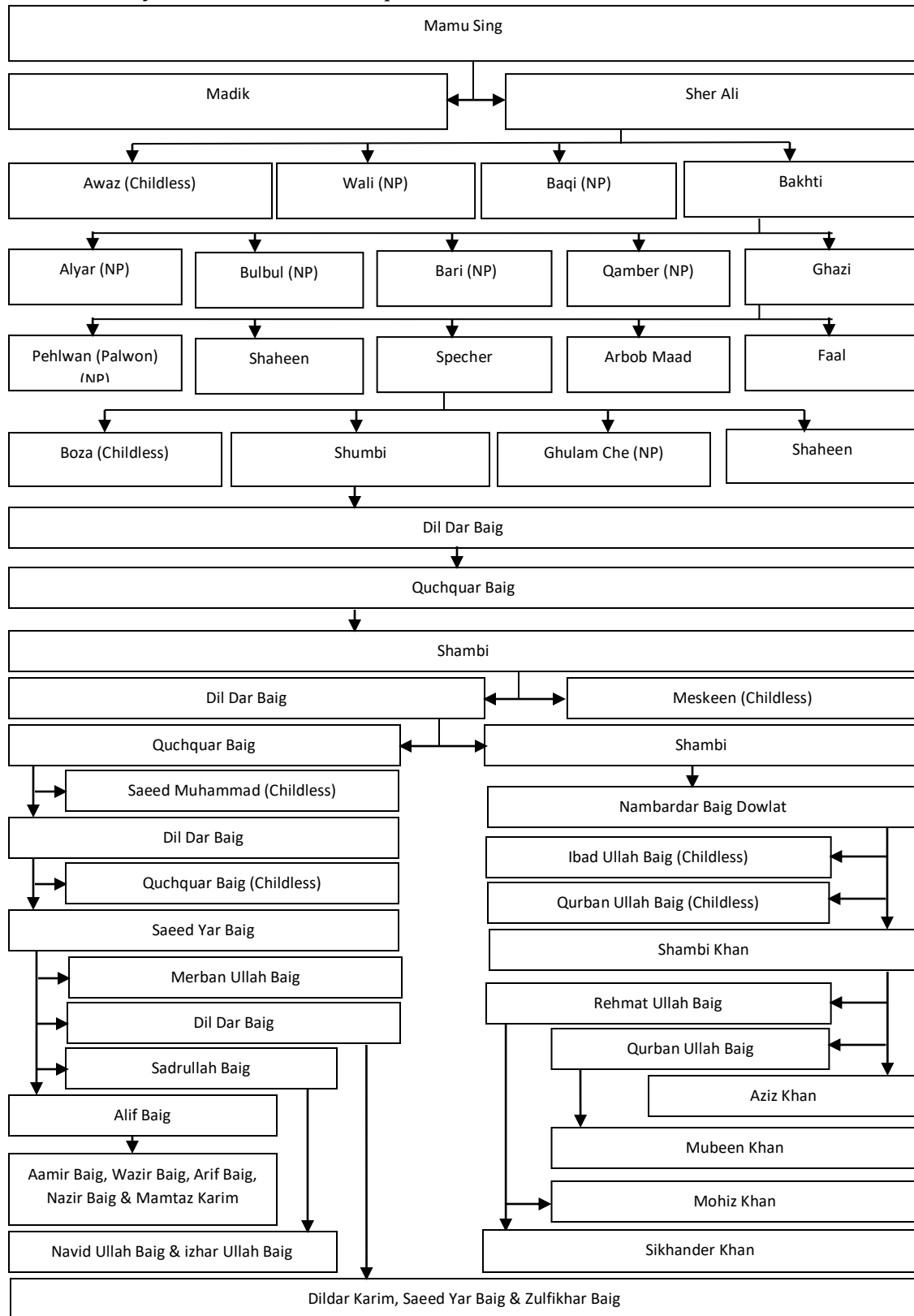
5. The family chart of Shaheen of Specher ketor of Shimshal. Int; Cheragh Ali.



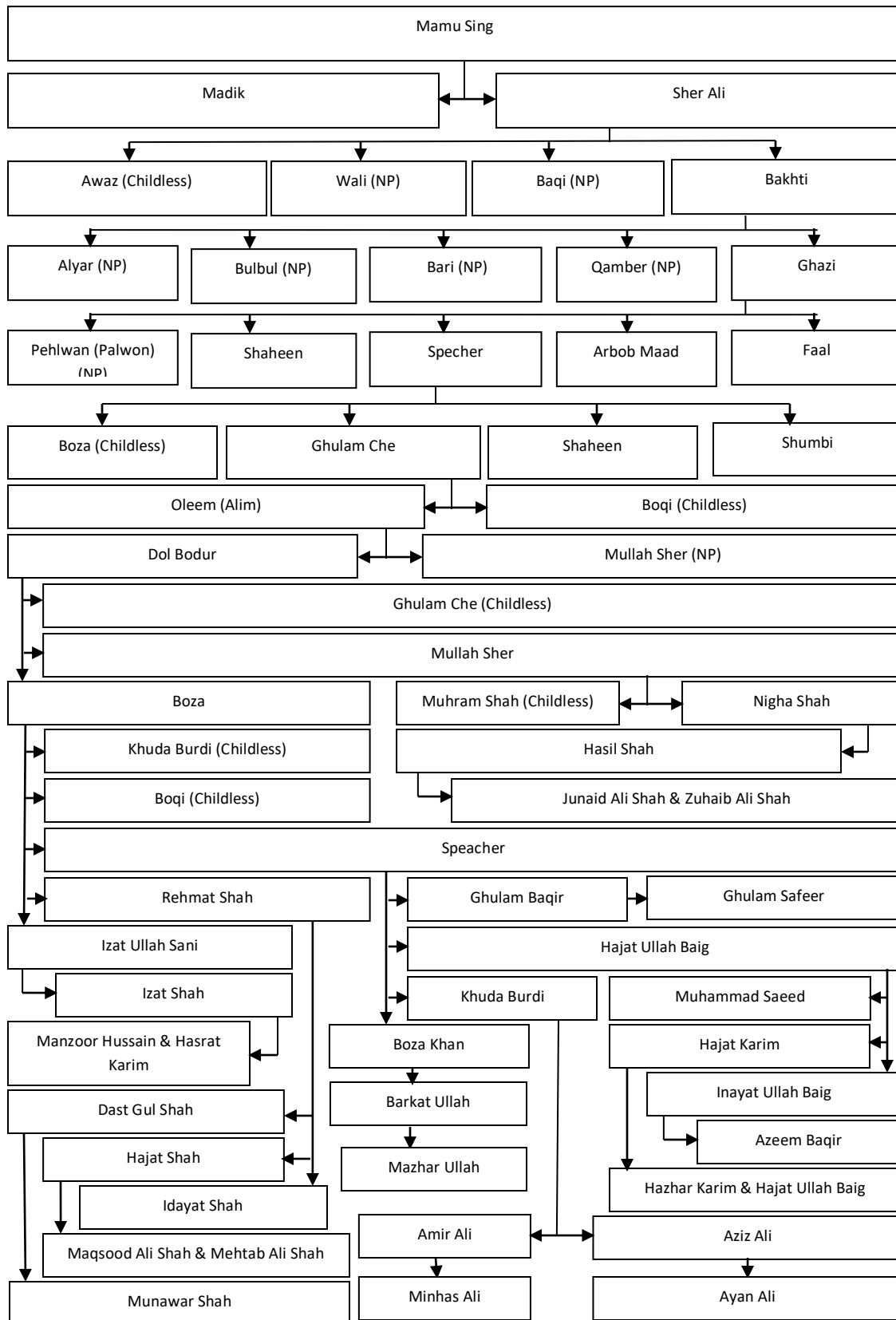
5.1 The remaining family chart of Noor Ali Son of Shaheen of Specher ketor, Shimshal.



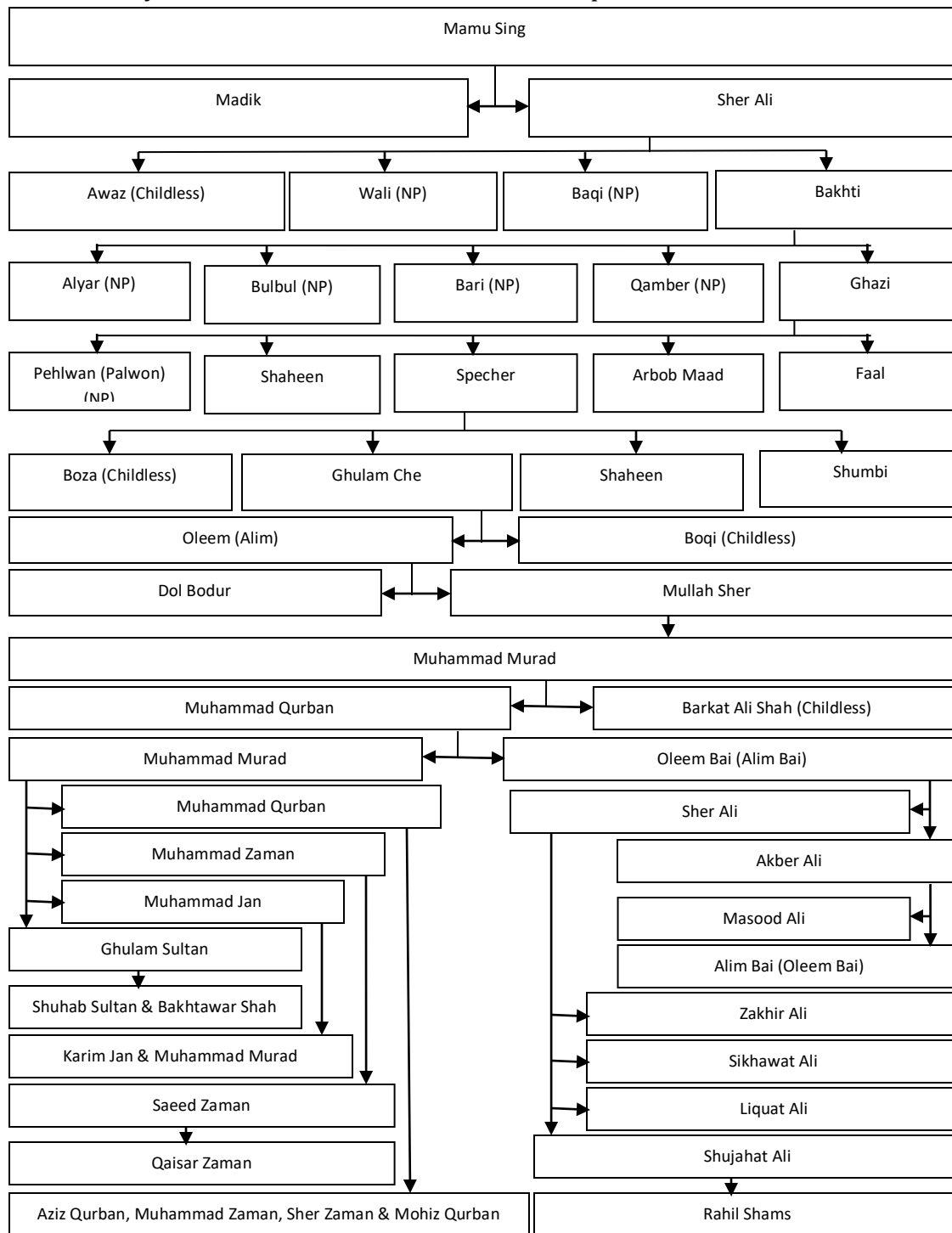
6. The family chart of Shumbi of Specher ketor of Shimshal. Int; Shambi Khan.



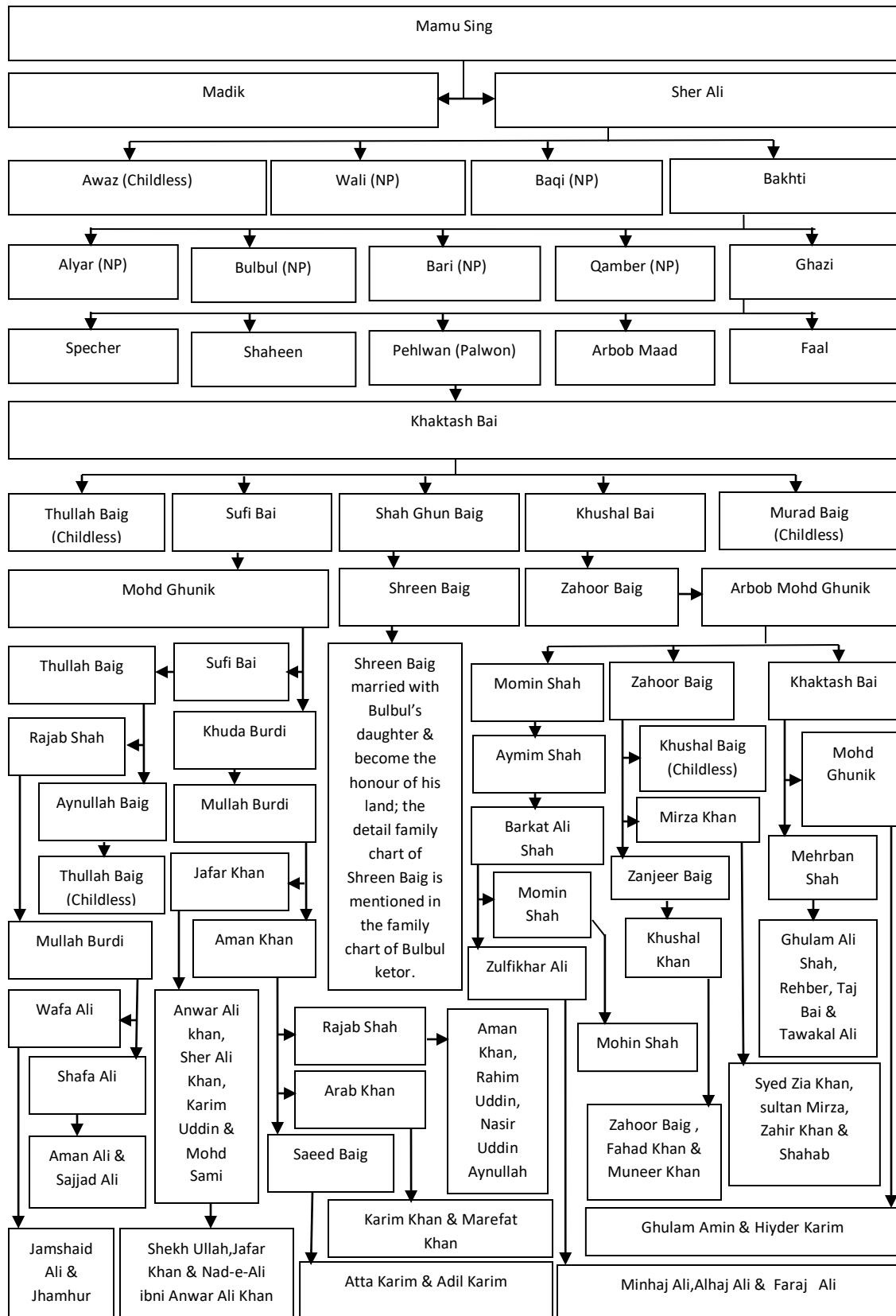
7. The family chart of Boza of Specher ketor of Shimshal. Int; Hajat Shah & Sher Ali.



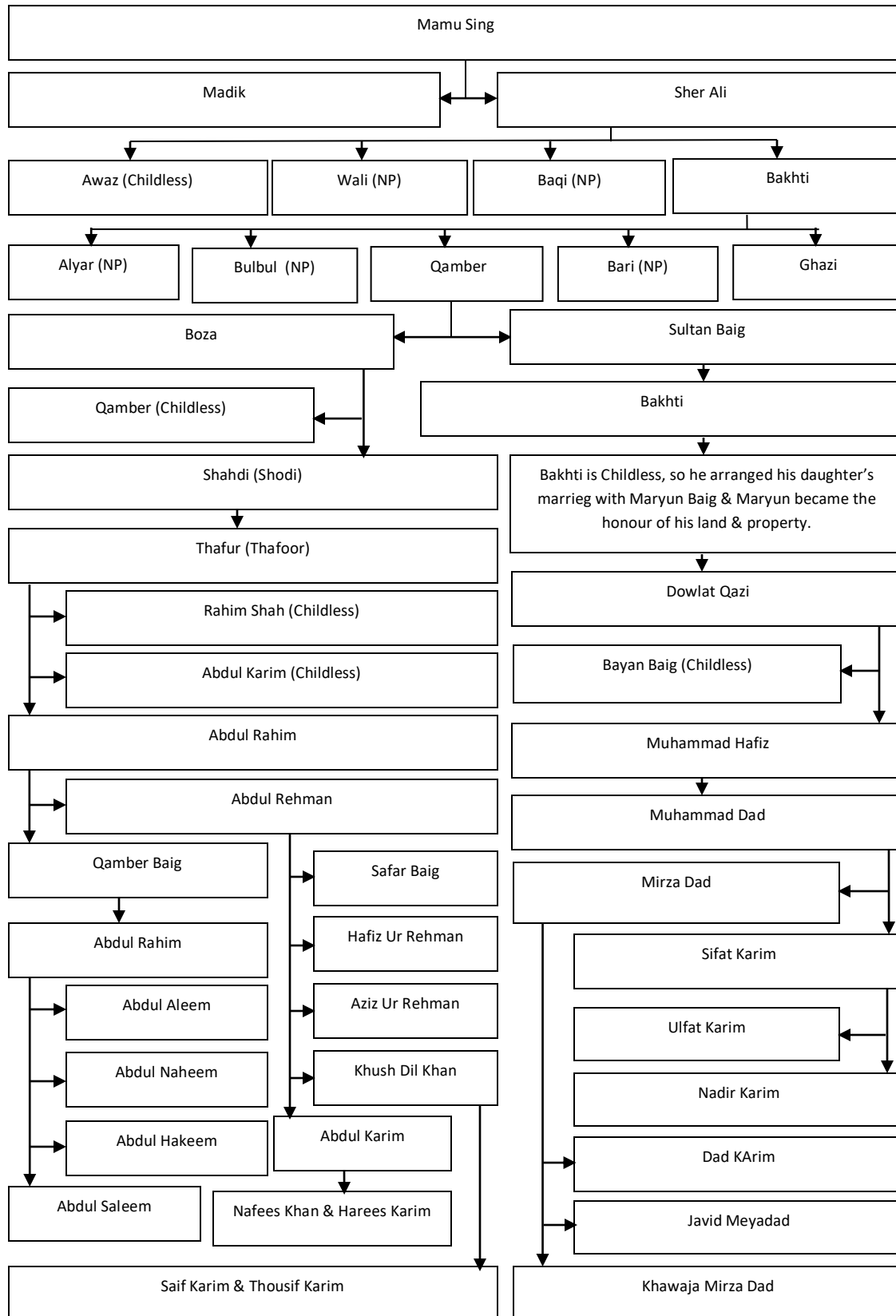
7.1 The family chart of Mullah Sher Son of Olem of Speacher Ketor, Shimshal.



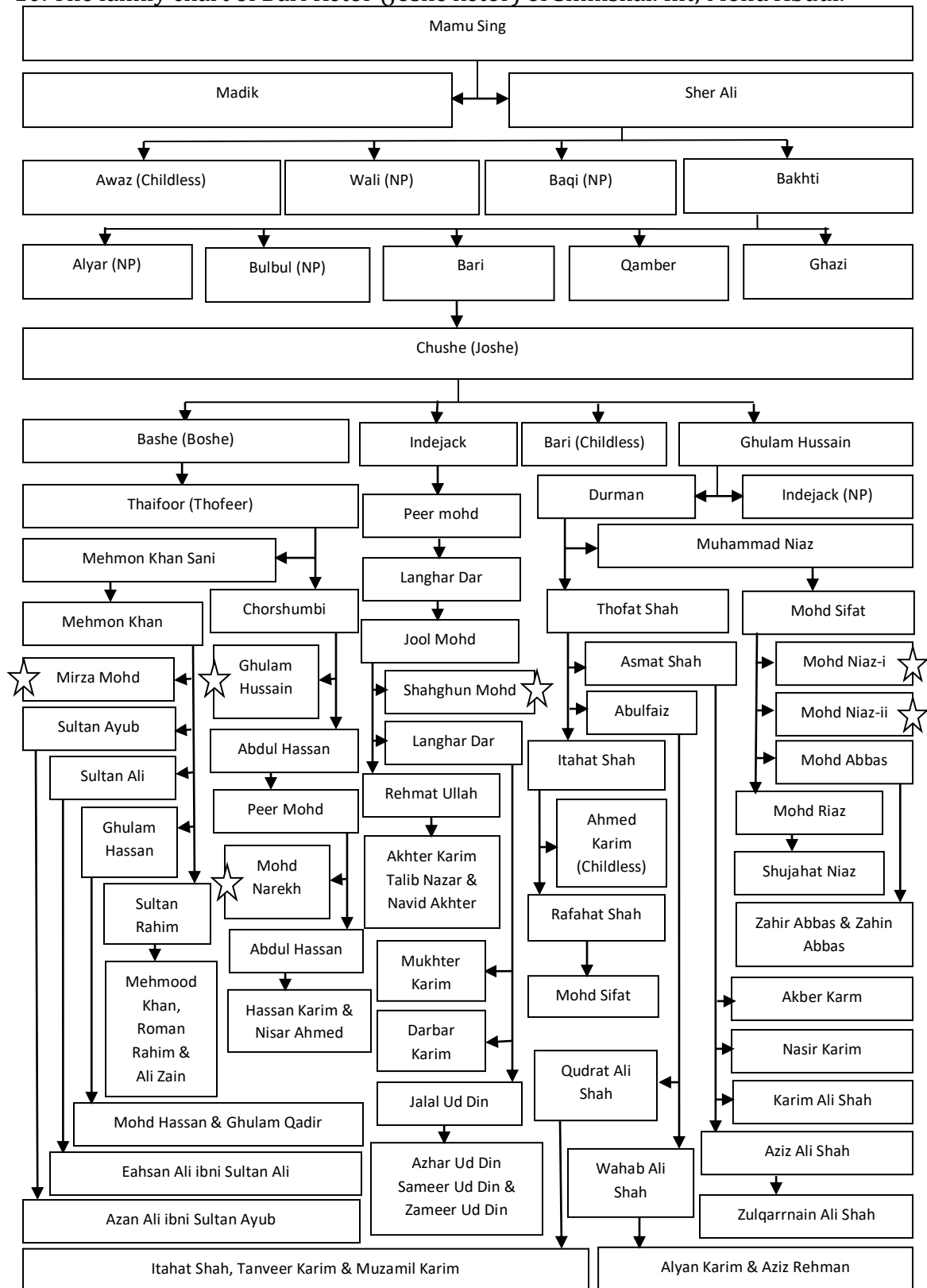
8. The family chart of Pehlwan (Palwon) Ketor of Shimshal.Int; Mirza Khan & Barkat.



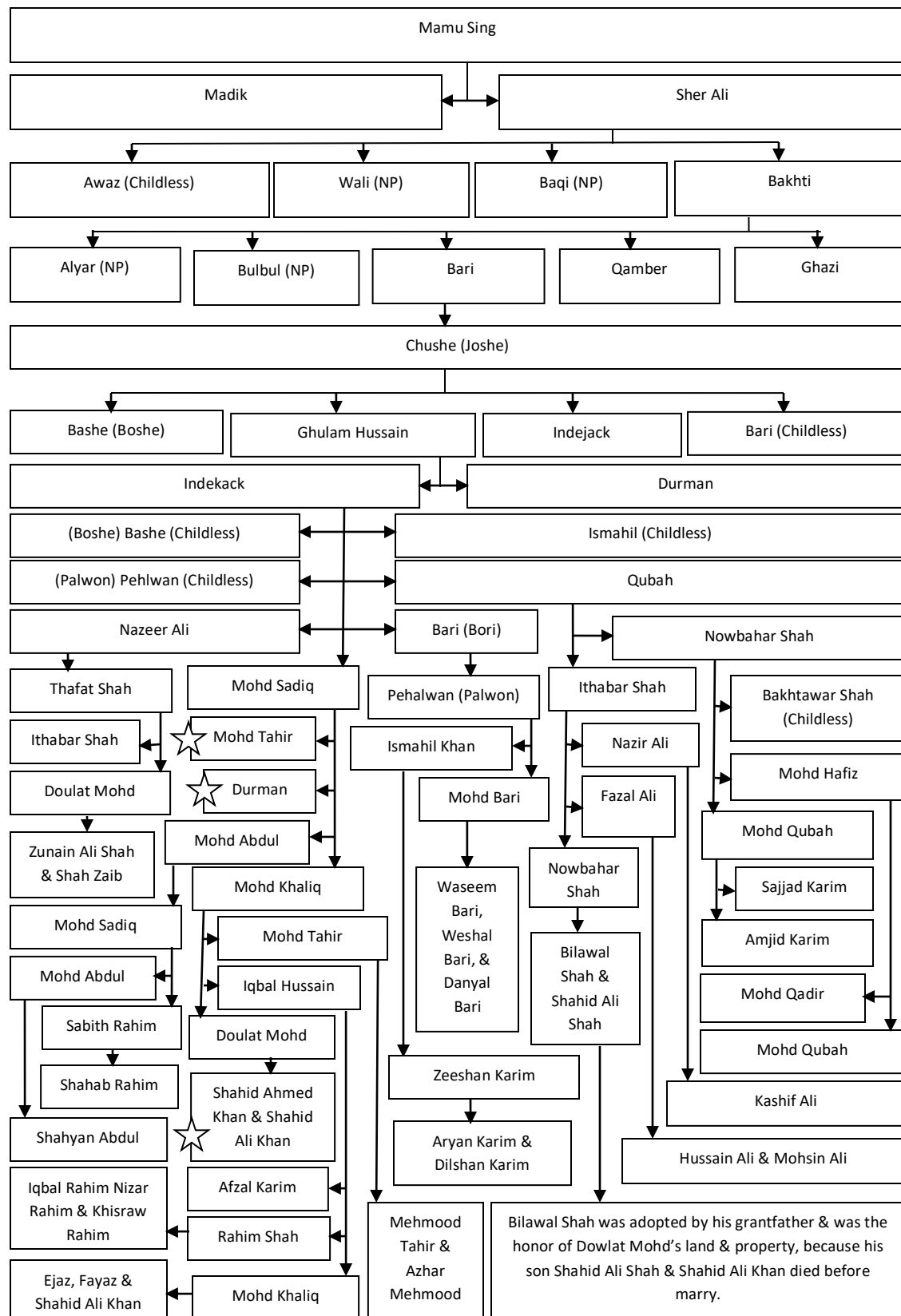
9. The family chart of Qamber ketor of Shimshal. Int; Abdul Rahim.



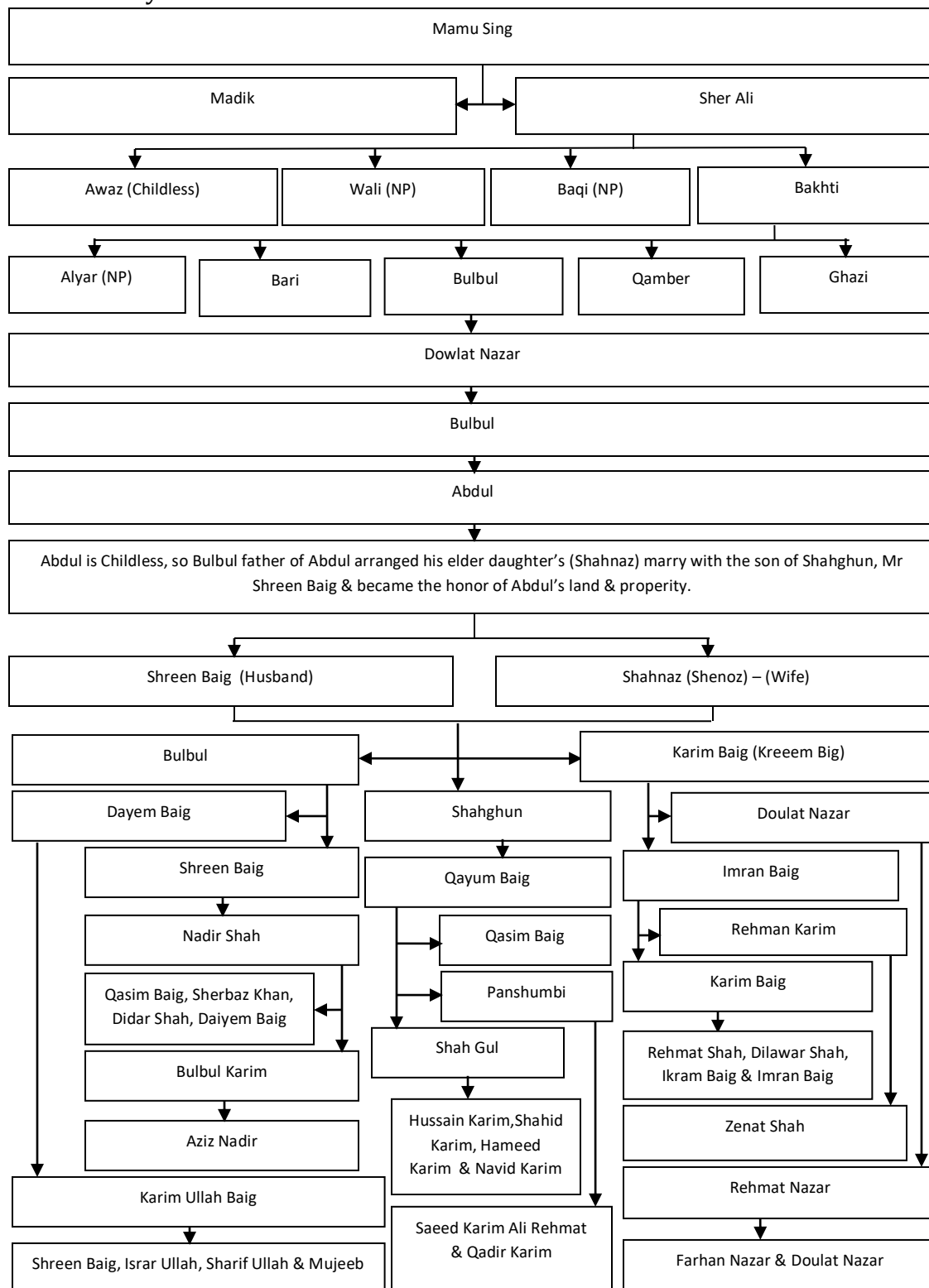
10. The family chart of Bari Ketor (Joshe ketor) of Shimshal. Int; Mohd Abdul.



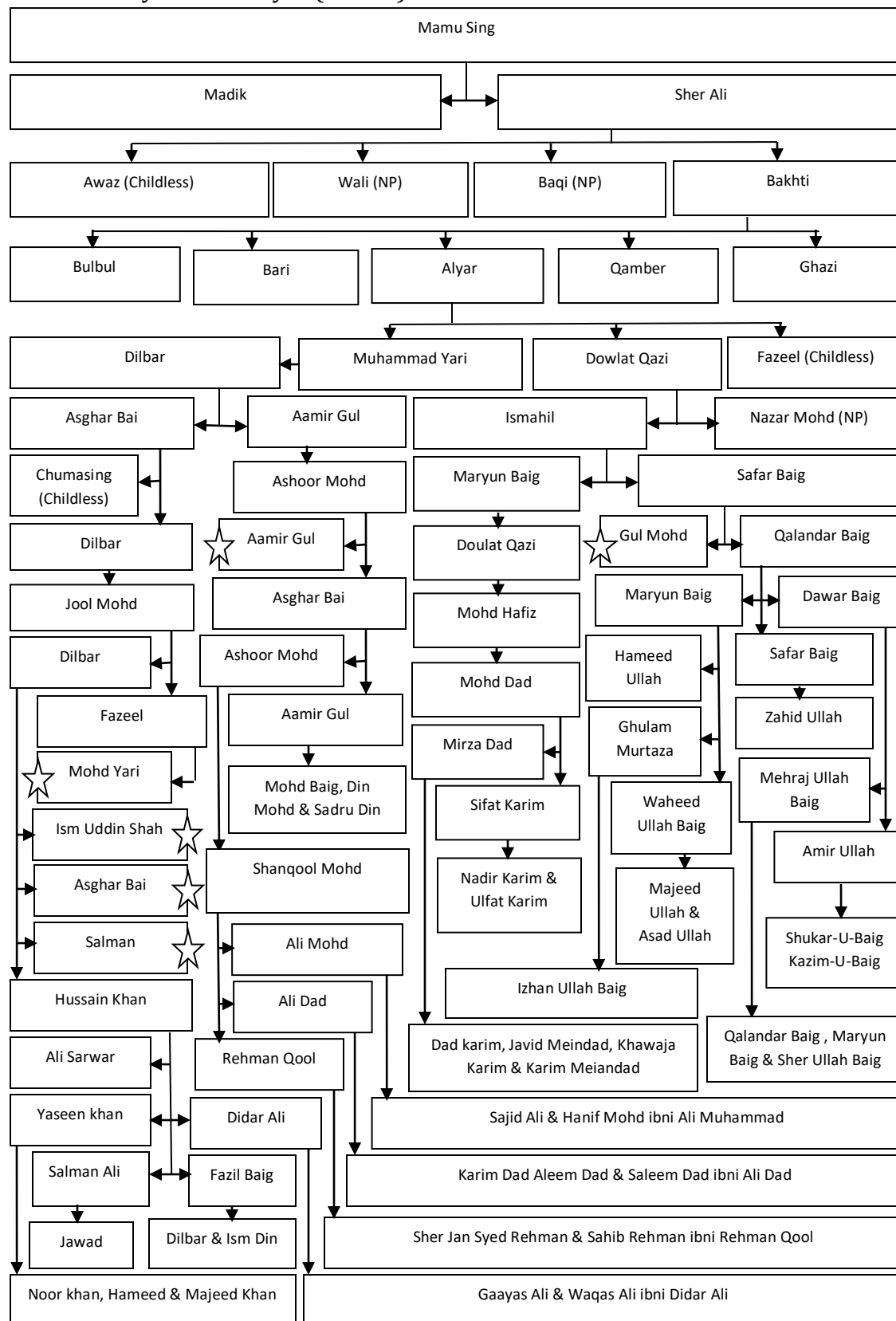
11. The family chart of Indejack s/o Ghulam Hussain of Chushe (Joshe) Ketor, Shimshal.



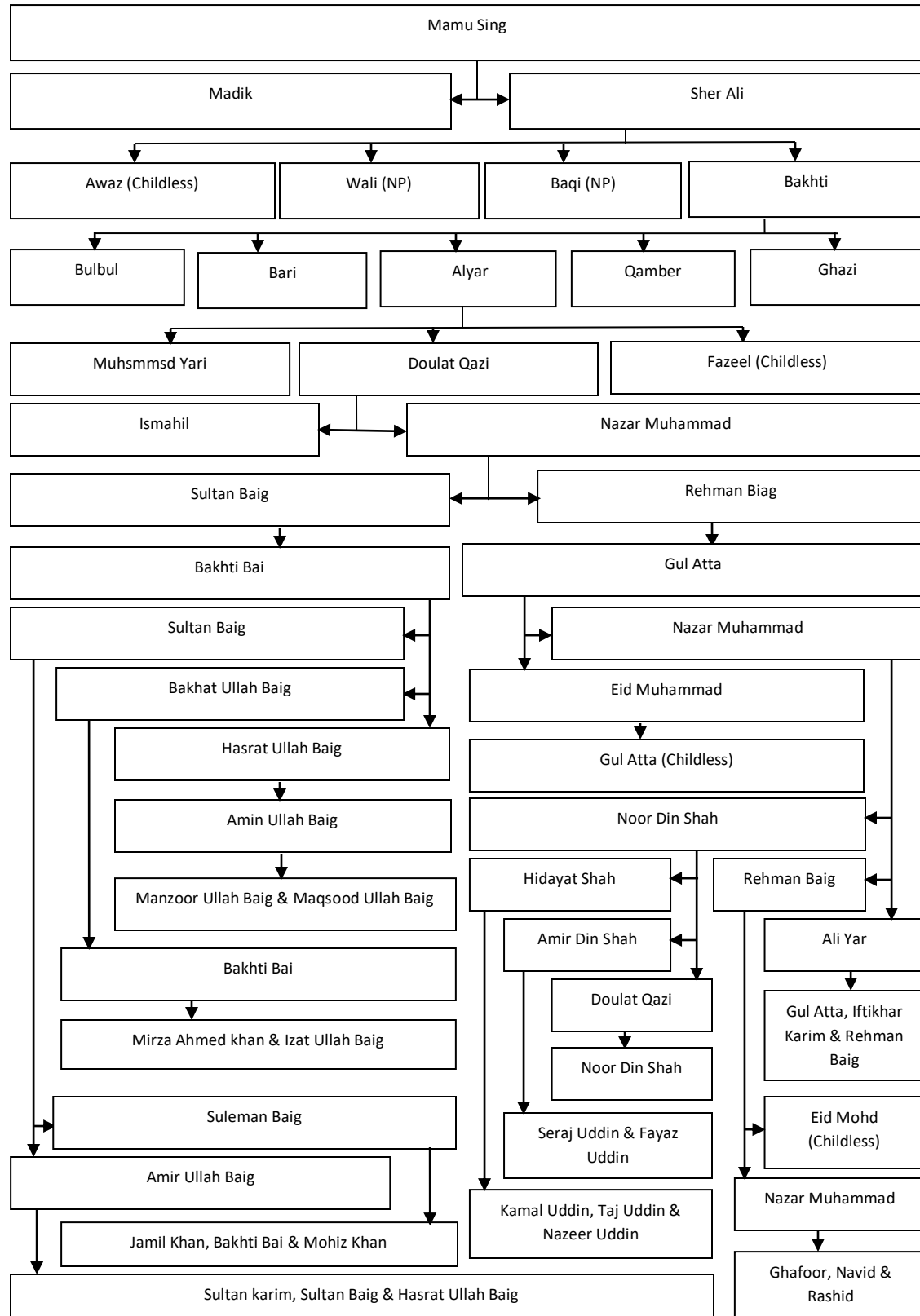
12. The family chart of Bulbul Ketor of Shimshal.



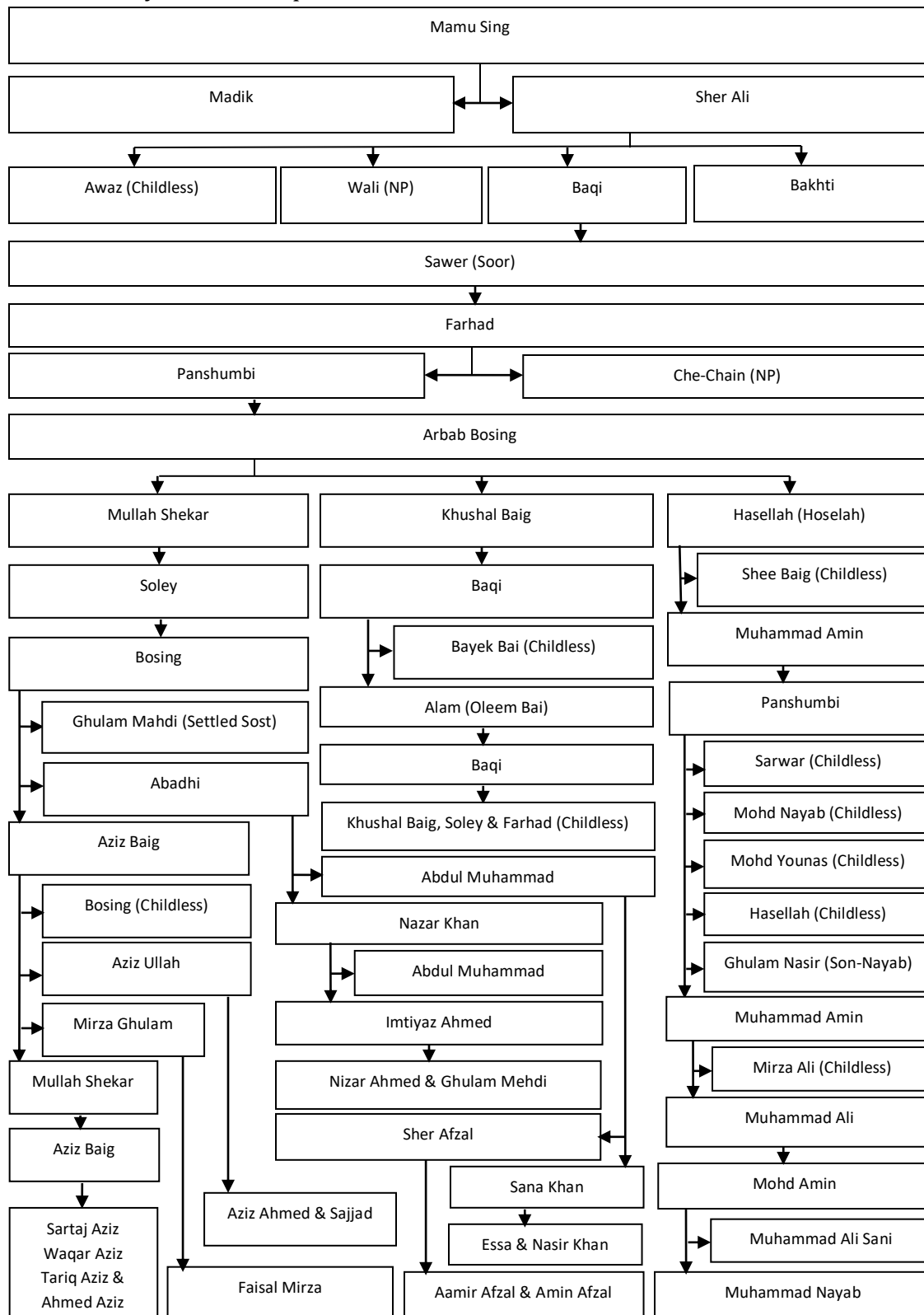
13. The family chart of Alyar (Ali Yar) ketor of Shimshal.



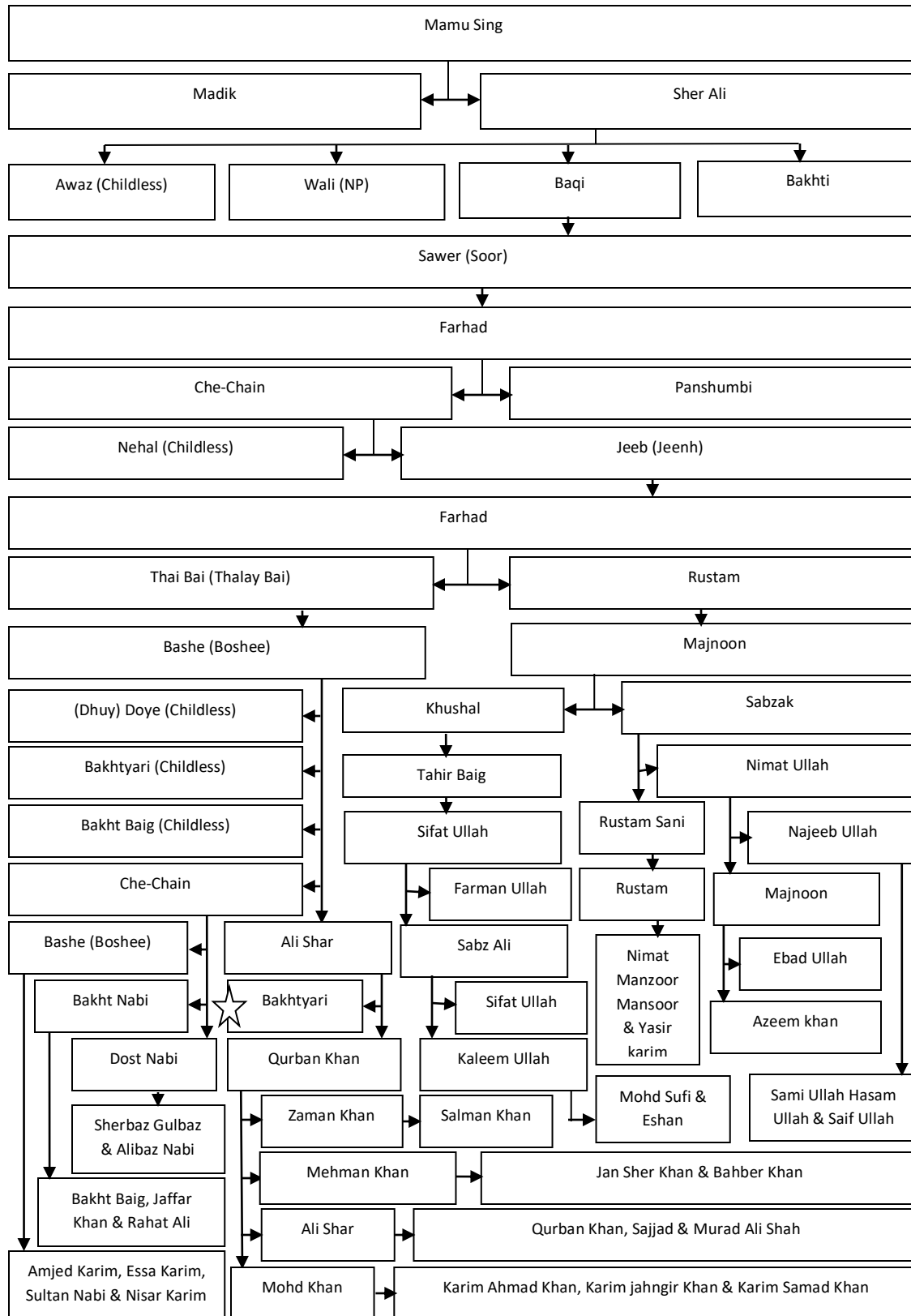
14. The family chart of Nazar Mohd son of Doulat Qazi of Alyar Ketor of Shimshal.



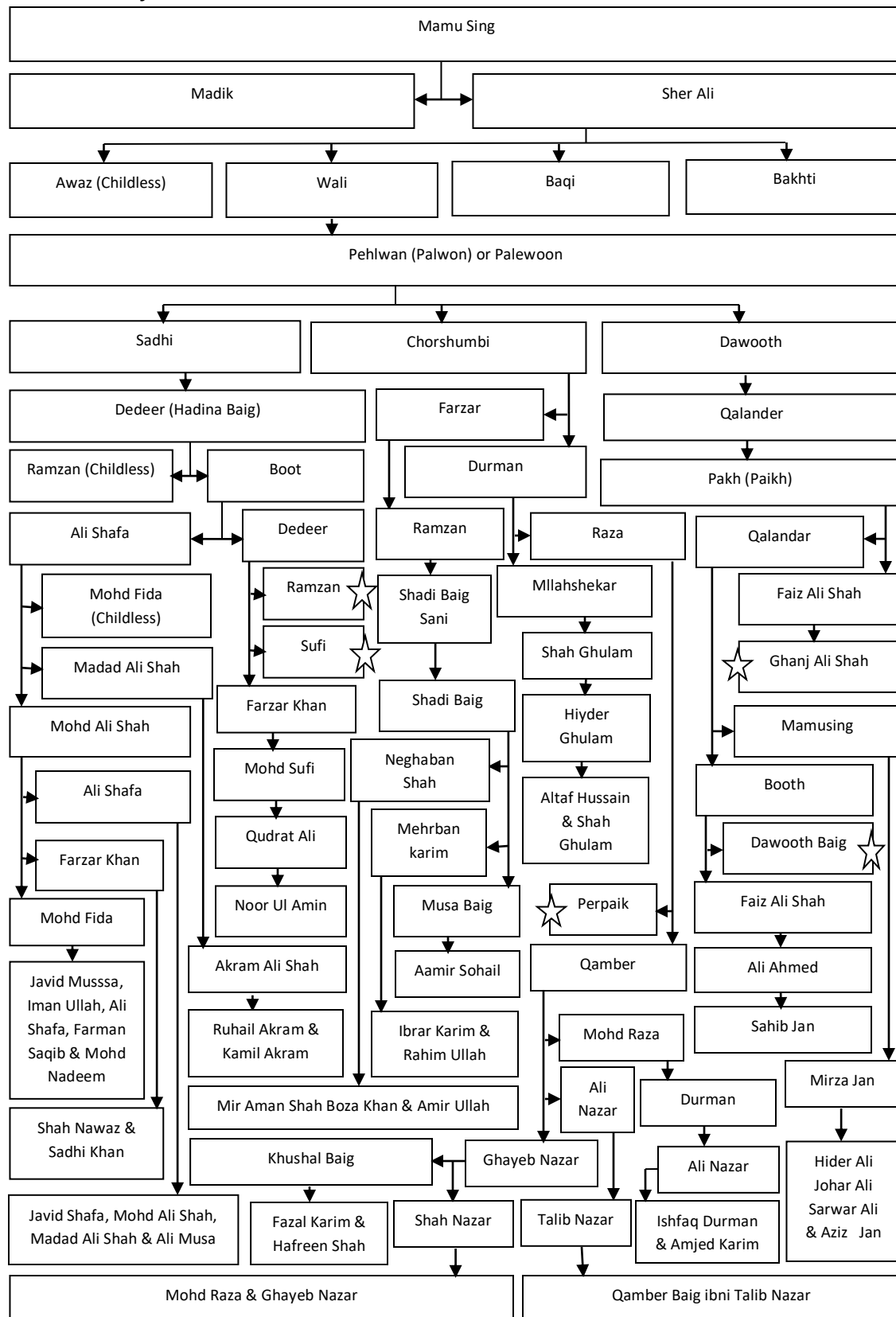
15. The family chart of Baqi Ketor of Shimshal.



16. The family chart of Che-Chan son of Faryad of Bari Ketor, Shimshal.



17. The family chart of Wali ketor of Shimshal.



KHYBER

The village Khyber was populated by different kinfolks and sub-kinfolks from the valley. Most of the inhabitants came here from the nearby village such as Passu, Hussaini, Gulmit and few from central Hunza, got settled in this village. “Many visitors, explorers, surveyors and travelers went through this village and wrote about this small but historically very important village. One of the British explorer and traveler Col Reginald Schomberg, who traveled through this region (Gojal) in the year 1930’s. He has very beautifully mentioned Khyber as “a place by a door with a lock and key”. Khyber’s famous Darwoza is probably



Figure 16-View of Khyber Village.

the village’s most visible and noticeable picture of history. As Wakhi and Bursho settlements are the point of reference, the village is very young than most of other neighboring villages of Gojal. According to the villagers, it is believed that the first settlers migrated to Khyber about 300 years ago from Gulmit village. Mir of Hunza first ordered for a water channel to be built for the uncultivated land of the present day Khyber. Later he offered the fertile land to the people for proper settlements and cultivation”²⁸.

The famous Darwoza, which is located on the southern part of the village, though the door itself has vanished and gone, but the old stone-wall still stands tall. Which is giving an indication of the old route leading through this area. Before the construction of Karakorum Highway (KKH), the name of Khyber was Jakemal which was later renamed from Jakemal to Khyber. It is said that the original name of this village was Jakemal. The name Khyber shoot probably from a comparison between the famous ‘undefeatable’ Khyber-Fort from the tales of conquer or Hazarat Ali, and jakemal’s location and the wall with Darwoza.

Historically what is important that the bab-e-khyber stood for; it is a gateway or entrance to the entire city, it is relatively obvious and comprehensible, that a door with lock and key served to control the entrance and exit. Opinions are divided about these doors, who installed these doors (there used to be two doors)? Most people believe that it was the Mir of Hunza who used this an otherwise inaccessible narrow gorge, in which Khyber sits as an additional check-post for caravans coming from China. Another story, however suggests the otherwise. Another ruler, Mir Quthlogh, who once ruled a small kingdom between Gulmit and Khyber, installed the doors. It is said, that Mir Quthlogh could hold his territory for a mere twelve years, before he was toppled by the Mir of Hunza. Speaking of the time then these doors were meant to protect the area from the coming of far off enemies. At

²⁸ www.khyber.com

times the Kyrgyz people were coming down to trample and violate the rules and regulations of the local settlements. To prevent their intrusion the Darwoza was installed on the top of cleft to control and reduce these violation. Every evening the door was supposed to be closed by the local guard and every morning it was opened for the Caravans and incoming and outgoing of the communities of the area.

Now what is left of this great wall and door is just the illusive distant fascinating story to be told in the local dialect as revisiting of those time, but for the interest of tourist and visitors it needs to be restored as historical place and memories of the past.

According to the villagers; it is said that the first person who came in the village was Mr.Bahar, Who belonged to Budul clan of Gulmit. The second person was Ghulam Shah, who is said to have come here from Ganish Hunza. And it might be possible that this person belonged to Barcha tribe but again this need to be further researched and clarification done as to which clan it belonged really to? This clan is known with the name of Ghulomsho Ketor. The third person and settler of Kyber village was Sakhi. It is said that this clan came in through Hunza from Wakhan of Afghanistan to Passu and one of their family member named Muhammad Sakhi son of Sirangh Muhammad Sani came and settled at Kyber, the clan is known as Sakhi Ketor. Fourth person was from Wazir Huko Clan. One person from this clan settled at Passu while the second person from this clan settled at Kyber, named as Hassan. From this shop up the clan known as Hassan Ketor in this village. Another person fifth on the row was Akber Ali. Who came here from Garalth Hunza and this clan is known as Akberli Ketor. The second last person and sixth in number, who came and settled in this village was Mahdi, this person migrated in this village from Garalth Hunza. This clan is known as Mady Ketor and the last person numbered seventh was Sabir. He belonged to Quli tribe of Passu, known as Quli Ketor.

Government and non-government organization: Government and non-government organization, including few Community based organizations are working in this village for the development of social, economic, educational and cultural improvement. Here we will try to shortly underline few of the organizations working in the village.

Khyber Hydroelectric Powerhouse: The Khyber Hydroelectric Powerhouse was built by the Department of Power and Water (PWD), Government of Pakistan in 1987. This Hydro power station is the lonely unit supplying electricity to the whole Gojal (from Shishket to Chipursan excluding Shimshal valley). Shimshal has its own Hydro powerhouse, which is functional only in the summer not in the winter, due to shortage of water. Recently a hydropower project is under construction in shimshal valley.

Aga Khan Diamond Jubilee School: Aga Khan Diamond Jubilee School Khyber is a unit of the Aga Khan Education Service Pakistan. This unit is disseminating education among both male and females of the village since its establishment.

Village Organization and Women Organization: Khyber Village Organization and Women Organization was established in the year 1983, under the aegis of AKRSP in the

region. The V/O and W/O are working for the social and economic development of the village. Its main projects in the village are irrigation channel and drinking water by pipe.

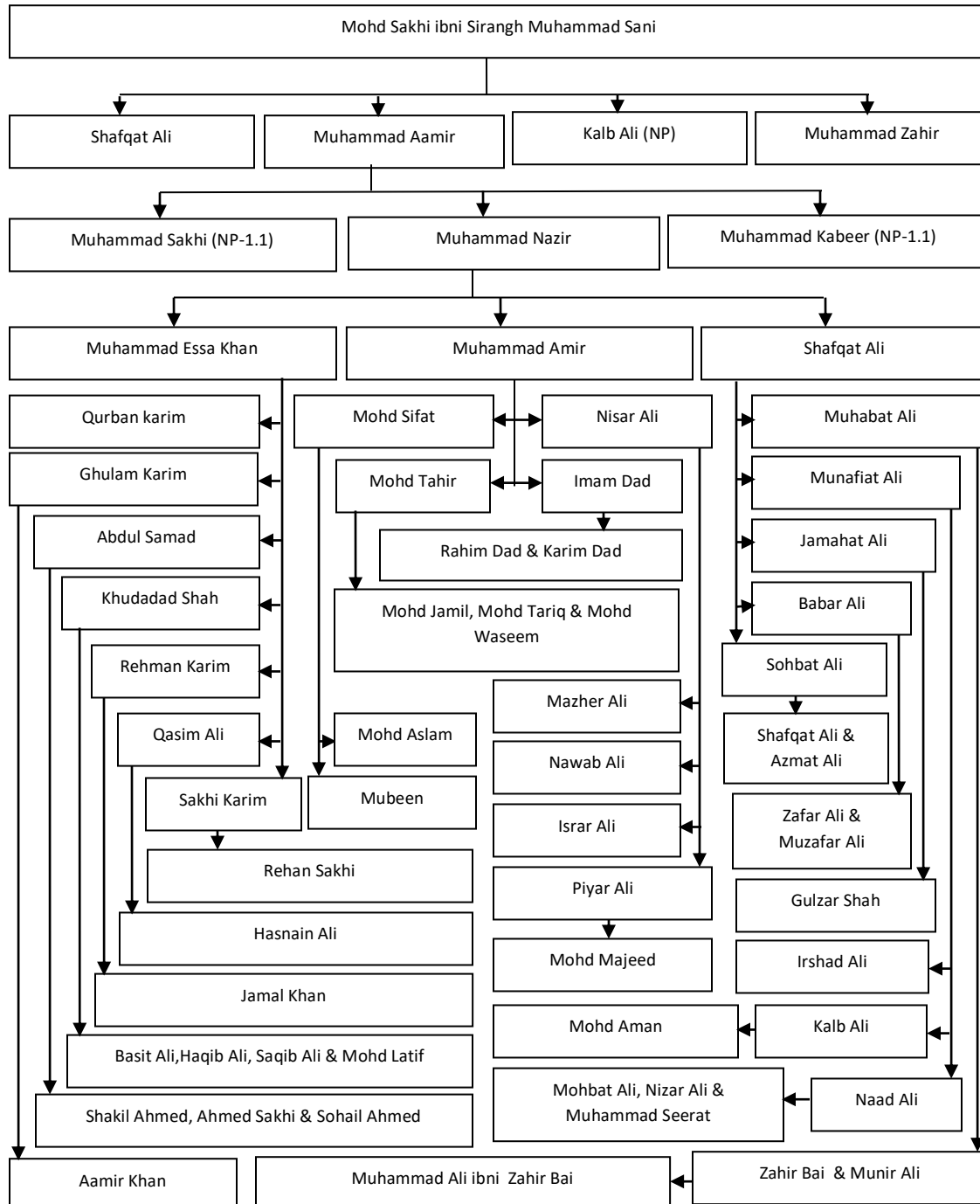
Shahi Khyber Youth and Social Organization: Shahi Khyber Youth and Social Organization is a student body organization, working for the social, welfare and educational development of students in different school, colleges and universities throughout the country. Besides from social and educational development of the youth, this organization also works for sports activities of the youth in the village and different cities of the country. Organizing different sport events and educational events such as debates, competitions and career counselling which are its main focal areas.

Khyber Vactional Center: Khyber Vactional Center is a community based center; the center was started in the village with the aim to give female segment the appportunity of income generation.

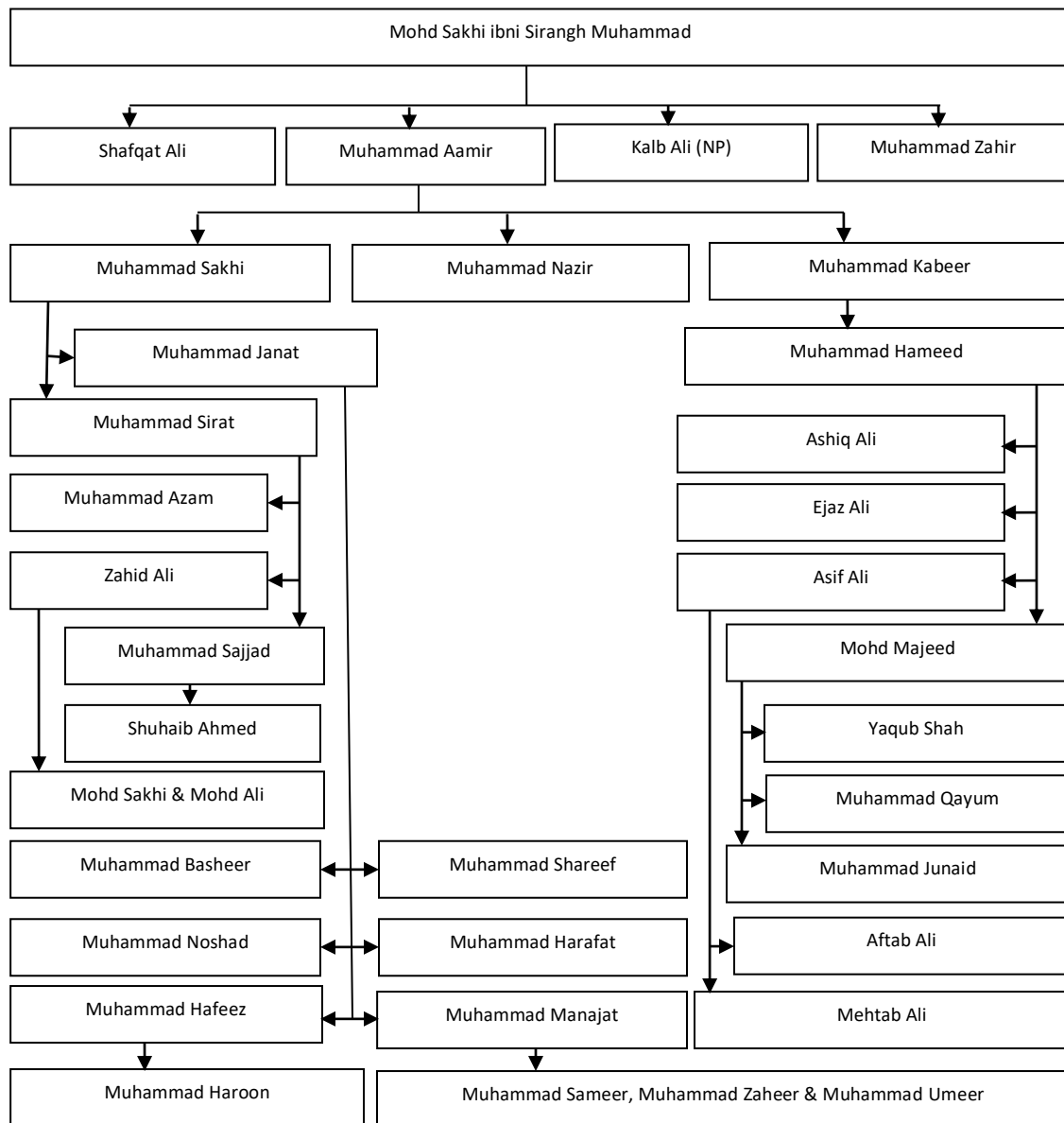
The Vocational Center building was constructed by Central Asia Insituite, Gilgit (CIA, G) and also arranged training for the members.

The detail family charts of Khyber Village.

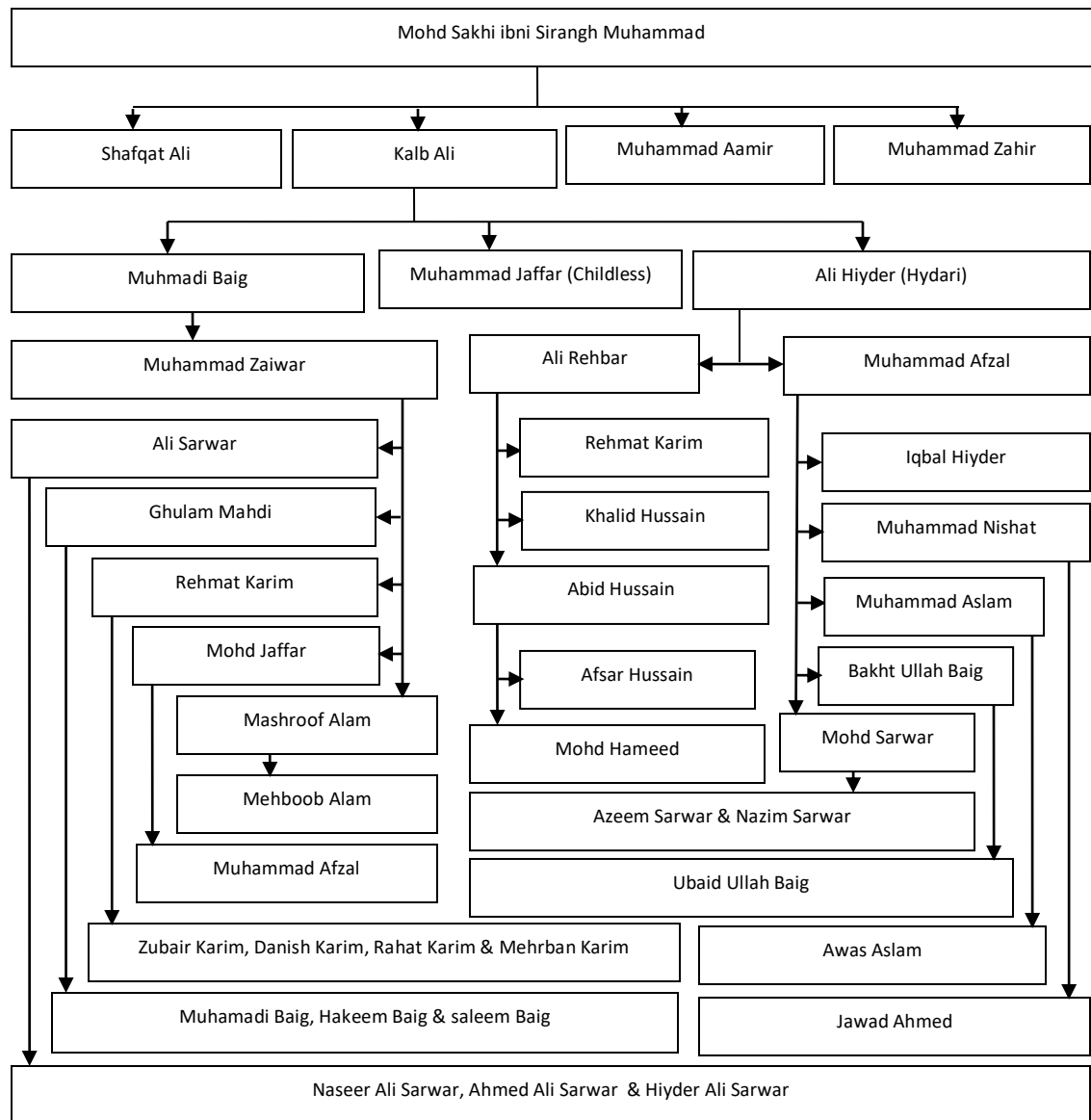
1. The family chart of Muhammad Aamir of Sakhi ketor, migrated from Passu to Khyber. Interview source; Khudadad Shah of Khyber



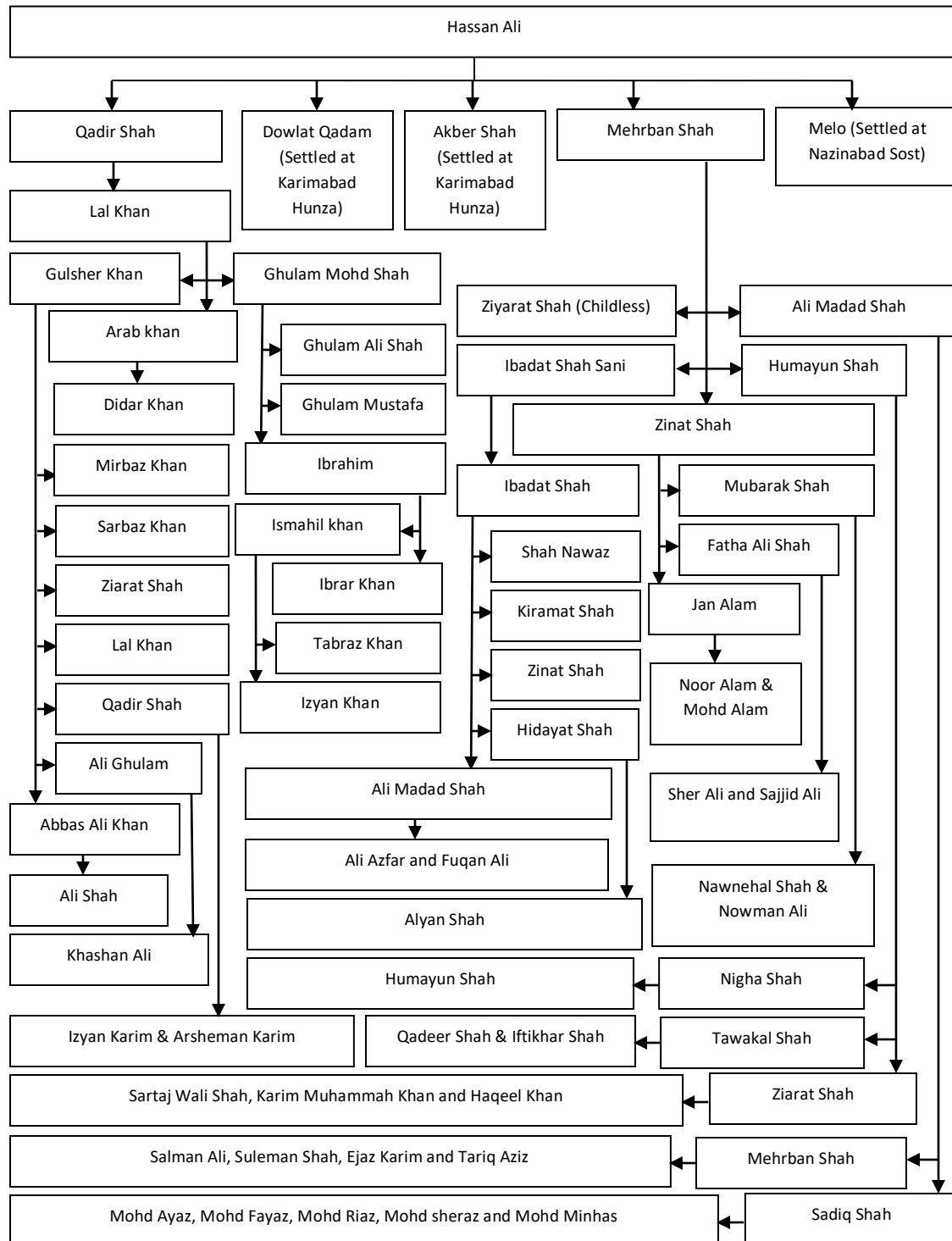
1.1 The remaining family chart of Muhammad Aamir, son of Sir Muhammad of Sakhi Ketor, who migrated from Passu to Khyber. Interview source; Khudadad shah & Bakht Ullah Baig.



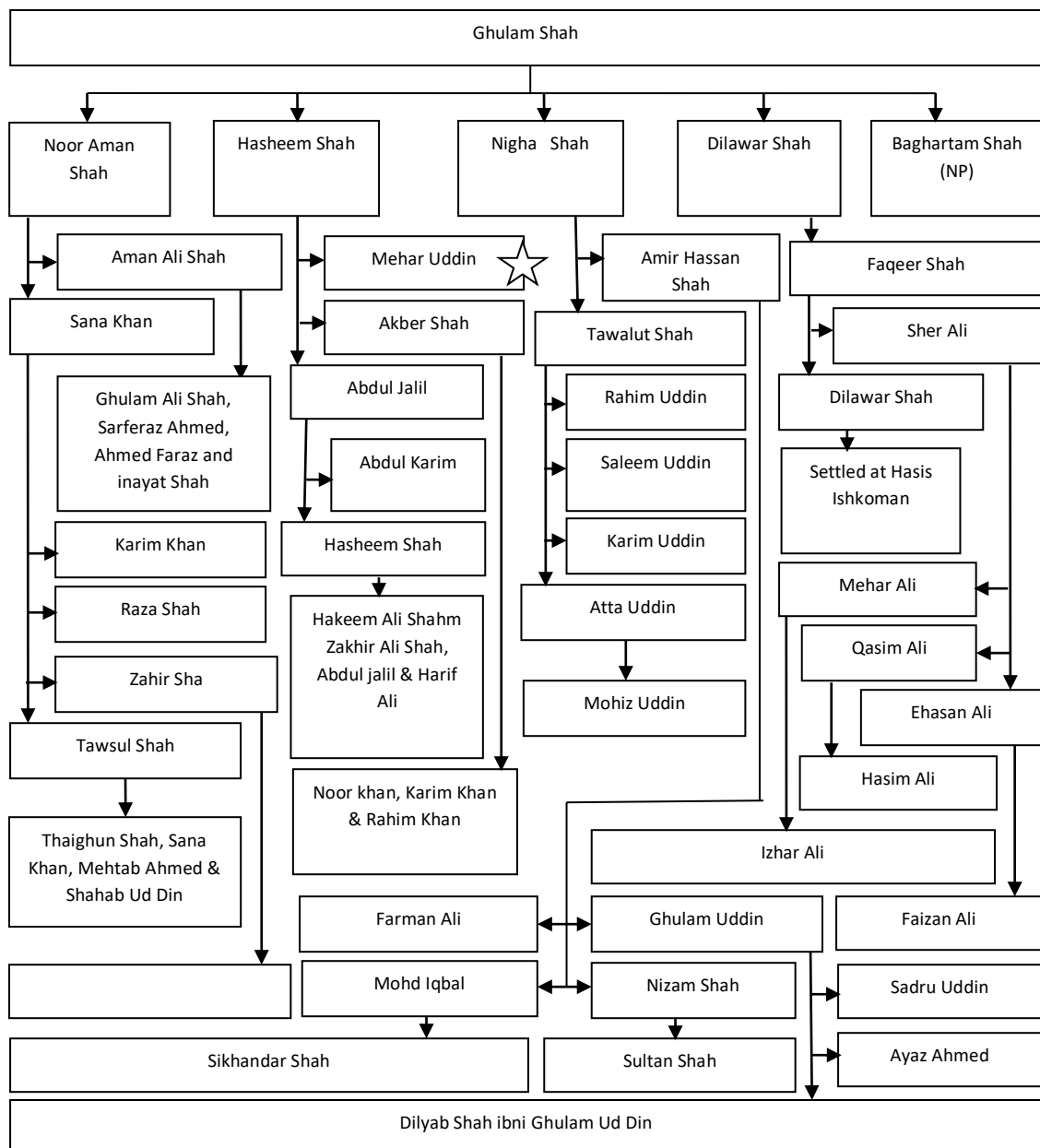
1.2 The family chart of Kalb Ali ibni Mohd Sakhi of Sakhi ketor, who migrated from Passu to Khyber, Interview source; Bakht Ullah Baig of Khyber.



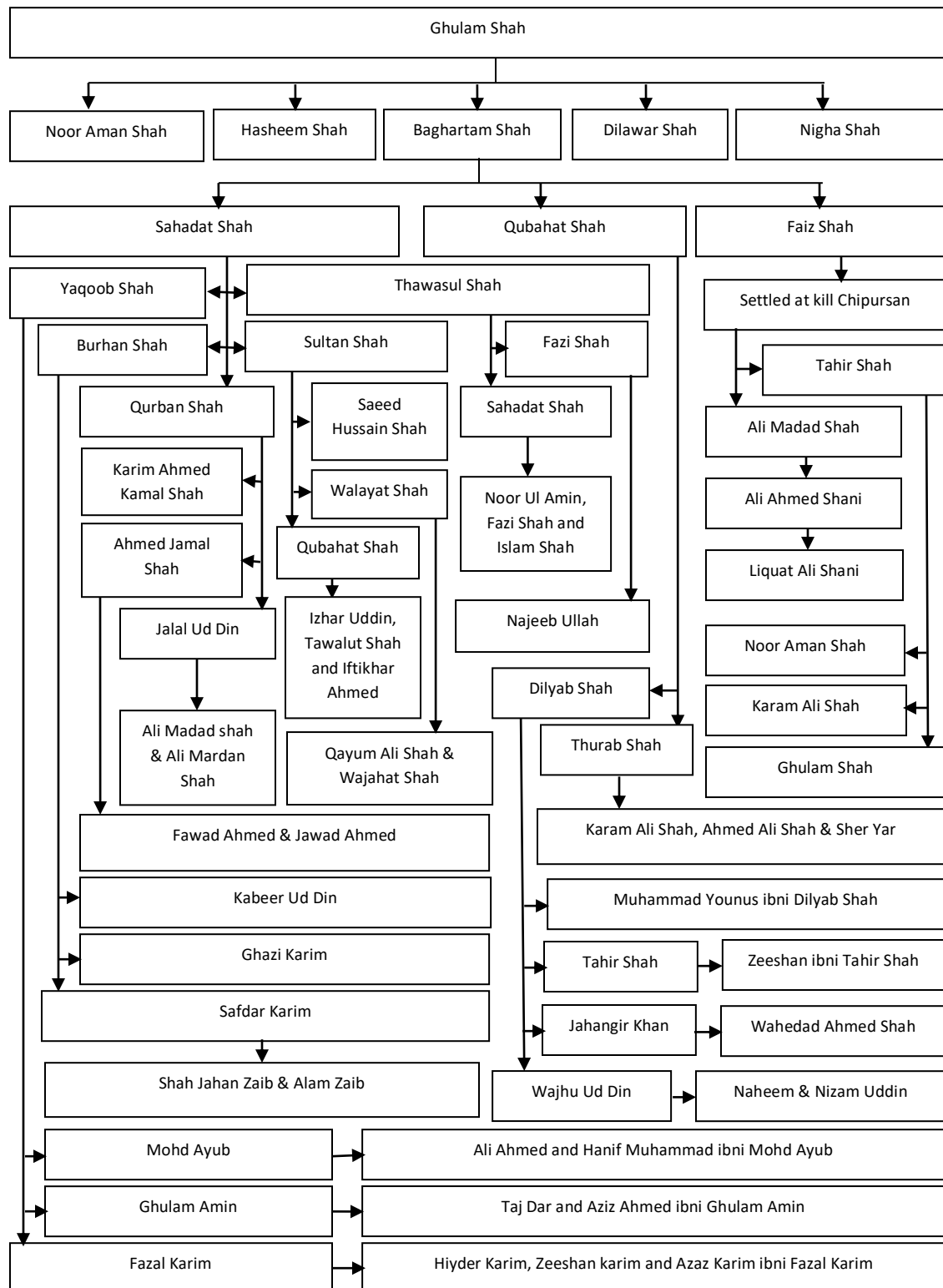
2. The family chart of Hassan Ketor of Khyber. According to respondents, after the death of Hassan Ali, son of Wazir Hukhu known as khawaja Arabi of Passu, his name was given to a person from Deramthing tribe in Hunza and the very person (Hassan Ali) came to Khyber. Interview source; Arab Khan of the same family.



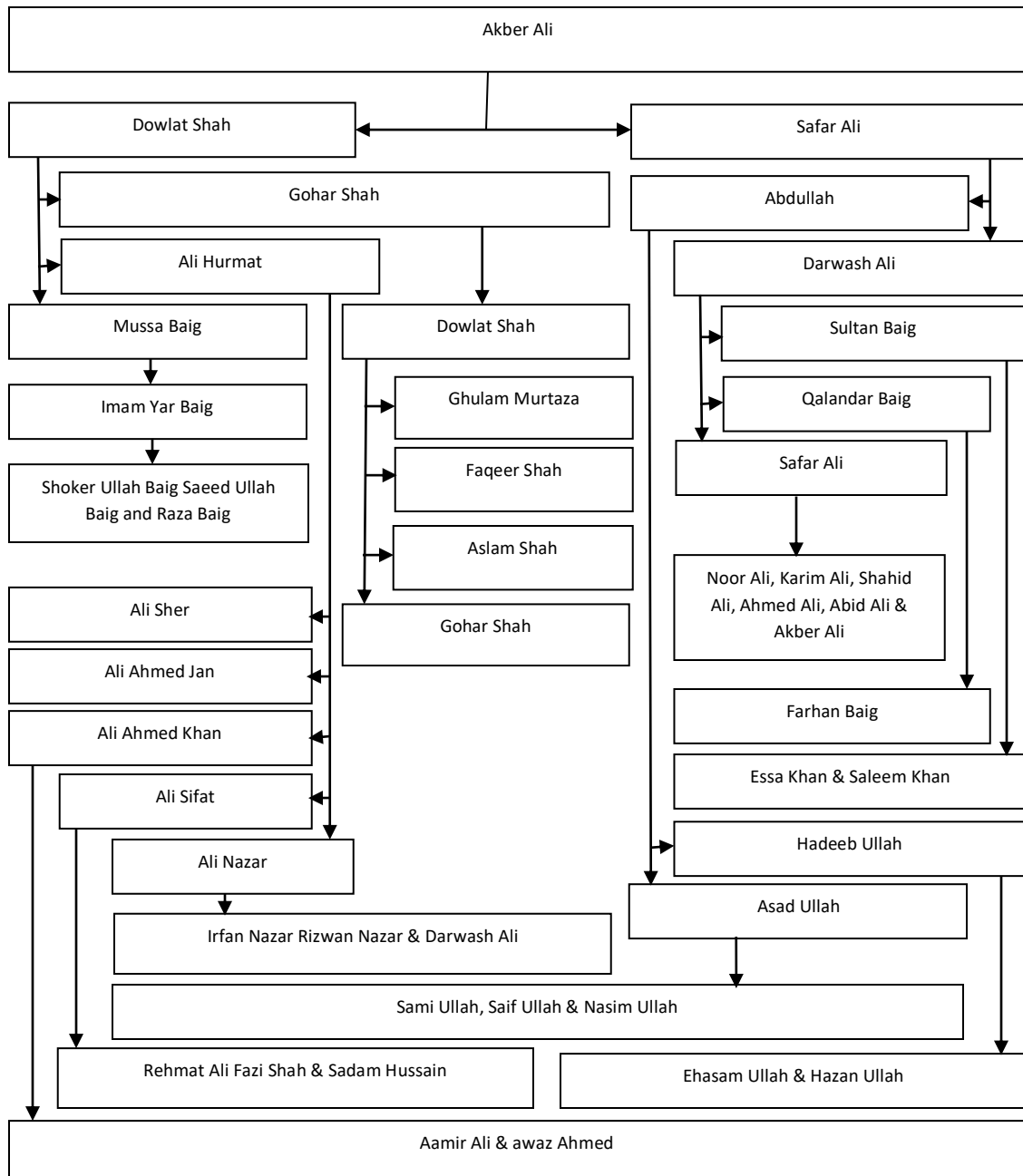
3. The family chart of Ghulam Shah Ketor, Ghulam Shah migrated from Gharalth Hunza to Khyber. Interview source; Jalal Ud Din of Khyber.



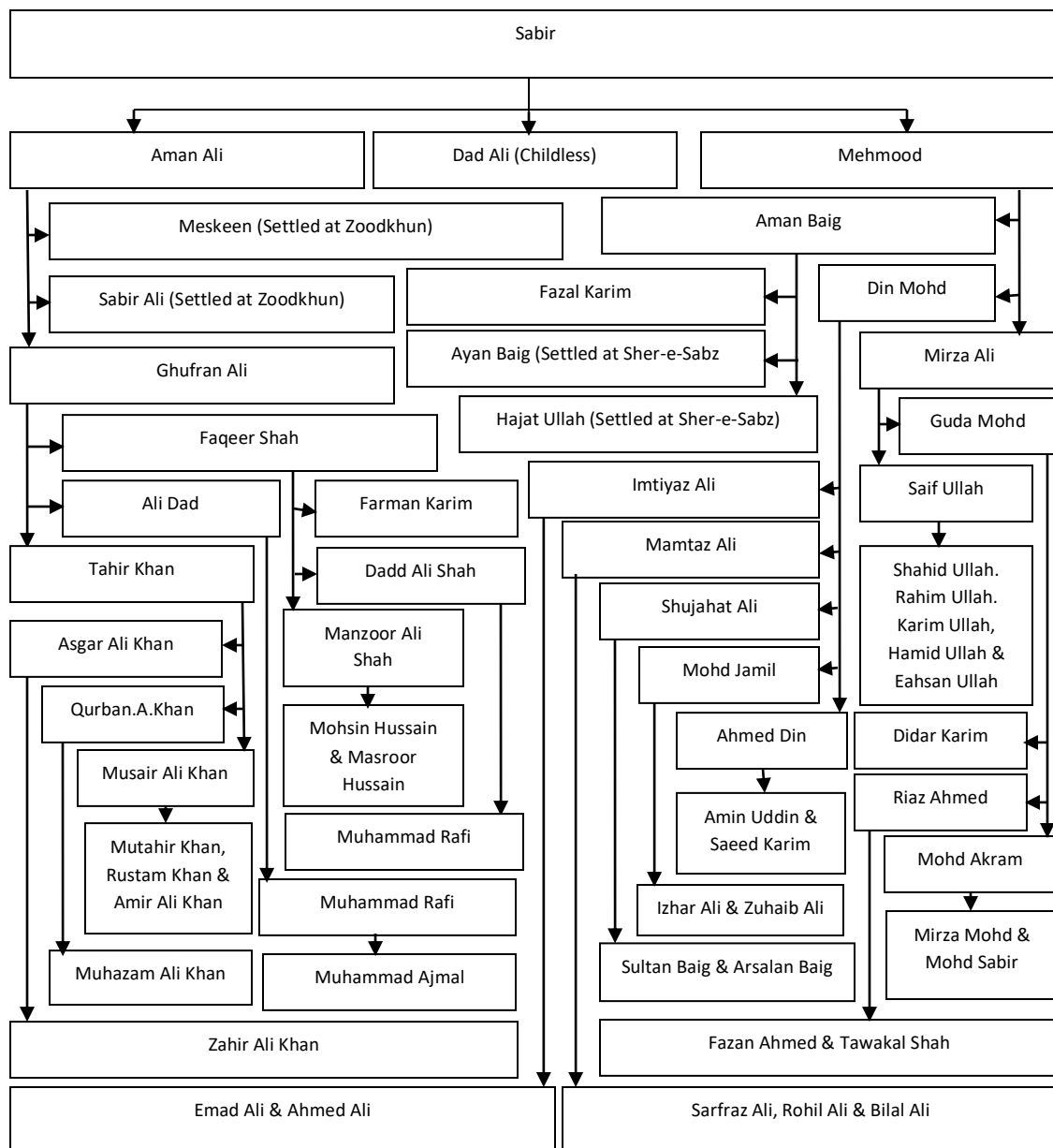
3.1 The remaining family tree of Baghartam Shah, son of Ghulam Shah (Ghulam Shoketo) of Khyber.



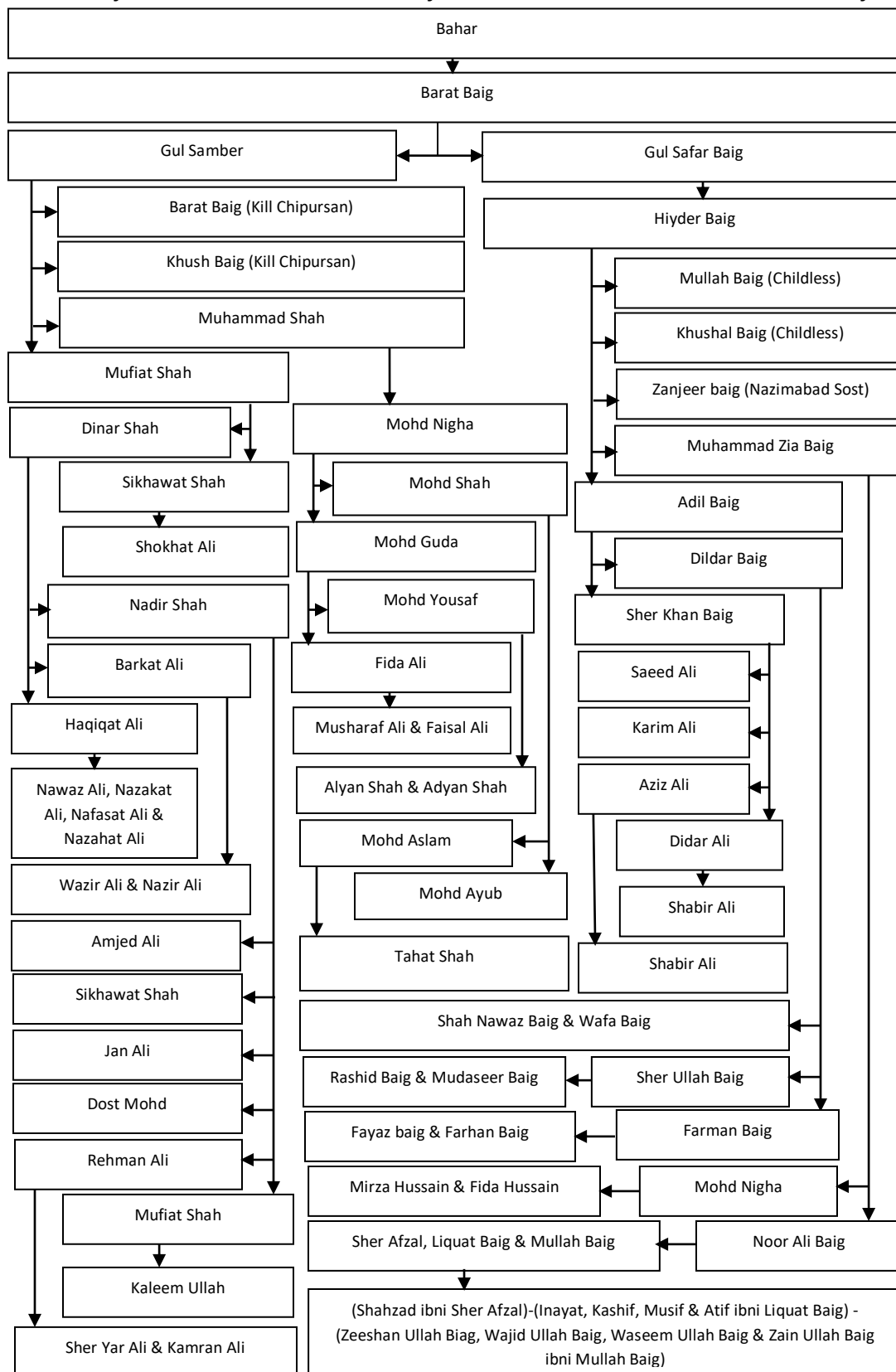
4. The family chart of Akber Ali ketor of Khyber, a person named Ali Nazar of this family migrated from Chapoy tribe of Ganish Hunza and settled here. Interview source; Mukti Ali Sifat of the same family.



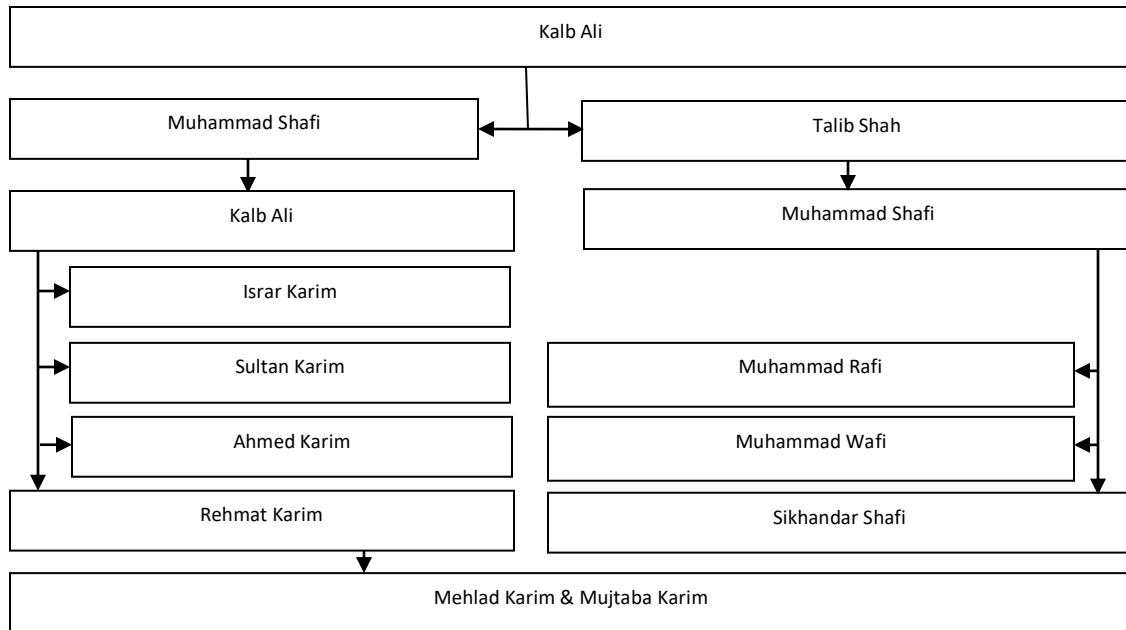
5. The family chart of Sabir (Sober ketor), a person named Sabir migrated from Passu and settled here, Interview source; Ali Dad of the same family.



6. The family chart of Budul Ketor of Khyber. Int; Nadir Shah of the same family.



7. The family chart of Qurquch Ketor (Datusing Kutch), who migrated from Gharalth Hunza to Khyber. Int: Talib Shah.



GHALAPAN

The name “Ghalapan” is derived from two words “Ghala” & “Ban”. The two conjoined words Ghala-Ban gives the meaning ‘lots of seeds’, ‘full of Seeds’, due to the fertility of soil, goes the name of this small village.

According to the villagers, “after making shishket the permanent settlement for his brother in 1910-11, Taq Muhammad of Harri tribes came with the sheep and goats here. He used the Boy-Bar pasture for grazing his cattle and Ghalapan village as his residential place. In the early morning he went to the Boy-Bar pasture with his livestock and got back to this place in the evening. Few hours in the evening he managed his time in leveling the land. This activity of his continued for several years and finally he readied two expansive field for crops. But water channel needed to be constructed. Spending few years here, Taq Muhammad requested Mir of Hunza for land. Mir accepted his request and allotted him a piece of land at kirmin Chipursan. But Taq Muhammad refused that land, and requested Mir to allot him land at Galpan”²⁹.

To this request Mir this time around replied to Taq Muhammad; “This land will not give



Figure 17-View of Ghalapan Village.



Figure 18-Qadam Gho of Aga Abdul Samad Shah-1922

you much benefit compared to the land at Chipursan”. Taq Muhammad replied to Mir, Táár Nēyoz! (Awakhi expression for respect), “if you will allocate me this land, I will be able to plant few trees over there, and my successive generation will recall and remember me in their prayers”. Then Mir of Hunza allotted him the land of Ghalapan. After Mir’s permit different sub-clans from different village came and settled here, those are Harri Ketor, Shekh ketor, Abdullah Ketor, Rumi Ketor, Posh ketor and shaheen ketor become the inhabitant of this village.

²⁹ Face to face interview of Muhammad Riaz & Didar Ali Shah”

Government and community based insituations: There are few Government and community based insituations working for the social, economic and educational development of the village, which we will shortly discuss here.

Village & Women Organization: The VO and WO of this village has been working in the village since 1983, through VO and WO's different vocational training and activities are held in the village, and the main purpose is, to train the local community, and to enable them to generate income.

Ghalapan Developmental Organization (GDO): Ghalapan Developmental Organization (GDO) is a community based organization. The main objective of this organization is to work for the social, cultural, educational and economic development of the village.

SAP School: SAP Schools are the project of National Educational Fund (NEF) of Pakistan. One Primary School of this project is functional in the village.

Ghalapan Community Based ECD School: The Ghalapan Community Based ECD School was established in the year 2015, with the financial support of Ghalapan Development organization (GDO). The foundation stone of the ECD School was laid in June 2015; the building is still under construction.

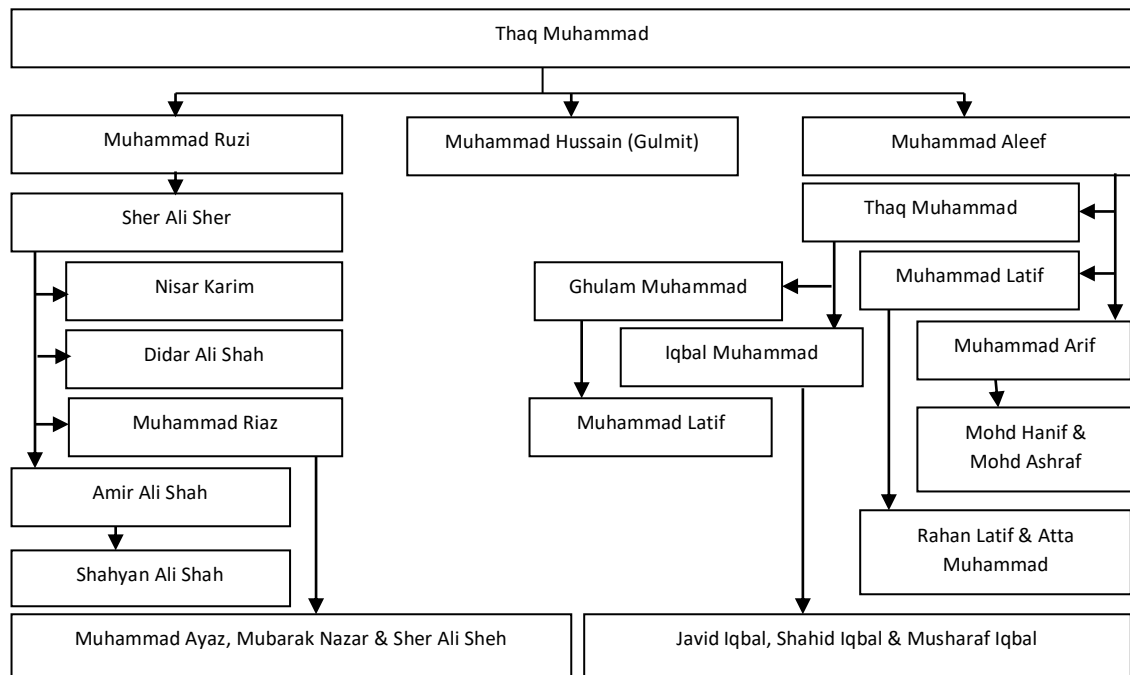
Vocational Center: The local women of Ghalapan had started a Vocational Center in the village on self-help basis. After a long journey in the year 2005, the member of Ghalapan Vocational Center requested to the Central Asia Institute, Gilgit (CAI, G) for machinery, which was accepted in the year 2005. The Central Asian Institute, Gilgit (CAI, G) approved fund for machinery and building construction for the vocational Center of Ghalapan. Recently the Center is running on self-help basis.

Qadam-Gha (Foot Print) of Aga Abdul Samad: According to the villagers, on the arrival of Aga Abdul Samad Al-Hussaini from China in 1922, the community of Ghalapan arranged lunch for him at this place. The feet place of Aga Abdul Samad Shah Al-Hussaini is venerated place by the community as its pedigree is drawn from continued seat of religious faith of shi'a Ismaili faith.

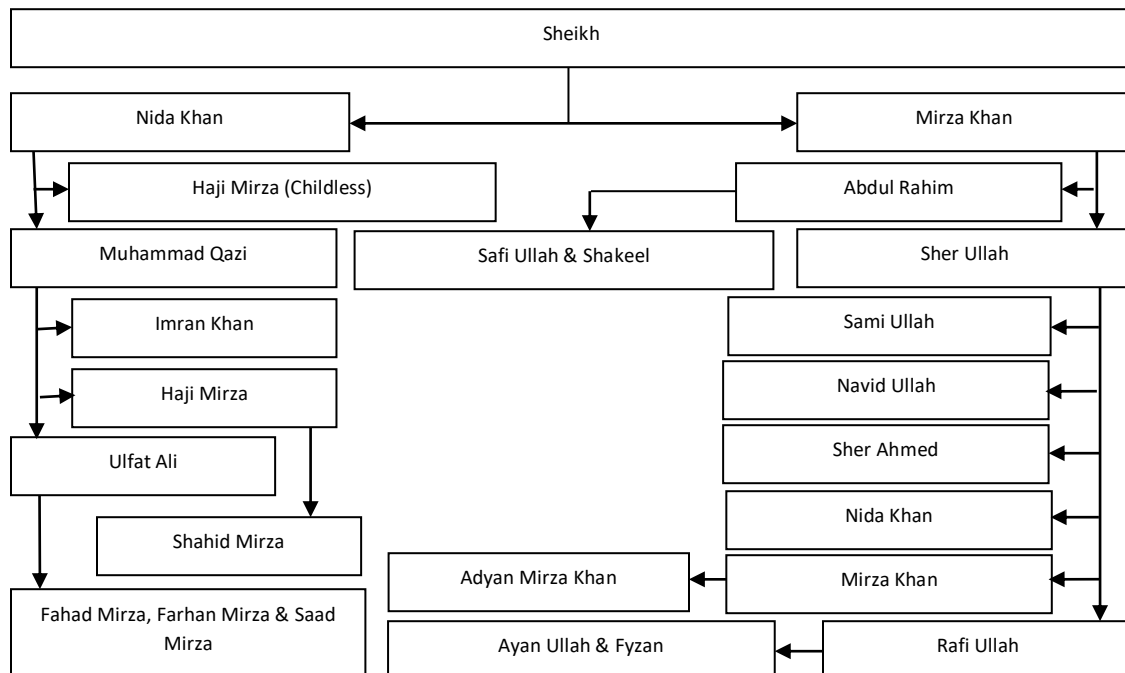
Ghalapan Sports Club: The Ghalapan Sports Club was established in the year 2010 with the main objective of providing creational and recreative activities for the youth of Ghalapan. The founders of this club are Mr Abid Ali, Mr Sher Ahmed, Mr Tariq Ali and Mr Javid Iqbal. Every year the club is bound to organize different educational, cultural and sports events for the students and youth of Ghalapan.

The detail family charts of Ghalapan Village.

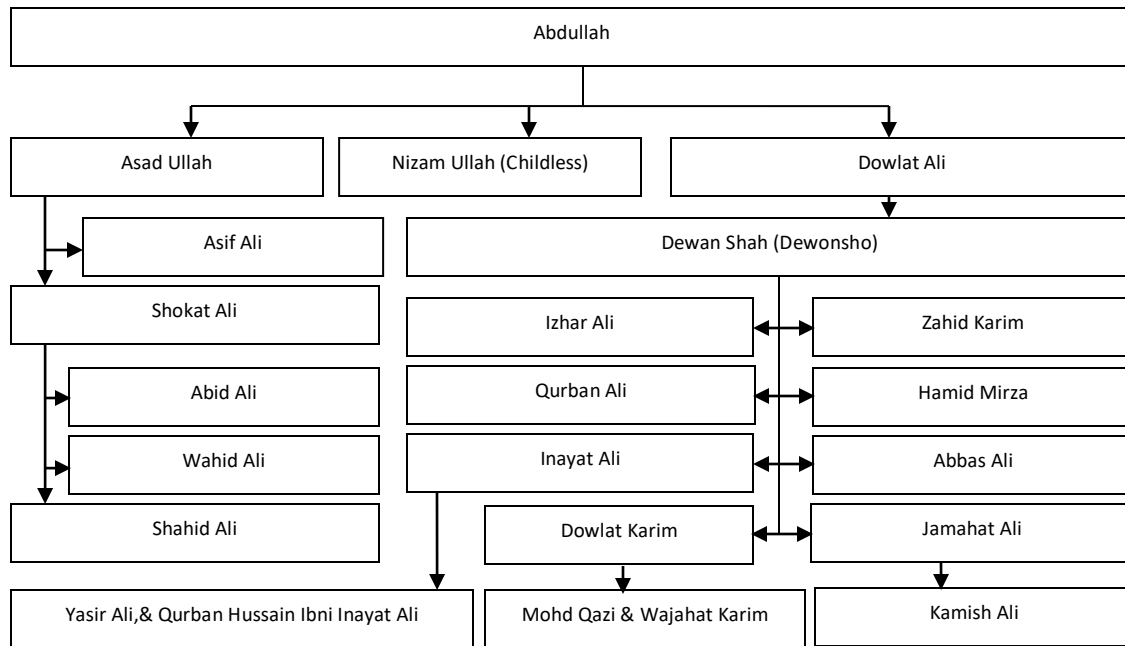
1. The family chart of Muhammad Razi and Mohd Alif, son of Thaq Muhammad of Hari ketor, who migrated from Ghulmit. Interview source; Muhammad Riaz & Didar Ali Shah of the same family.



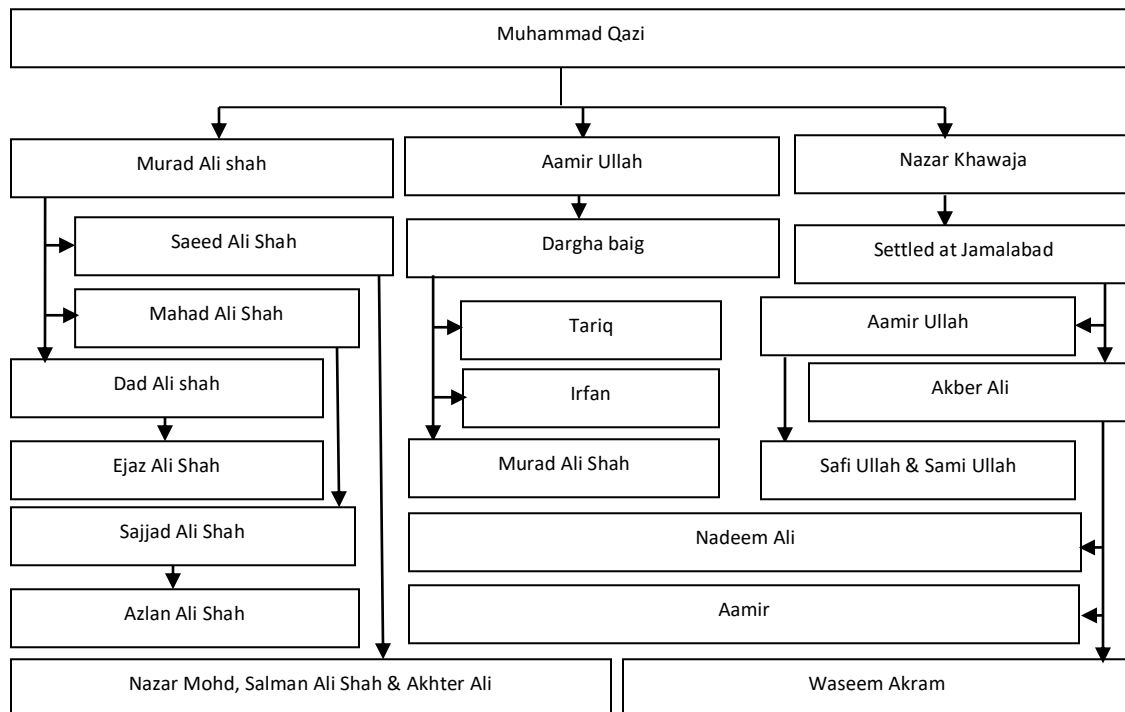
2. The family chart of Sheikh Ketor of Ghalapan. Interview source; Muhammad Riaz.



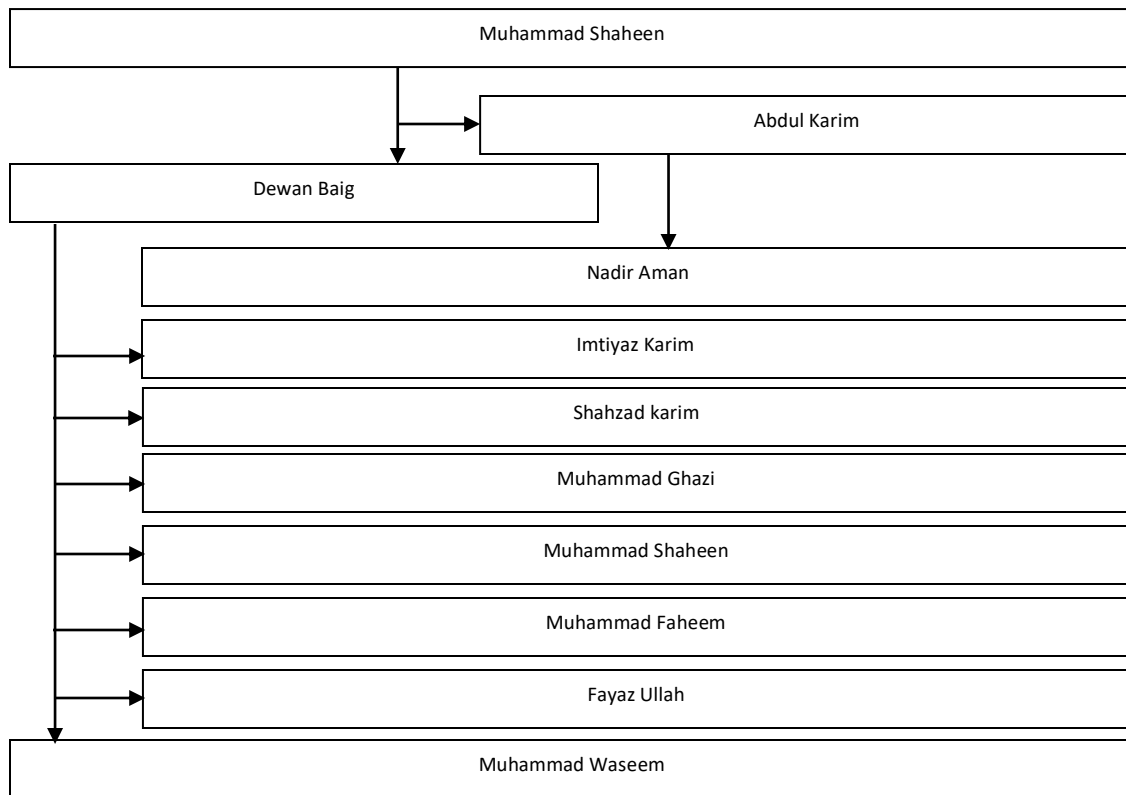
3. The family chart of Abdullah ketor (Khamushea) of Ghalapan.



4. The family chart of Muhammad Qazi (Rumi Ketor) of Ghalapan.



5. The family chart of Shaheen Ketor (Posh Ketor) of Ghalapan.



MOORKHUN

Historically the communities inhabited this place have had their origin from Afghanistan, to be more specific from the valley of Namuran of Badakhshan state (Ghoron). “Baba Sufi was the head of tribe, who did put his stay in the present Sost village as his first residence in this area. His constructed house is still intact and the Aga Khan Culture services (AKCS)



Figure 19-A Bird-Eye View of Moorkhun Village

renovated and named it after the Baba Sufi as Baba Sufi House”³⁰.

Later on the Baba Sufi family searched for a safer place and good fertile land for cultivation and chose Avgarch, with the passage of time when the population was increased the sufi family settled at Sost, Gircha, Moorkhun, Jamalabad, Sartez and at Nazimabad.

Government and Community based institutions:

Government and Community based institutions are enthusiastically involved in the village. The core aim of these institutions is to accommodate the

community and strengthen the quality of life of the community. These institutions serve to give social, cultural, religious and economic facilities to the community.

Jamat Khana: Moorkhun Jamat Khana was constructed in the year 1963, the land for which was donated by Muhammad Baig and family, the constructor was Gohar Camanding of Khudabad.

Govt Girls High School & College: The first ever higher secondary school and college in the area was initiated by the Avgrach community in the post nineties. In particular the community of Moorkhun, who donated the building of old Aga Khan Diamond Jubilee School for this initiative, shows the thrust for education which is highly commendable.

The project of Govt. Girls Higher Secondary School was officially approved in 1997, during



Figure 20 during the inauguration, ex-speaker Wazir Baig, Mutabyat Shah, Karim Ullah Khan. Photo: Jam Sadiq Ali Khan

the government of the former Chief Executive of Northern Areas Mir Ghazanfar Ali Khan. Since the project did not get the attention of the political representatives and the project got delayed for almost seventeen years. Soon after the initiative of school and college got light of the day, the local community had been working a lot for strengthening the institution. The local community had to start their own

³⁰ Face to face interview of Awaldar Mullah Burdi & Karim Ullah Khan-2014”

bus service for the students of nearby villages. Buses plied from Gulmit to Sost to facilitate students. The Japan International Agency (JICA) donated two buses for the community of Moorkhun, the administration of this service is managed by Mr karim Dad and Karim Ullah Khan.

In October 2014 the Government Higher Secondary School Moorkhun was officially inaugurated by the Ex-speaker Gilgit-Baltistan legislative Assembly Mr Wazir Baig and member Legislative Assembly Mutabiyat Shah inaugurated the first ever GGHSS of Avgrach valley in Moorkhun. Director education department of Gilgit-Baltistan, Mr Majeed Khan accompanied the inaugurators.

Government hospital: The Government hospital is actively working and overly busy in medicating the villagers. But it is discernable that such small set ups cannot cater to complicated health issues which require heavy testing machineries, however according to their capacity and capability, minor health issues and diseases are treated in the hospital. Other serious patients concerning delivery cases and other diseases are referred to the Aga Khan Health Center Sost. Government appointed medical staffs including basic health trained midwifery are rendering their services in the hospital.

Aga Khan Diamond Jubilee School: A unit of Aga Khan Education Service Pakistan is working in the village for last forty-five years. Since its establishment the school has been providing education to females in the village. For the last fifteen years boys are availing quality education from this school.

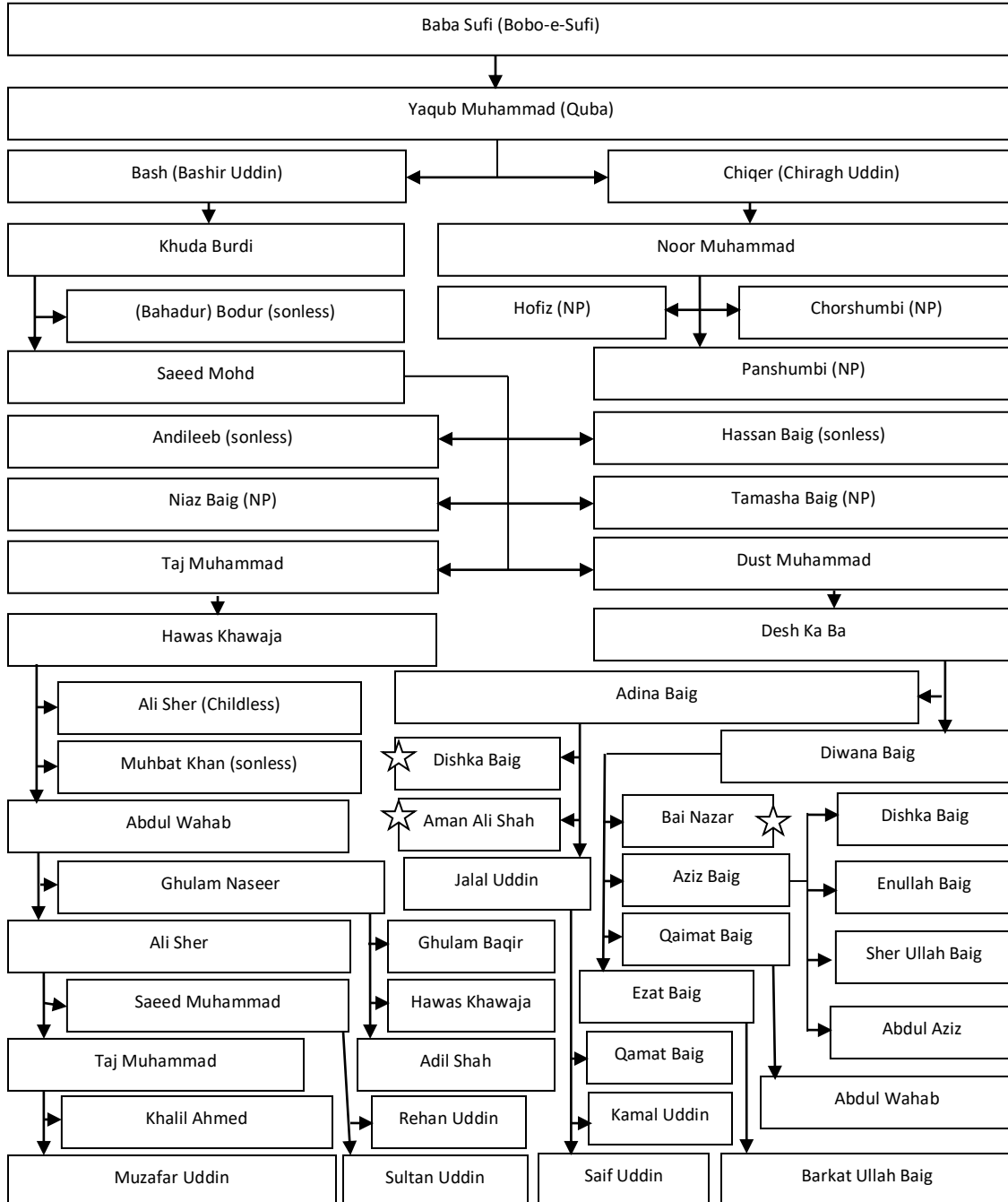
Jawanan-e-Moorkhun Sports Club: Jawanan-e-Moorkhun Sports Club is a youth organization of the village. This youth body orients village youths toward healthy physical activities and development of physique of youths-boys and girls. Apart from physical activities, the organization is working for the education development of its youth, through various career counseling seminars and merit situation programs for the youth. This organization was established in 2009, and its founders are Noor Hayat, Muhammad Noor, Nazir Ali, Faiz Rahim, Nadeem Posh, Dowalt yar, Dowalt Muhammad, Ghulam Jafar, Waseem Sajjad and Akber. There are many others whose names could not be mentioned due to space constraint, but they contributed the foundation of this organization. The organization is per law registered with the department of sports and youth affairs G-B government.

Village & Women Organization: The village organization and women organization were established in 1983. Both the organizations have been growing and working well since its foundation. Its main projects include irrigation channel, drinking water project, link- road for the village, foot bridge project and forestry.

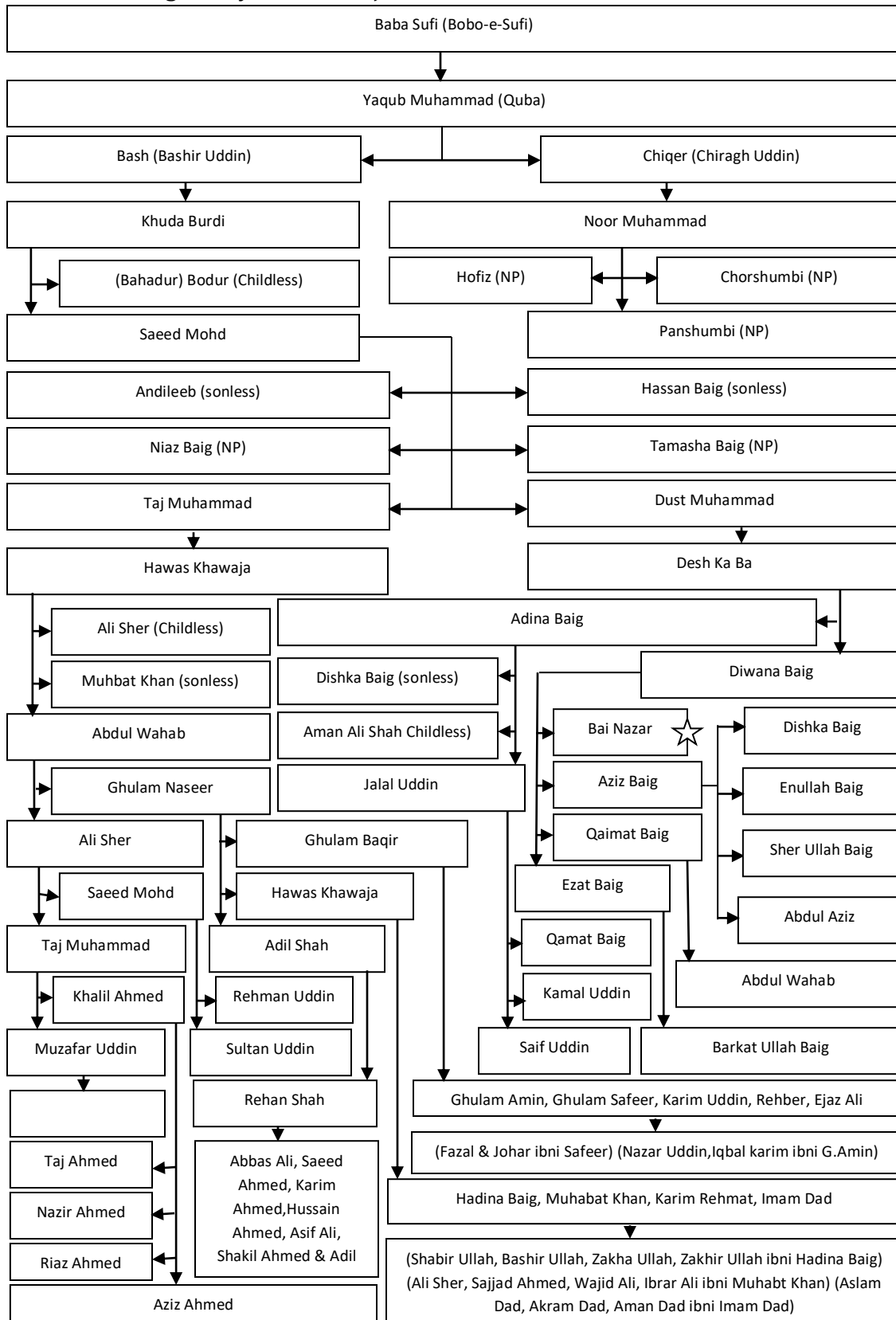
Pamir Community Foundation: Pamir Community Foundation is a private community based organization working in the village since 2010. The main objective of this organization is to come up with probable sources of donations and NGO funds for the development of the village.

The detail family charts of Moorkhun Village.

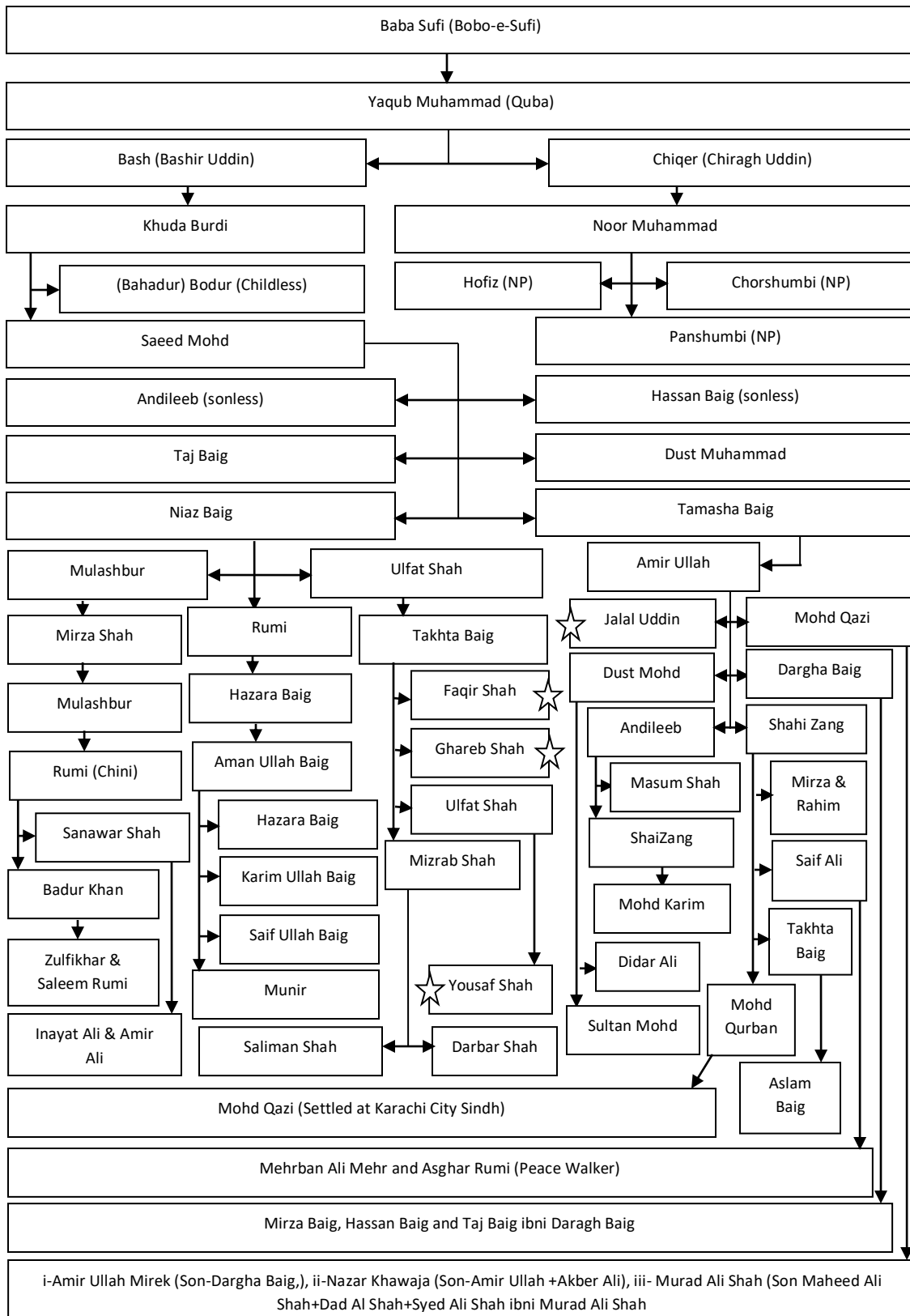
1. The detail family chart of Taj Mohd & Dust Mohd of Baba Sufi Ketor. Int: Havildar (or havaldar-a non commissioned officer in Pakistani and Indian armies equivalent to rank of sergeant) Mullah Burdi & Karim Ullah Khan of the same clan.



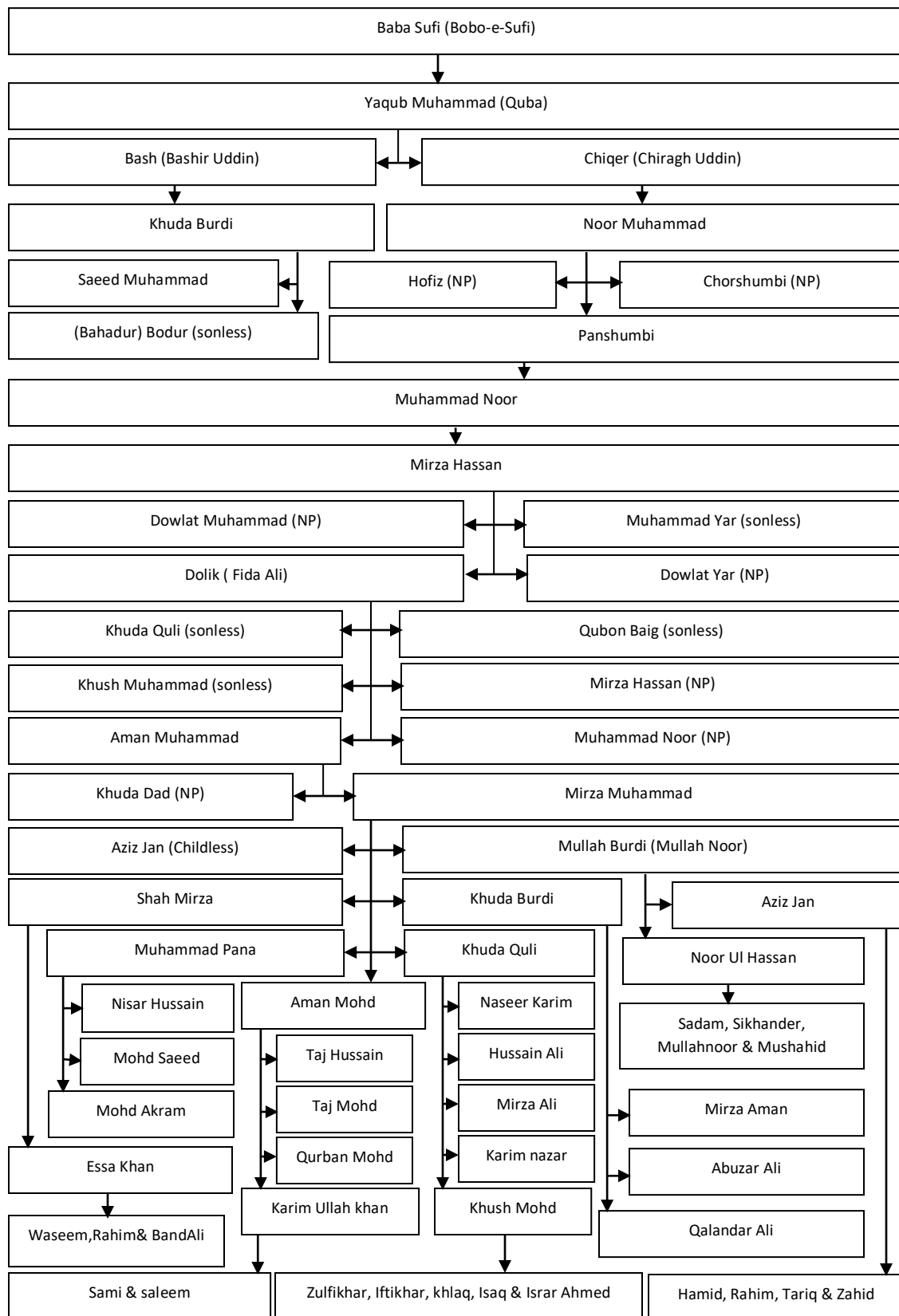
2. The remaining family chart of Taj Muhammad Ketor of Baba Sufi, Int: Khalil Ahmed.



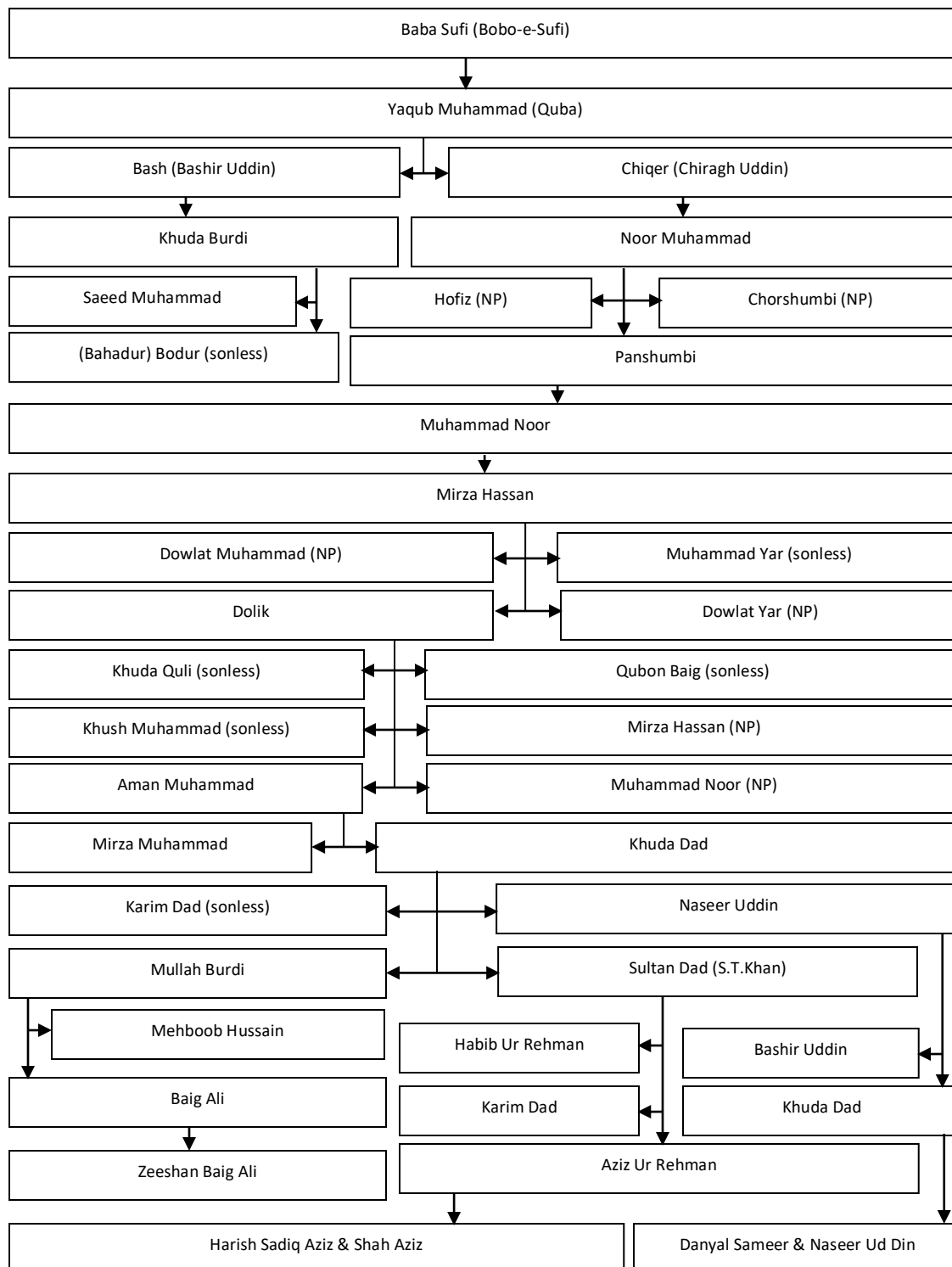
3. The family chart of Niaz Baig & Tamasha Baig Ketor Baba Sufi Clan.



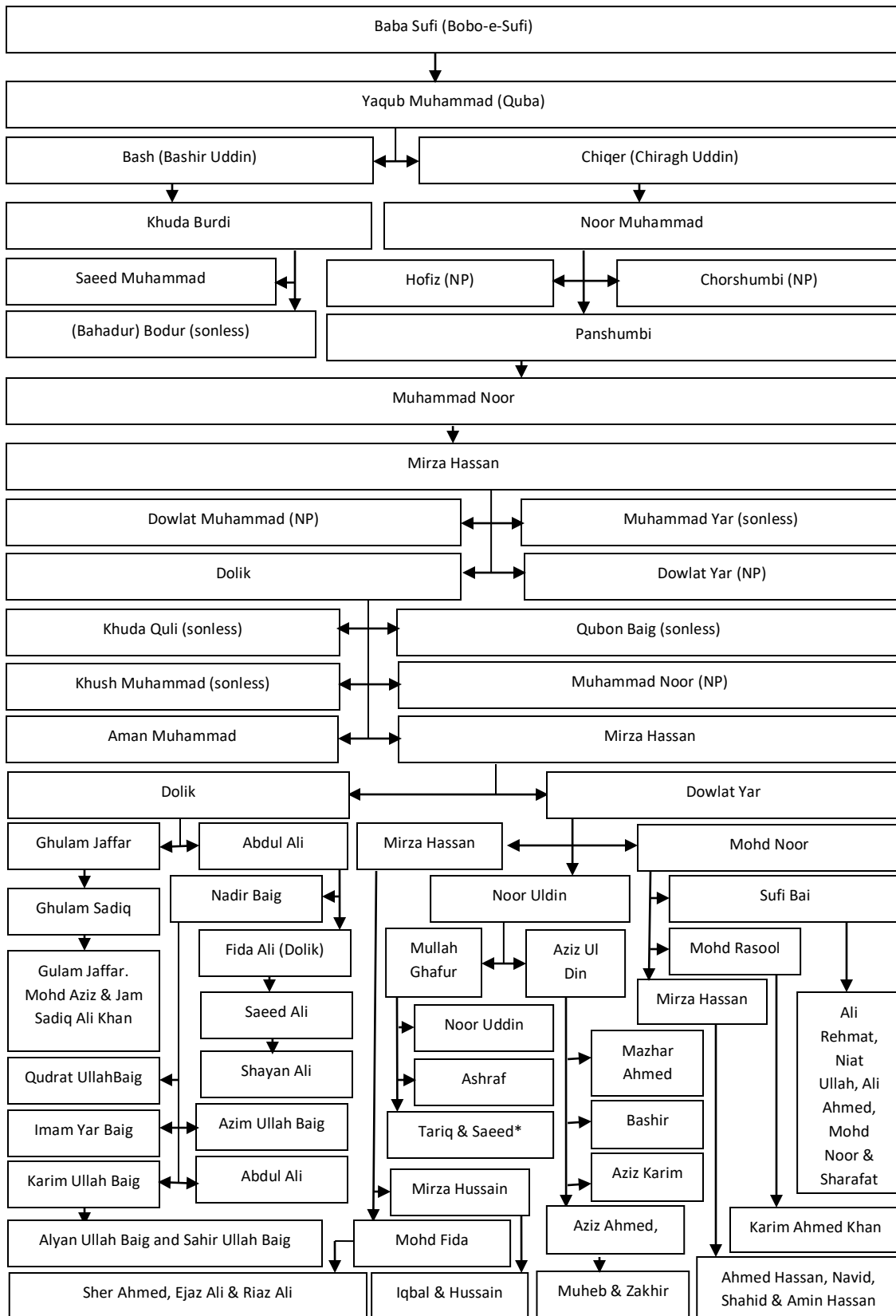
4. The family chart of Aman Muhmmad (Mirza Mohd Ketor) of Baba Sufi Clan.



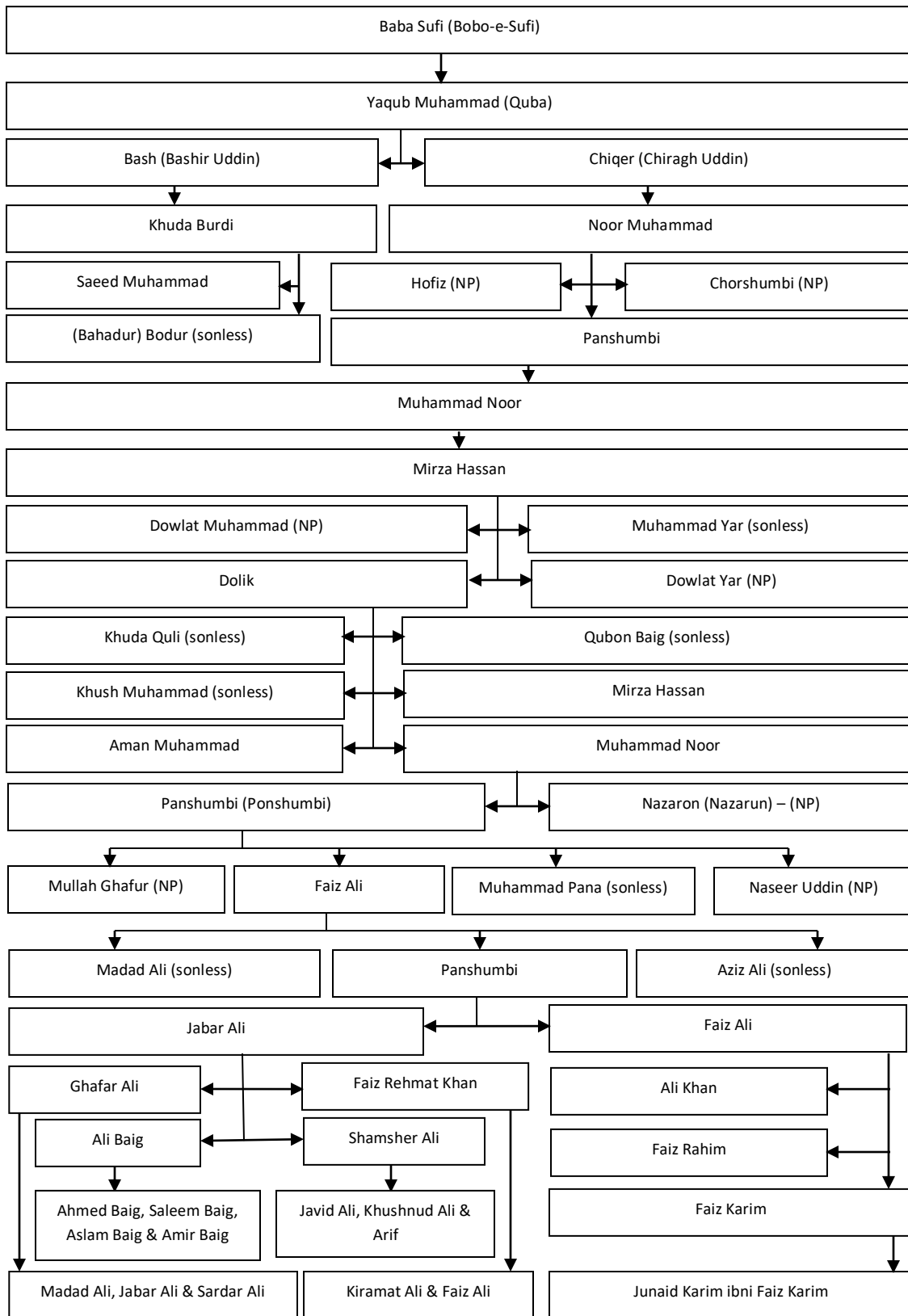
5. The family chart of Aman Muhammad (Khuda Dad ketor) of Baba Sufi Clan.



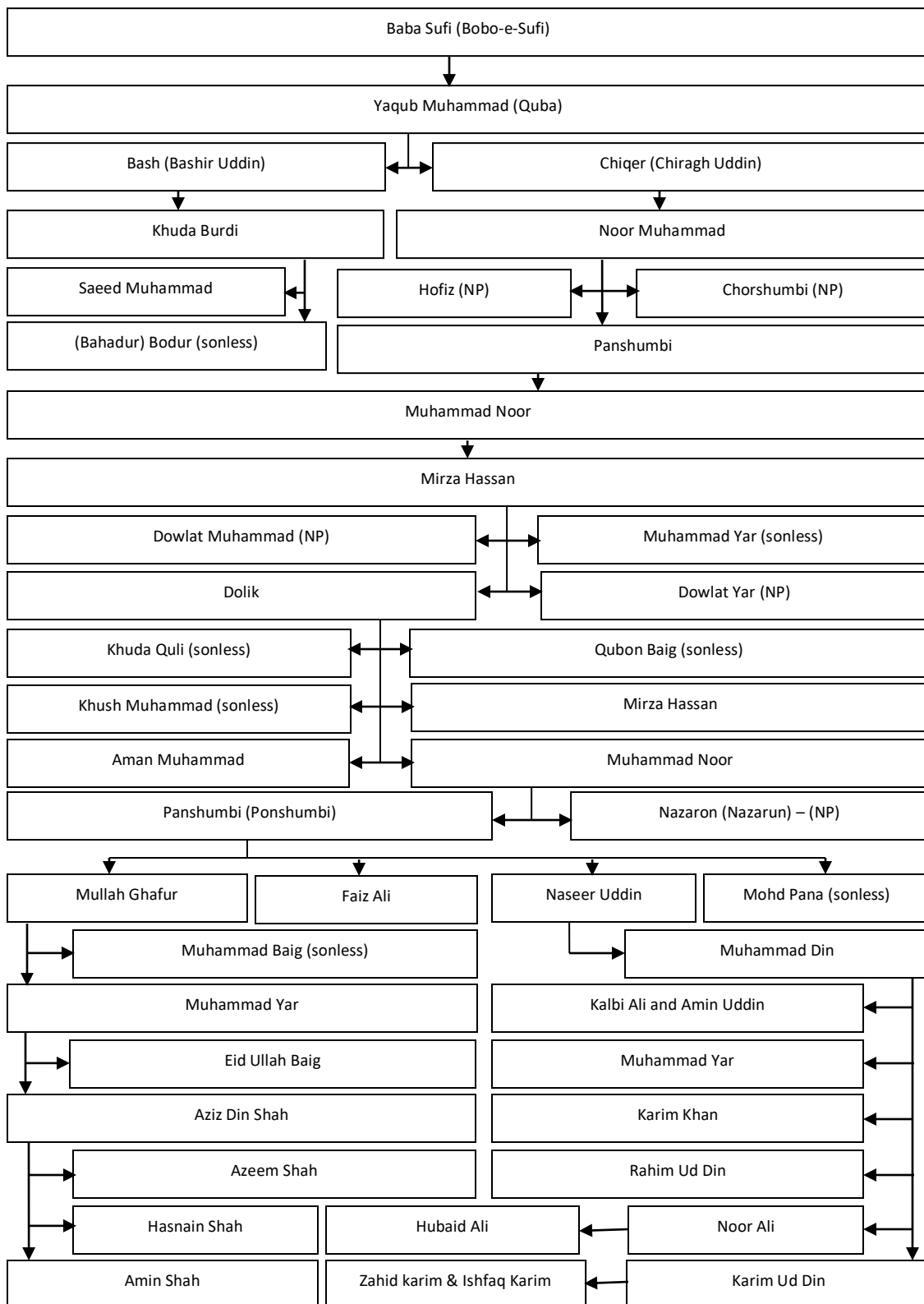
6. The family chart of Mirza Hassan (Dolik & Dowlat Yar Ketor) of Baba Sufi.



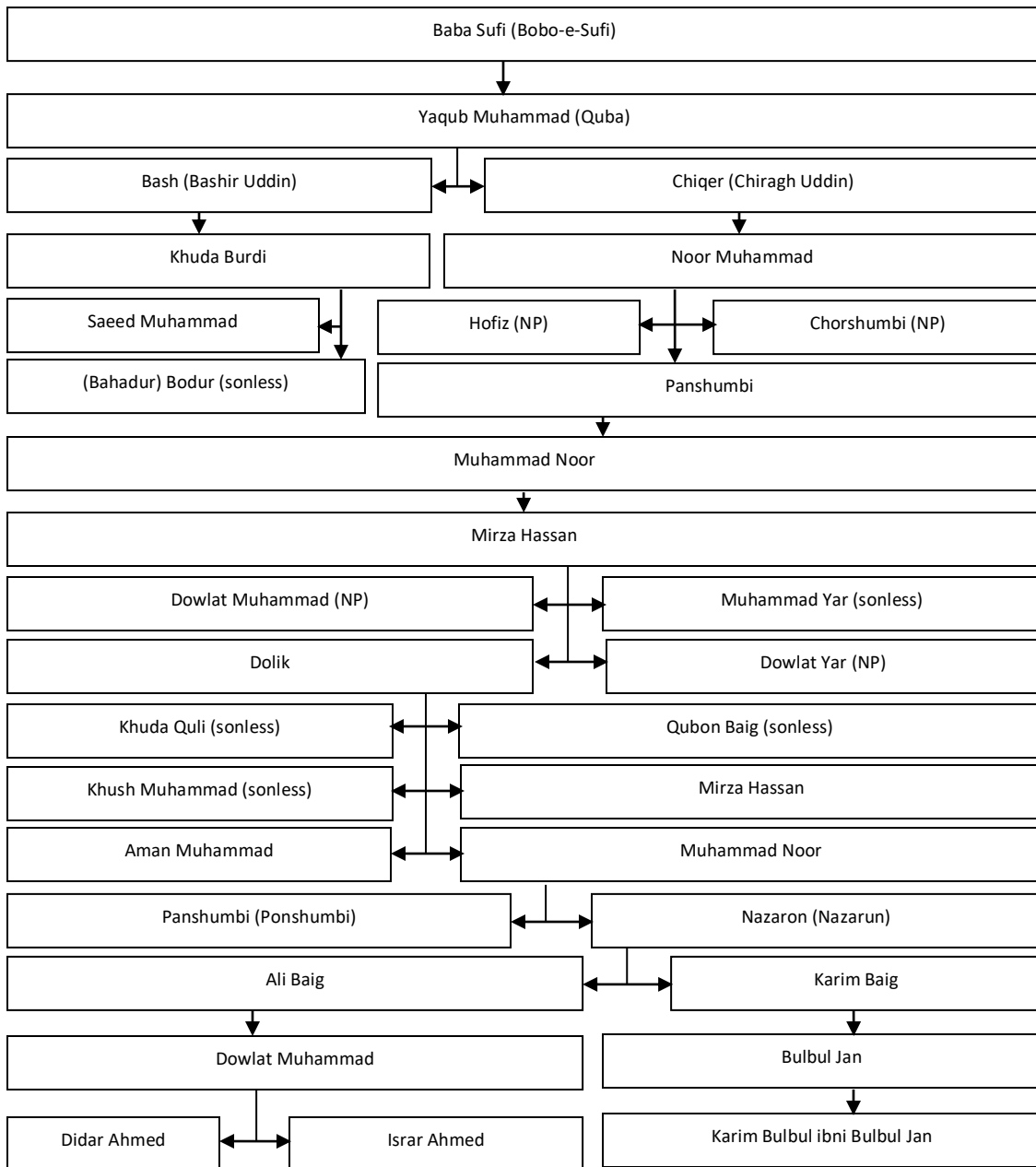
7. The family chart of Muhammad Noor (Penshumbi Ketor) of Baba Sufi.



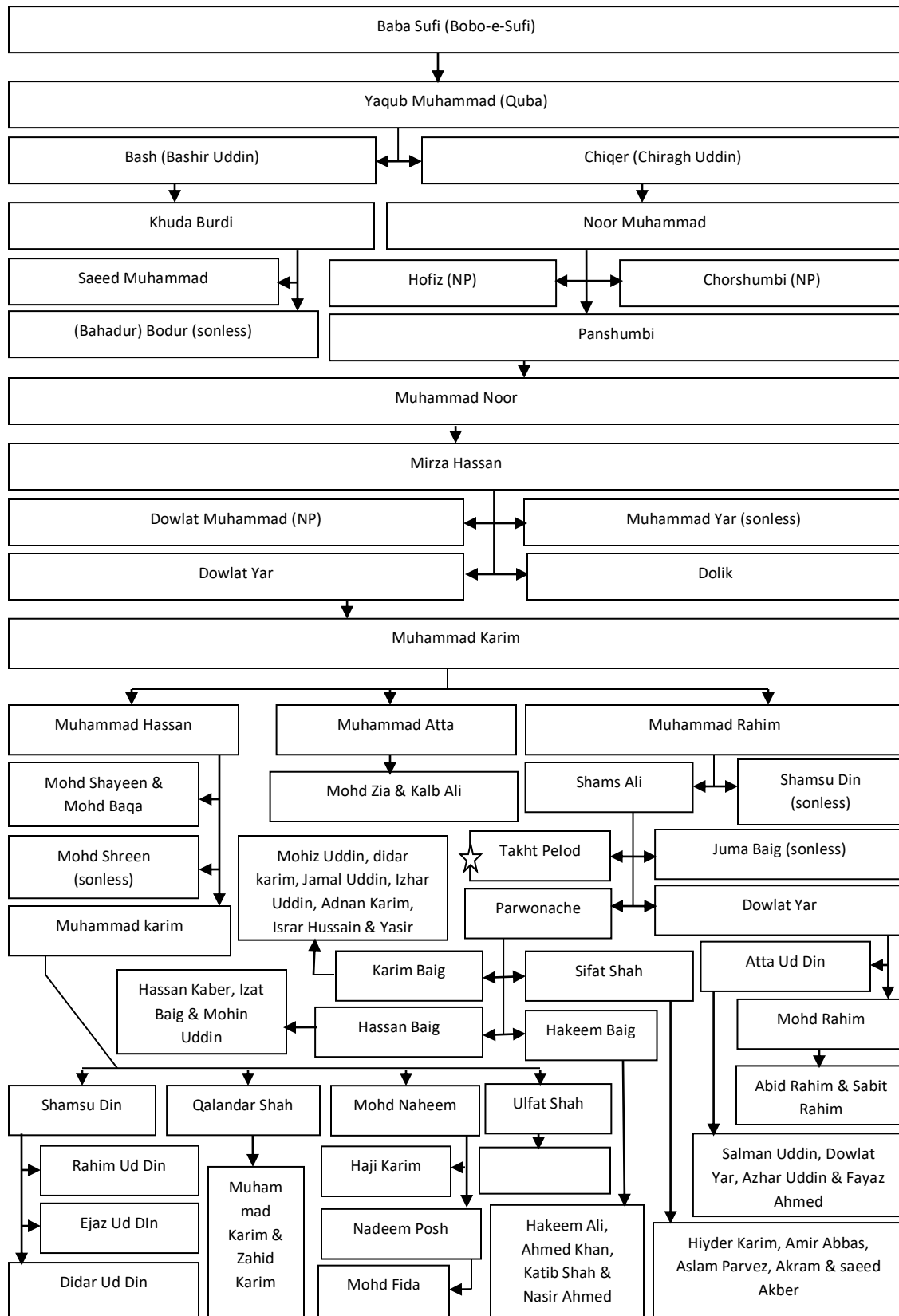
7.1 The family chart of Muhammad Noor (Penshumbi Ketor) of Baba Sufi.



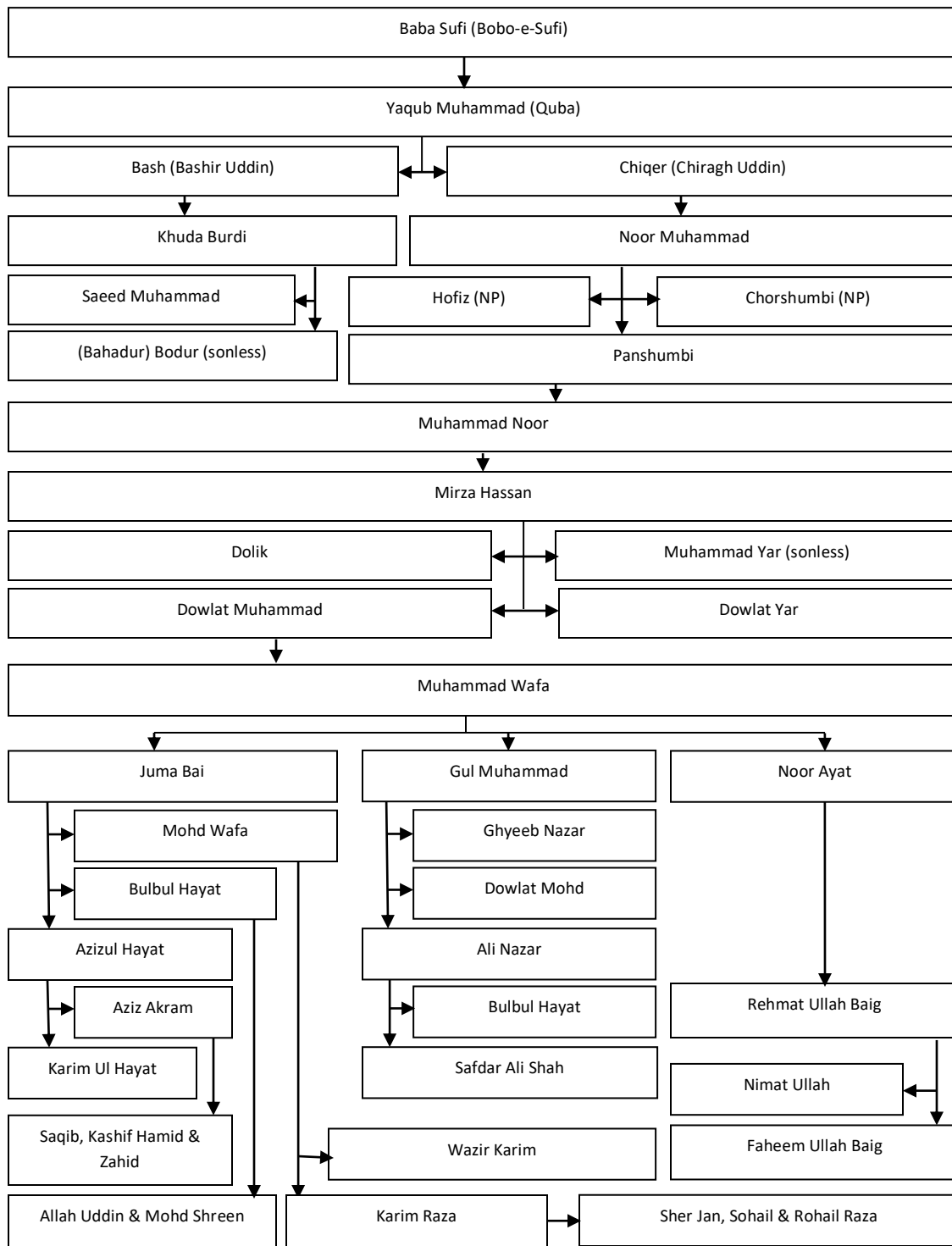
8. The family chart of Nazaron (Nazarun ketor) of Baba Sufi.



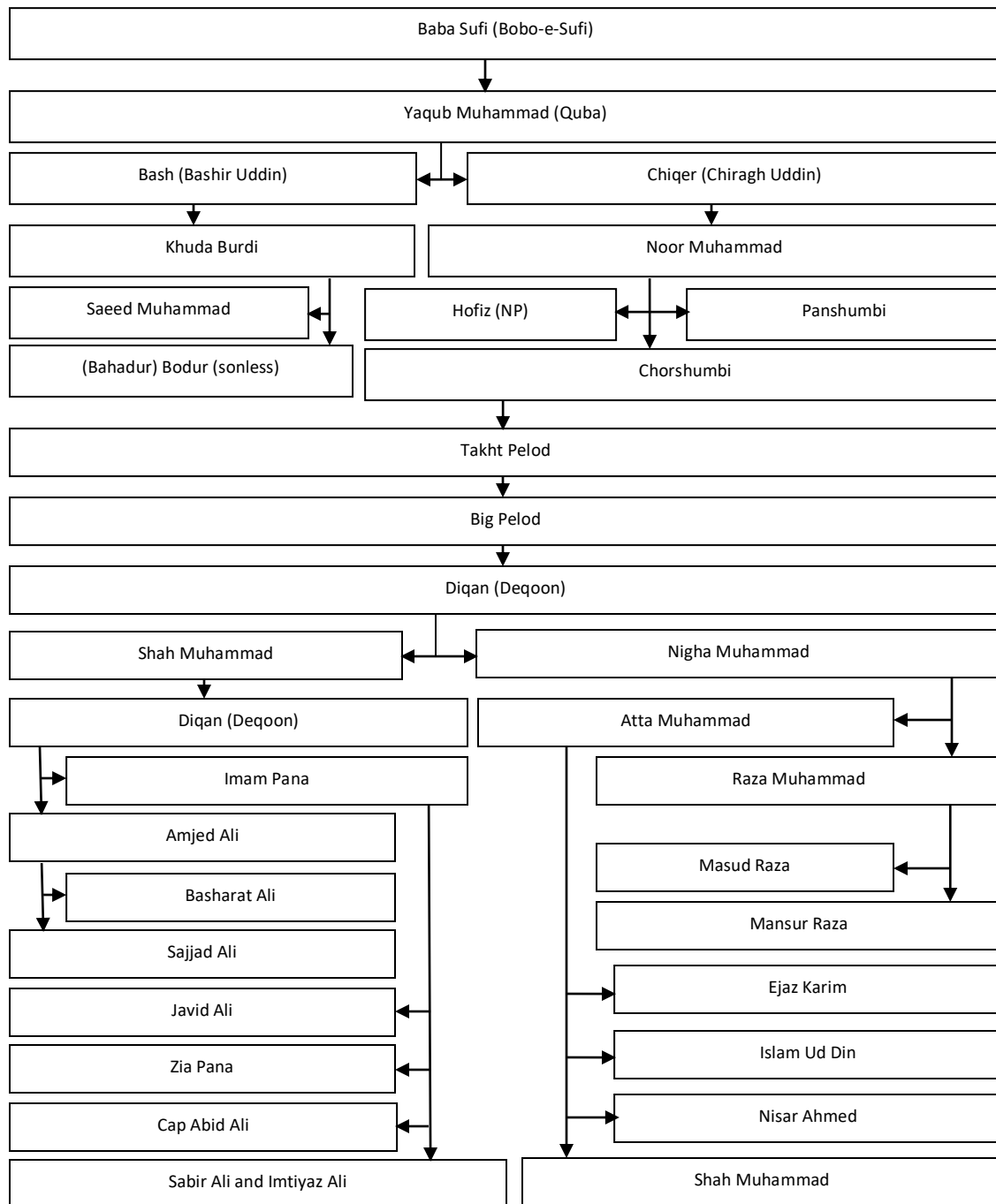
9. The family chart of Dowlat Yar (Muhammad Karim ketor) of Baba Sufi.



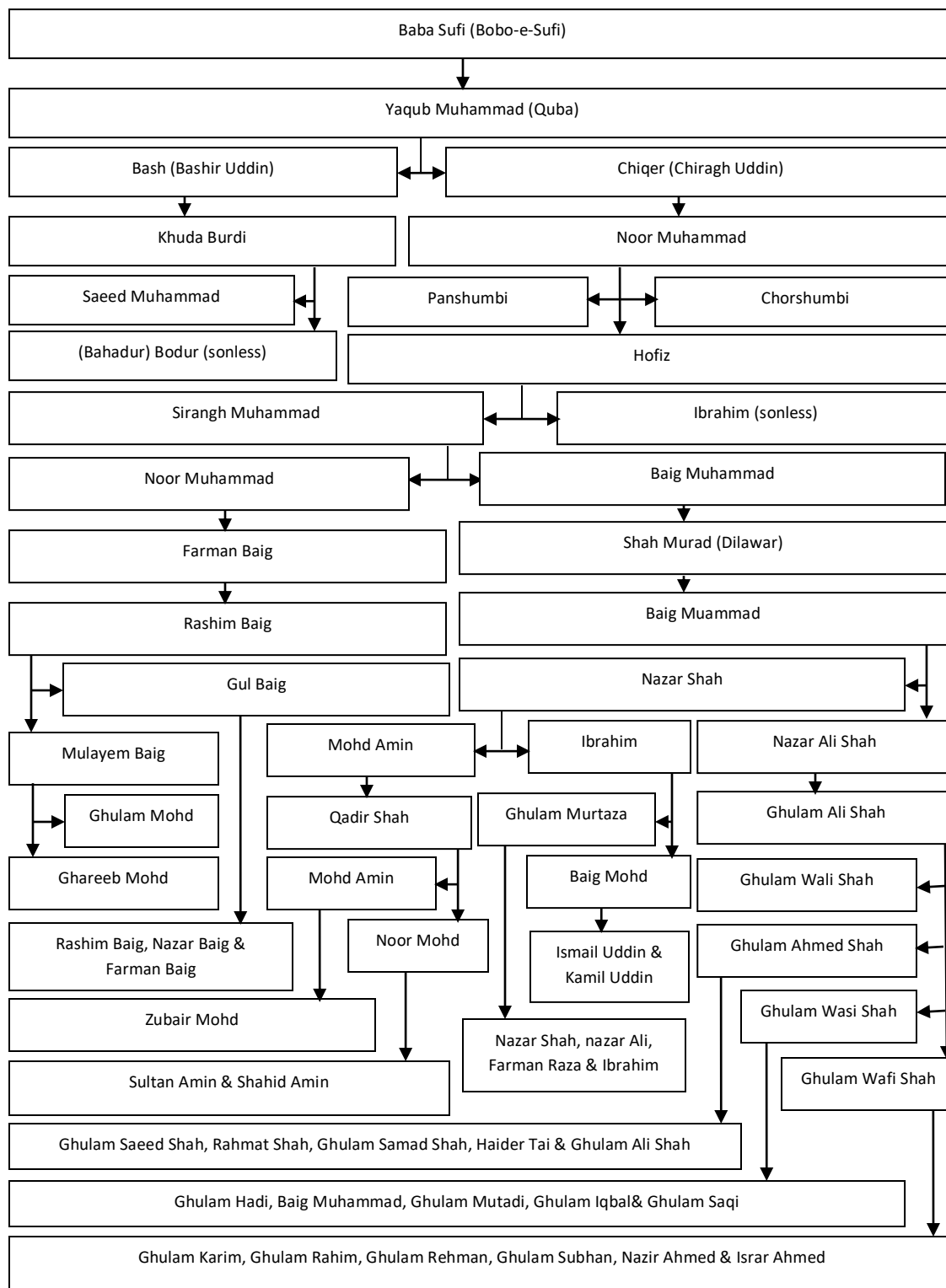
10. The family chart of Dowlat Muhammad (Muhammad Wafa Ketor) of Baba Sufi.



11. The family chart of Chorshumbi (Diqan Ketor) of Baba Sufi.



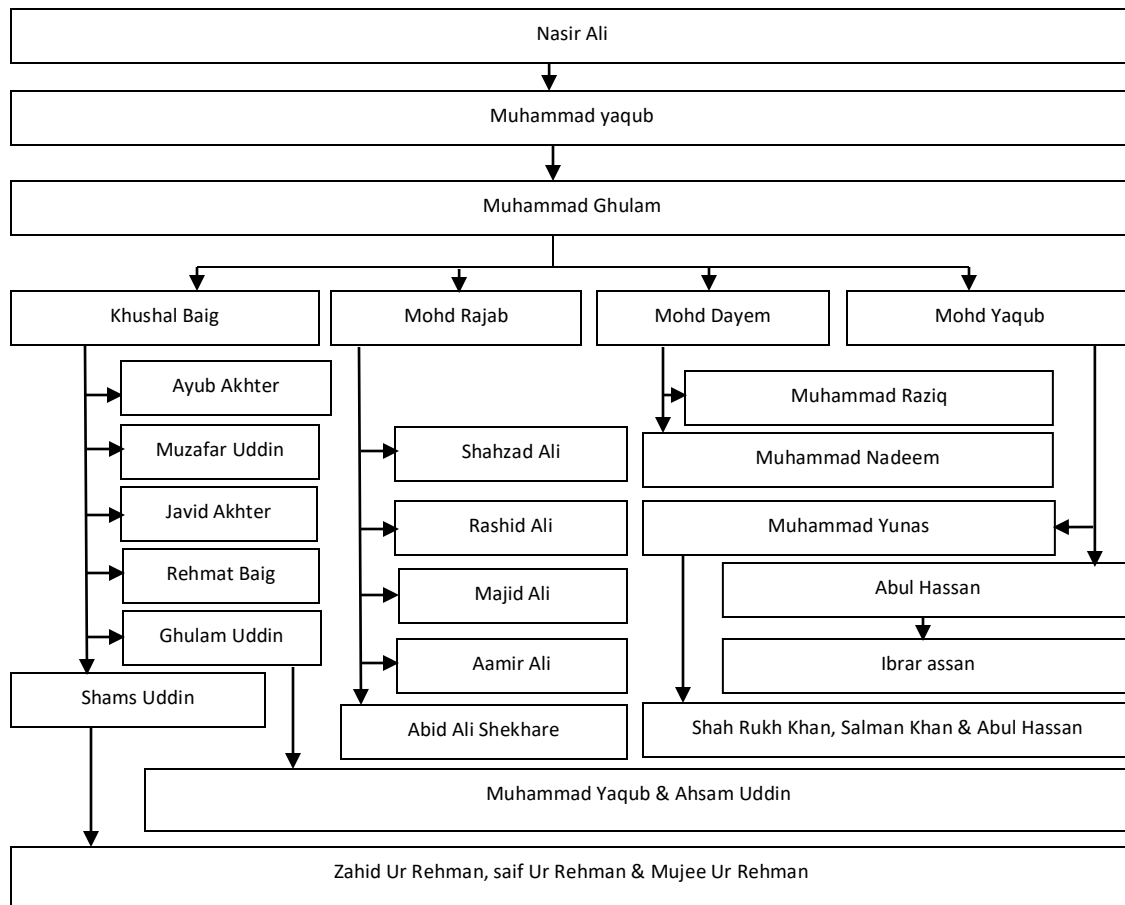
12. The family chart of Hofiz (Sirangh Muhammad) of Baba Sufi.



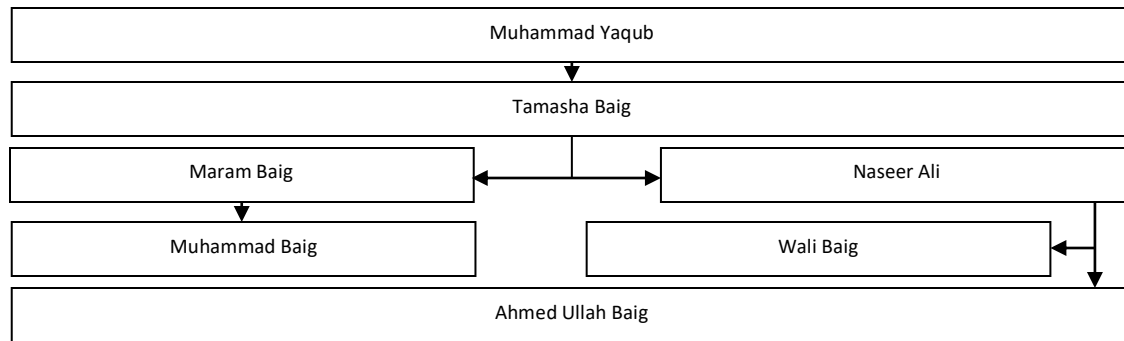
The immigrants of Moorkhun, few of the villagers were not from the clan of Baba Sufi but of late they have been emigrated by Mir of Hunza state from different regions in the early nineteenth century.

The immigrants of Moorkhun village are; Nasir Ali of Wakhan (Afghansitan), Muhammad Yaqub, Muhammad Ali of Budlay, Dowlat Ali and Tahir Baig of Hussaini (Nabi ketor).

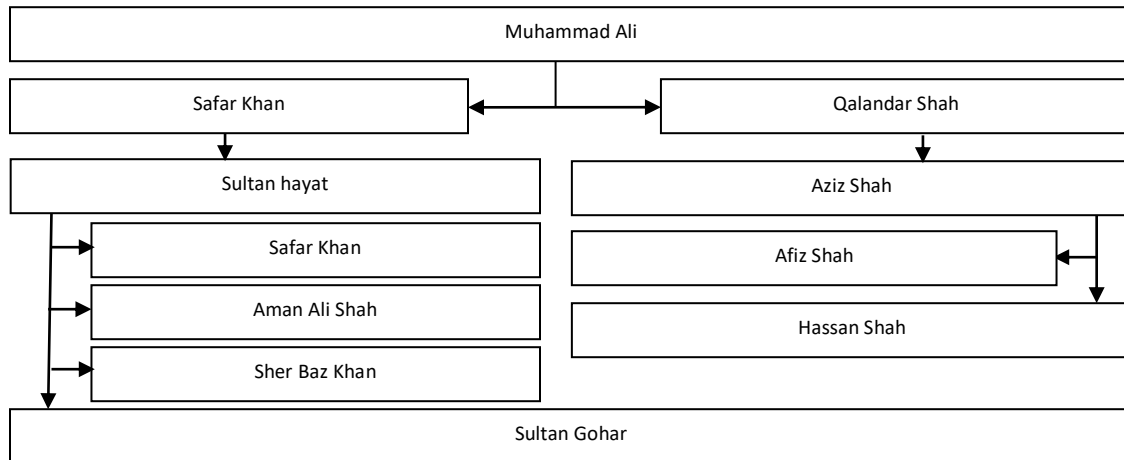
1. The family chart of Nasir Ali Wakhani ketor of Moorkhun.



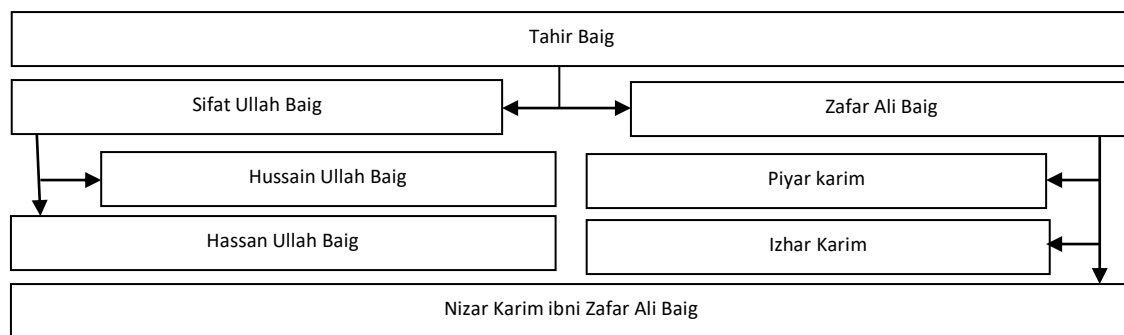
2. The detail family chart of Muhammad Yaqub Ketor of Moorkhun.



3. The detail family chart of Budul Ketor (Budlay) of Moorkhun.



4. The detail family chart of Tahir Baig (Nibi Ketor) of Moorkhun.



JAMALABAD

Jamalabad village was developed by Mir Muhammad Jamal Khan (1945-1974), the former ruler of Hunza state. “The village has been named after Jamal Khan, who annexed this part of land for cultivation with the territory of Hunza State. The main purpose was to expand his state’s cultivatable land area. In 1953, the channel was dug by the people, who were presently the inhabitants of this village and in 1954 the channel was completed. It was after that proper cultivation, that the constructions of houses were started. Land was allotted to those who had worked in the channel digging. Majority of the population belonged to Baba Sufi clan with few immigrants from outside”³¹.

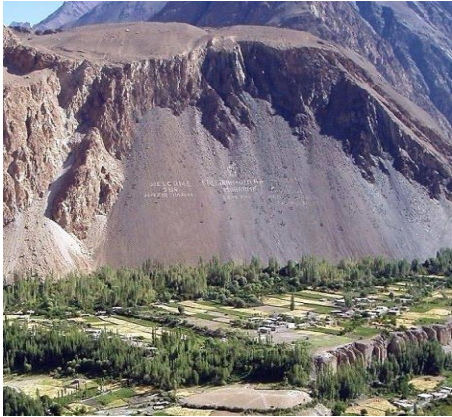


Figure 21-View of Jamalabad Village.

There are educational and social institutions working for the development of the village, few of them are discussed below.

The VO and WO were established in the village in the year 1983-4. Since their establishments, both the organizations have been working for the development of the village. The main project and achievements of the organizations are building link road for the village, pedestrian bridge and rehabilitation of water supply. The water supply job was started in April and completed in October 2011.

Avicenna Model School Jamalabad is the first ever private English medium school in the area. This school was established in 1989 with the main objective to provide modern education for the new generation of boys and girls. The founders of this school are Rehman Posh, Hajat Muhammad, Rehman Karim, Hakim Baig, Karim Baig, Ulfat Karim and other elders of the village.

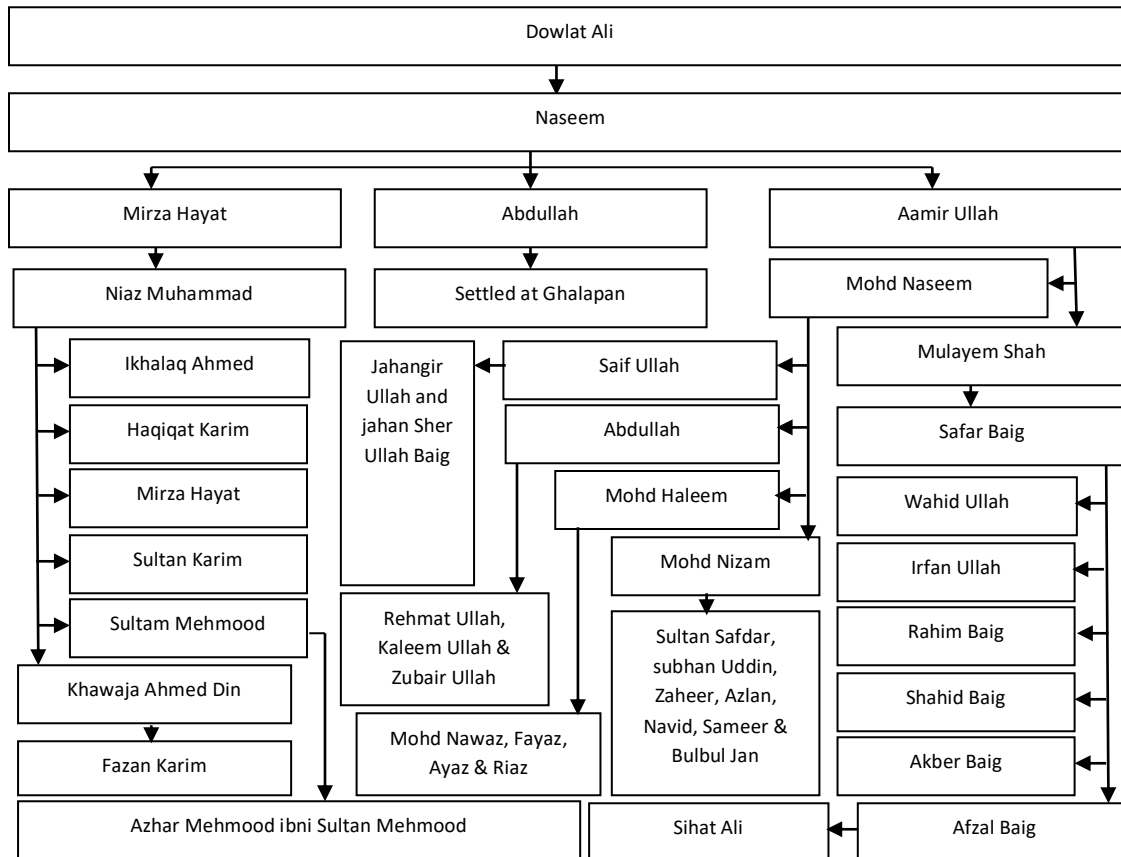
Jamalabad Vocational Center is working in the village for last over ten years. The center was started with the financing from Women Organization (WO). The main objective of this vocational center is to provide vocational and embroidery skills to the women. With the involvement of Central Asian Institute Gilgit, the vocational center was upgraded in terms of building and machinery. The Central Asia Institute, Gilgit constructed building for the vocational center and also provided machinery for the center. Apart from the help of Central Asia Institute, Gilgit recently USA and Bozeman Montana, who are the members of the vocational center, are working in the center under the supervision of CAI, G.

³¹ Face to face interview of Awaldar Mullah Burdi-oral history expert-2014”

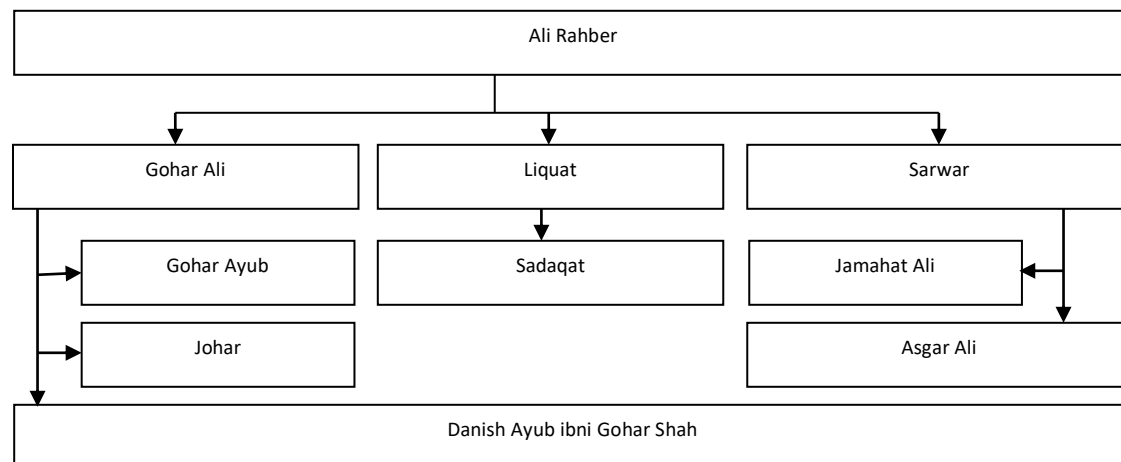
The detail family chart of the Jamalabad village.

Those who belong to the clan of Baba Sufi have already been mentioned in the genealogical chart of Moorkhun. Here we will mention only the emigrants of the village.

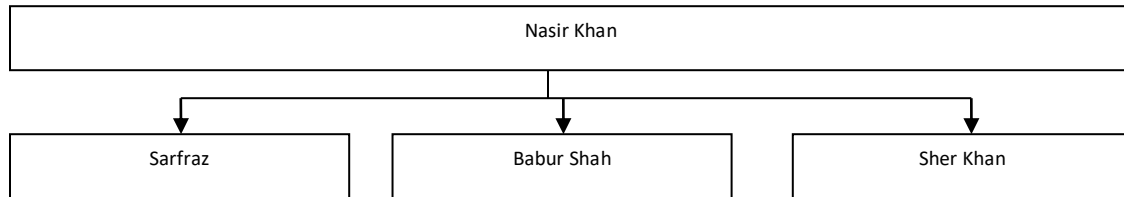
1. The detail family chart of Khamushea ketor or Dowlat Ali ketor, who were settled in Jamalabad and Moorkhun & Ghalapan.



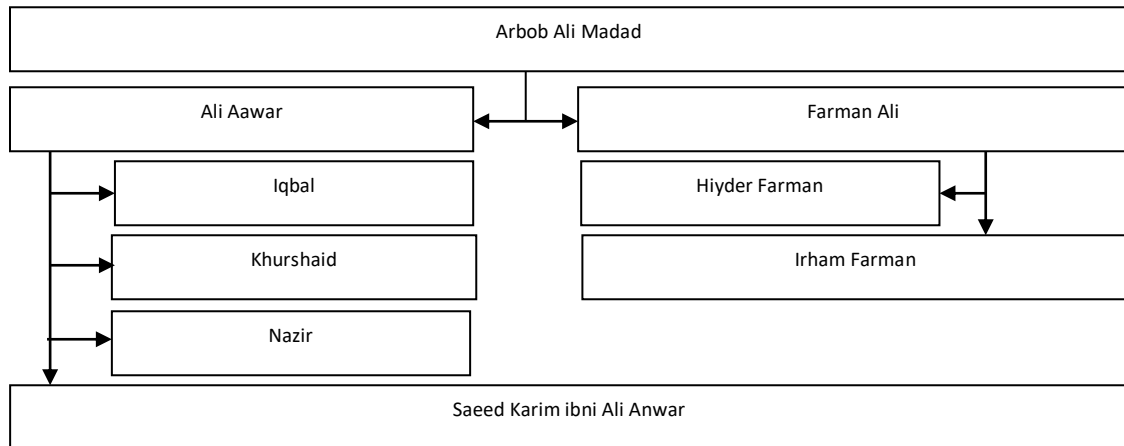
2. The detail family chart of Ali Rehber ketor of Jamalabad.



3. The detail family chart of Nasir Khan Ketor of Jamalabad.



4. The detail family chart of Arbob Ali Madad (migrated from Mis-Gar) to Jamalabad.



GIRCHA

This village was basically populated by the family of Baba Sufi and is popularly known the home of Baba Sufi, majority of the population of the village are from Baba Sufi Clan, but few of the clans were immigrants from different villages and region.



Figure 22-View of Gircha Village.

There are few Government and non Government institutions working for the development of the village. These institutions are working in the field of education, social progress and other areas which need to be taken care of and making way for the villagers to prosper and thrive in all walks of life. Below we will discuss in short these institutions.

“**The first Jamat khana** of Gircha village was constructed after the visit of Aga Abdul Samad (1921-22). Steadily as the population increased

the community constructed another Jamat Khan in the village in 1970's but unfortunately in 1992 the

Jamat Khan got destroyed by a heavy rain fall and flooding. The present third Jamat Khan on the row was constructed in 1995-96”³².

The Village **organization and women organization** were established in 1983; which are working for the social, cultural and economic development of the village. Since 1983 the VO and WO in collaboration with Aga Khan Ruler Support program had been working in the field of agriculture. Its main projects are; irrigation channel project (2012-13) funded by AKRSP through Gojal Ruler Support Organization, water pipe line project, Pedestrian Bridge and plantation of the surrounding lands of Gircha.

Basic Education Community School Gircha is a unit of the National Education Foundation Government of Pakistan; this unit is providing basic education for the new generation of the village.

Government Animal Hospital Gircha is working in the village; this unit is working for the treatment of animals of the village and of the neighboring villages.

Here it would be worthwhile to mention the name of a person who contributed his skills in treating the people. Speaking about health and medication overlooking this person would be gross injustice to this person and especially in this time period where even the locales run abroad for its comforting lifestyle. The person was Mr. John Clark, an English gentleman, first aid specialist, initiating treatment in this area. He worked in the former Hunza state during 1940-44. He had established his personal first aid clinic, handicraft center (wood carving center) at Baltit Hunza; and also worked in the field of gem stones exploration in Hunza-Gojal region, his services for the treatment of people of the area is highly appreciated and commended. Read Mir's letter to Mr. John

³² Face to face interview of Zaman Ali Shah-2015

My Dear John

“You told me that you are planning a trip to Khaibar to see the quartz crystals there. While you are that far, would it trouble you too much to go on to Gircha? The *lumbardar* at Murkhun Mr Ghulam Jaffar reported to me by telephone that there is a dysentery epidemic at Gircha. Your’s”³³.

MD. JAMAL KHAN

Mr John mentioned in his book “Hunza Lost the kingdom” ‘that people are suffering from the basic health facilities in the region. He observed that majority of the population in the region are suffering from malaria and other minor health problems, which are often found in the region, all these health problems are due to un-cleanliness. But unluckily the rulers are not giving attention to solve these minor problems for the region.

Gircha Hydel Power house is the project of USAID and National Ruler Support Program (NRSP). The public of America fund the US agency for International Development (USAID) for international welfare work and this project was intermediated through Gojal Ruler Support Organization. This hydroelectric (Indian English-hydel) power house is supplying 30kw electricity for the village; the project was completed in February 2014.

This village also houses the offices of Ranger and Khunjerab National Park office. These forest officers look after this sole park at highest altitude.

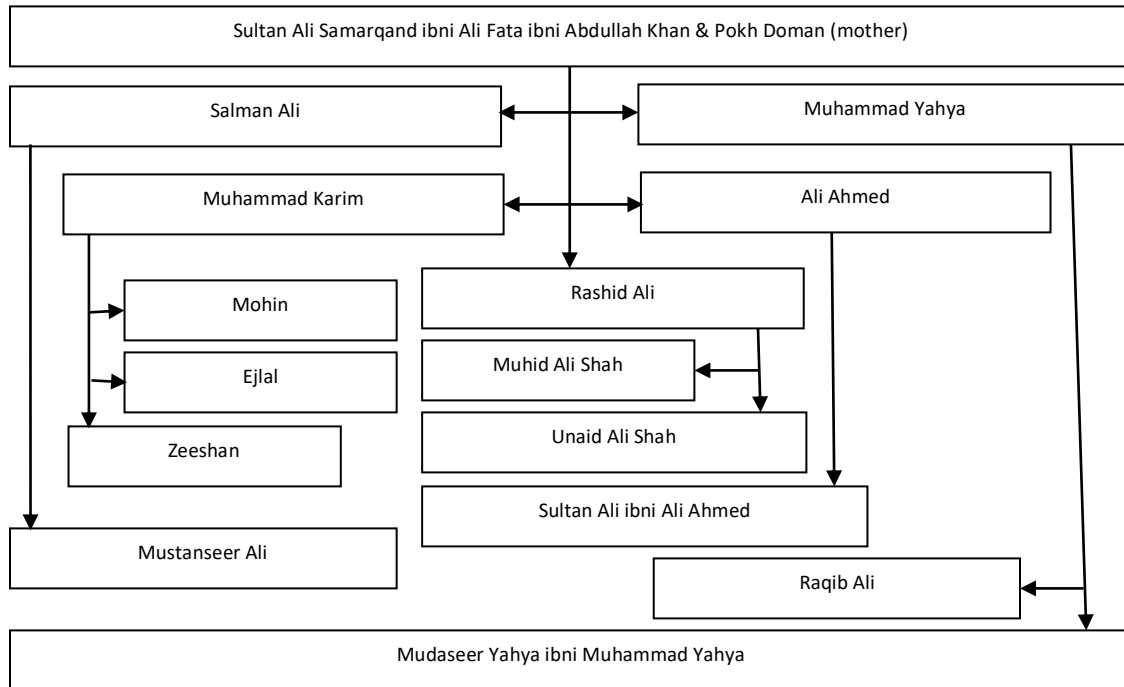
Gircha vocational center is working in the village for the last more than fifteen years. The center was initiated by the women of the village. A new building for the vocational center was constructed by Central Asia Institute, Gilgit. Tools and equipments for the center were also donated by CAI, G. Presently the members of the vocational center are working under the supervision of CAI, G. The members are sharing equally the profit and loss of their output.

³³ From “HUNZA lost kingdom of the Himalya”

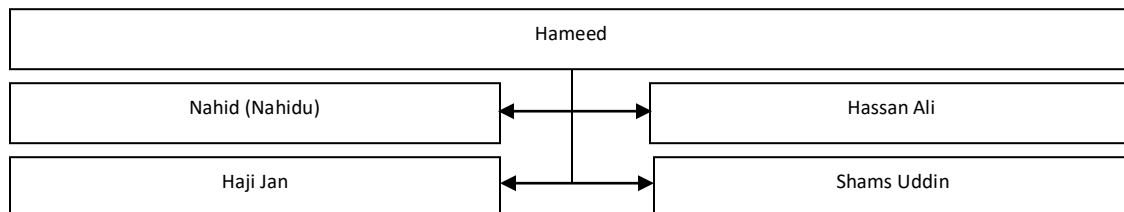
The detail genealogical tables of the Gircha village.

The families who belonged to Baba Sufi clan were mentioned in the genealogical chart of Moorkhun. The chart of other immigrants is mentioned in this chapter.

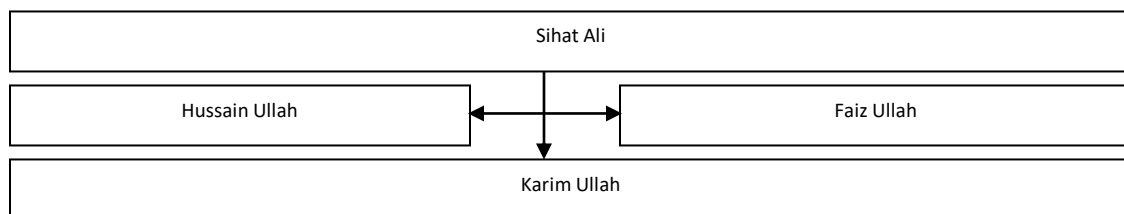
1. The detail family chart of Sultan Ali Samarqand, who migrated from Ghulkin to Gircha.



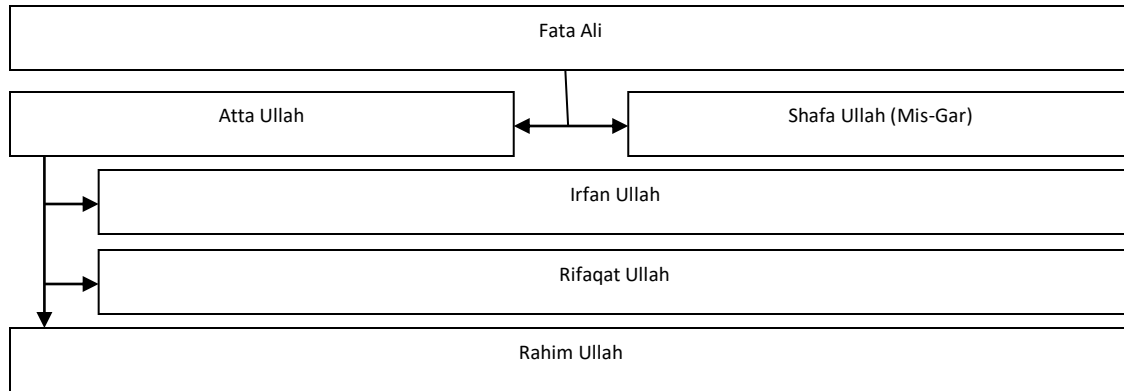
2. The detail family chart of Hameed (Hameedu ketor) migrated from Baltith Hunza to Gircha.



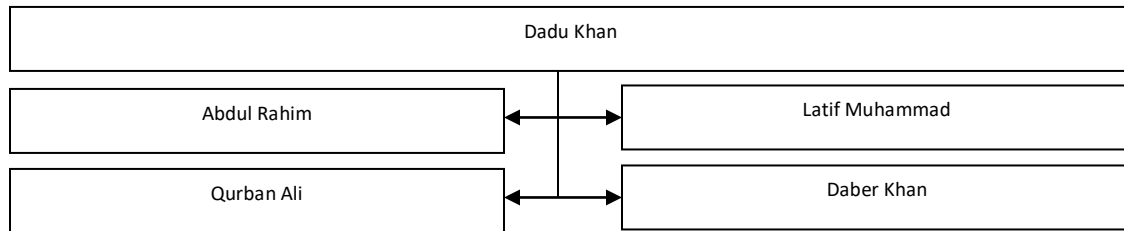
3. The family chart of Sihat Ali, who migrated from Khudabad to Gircha.



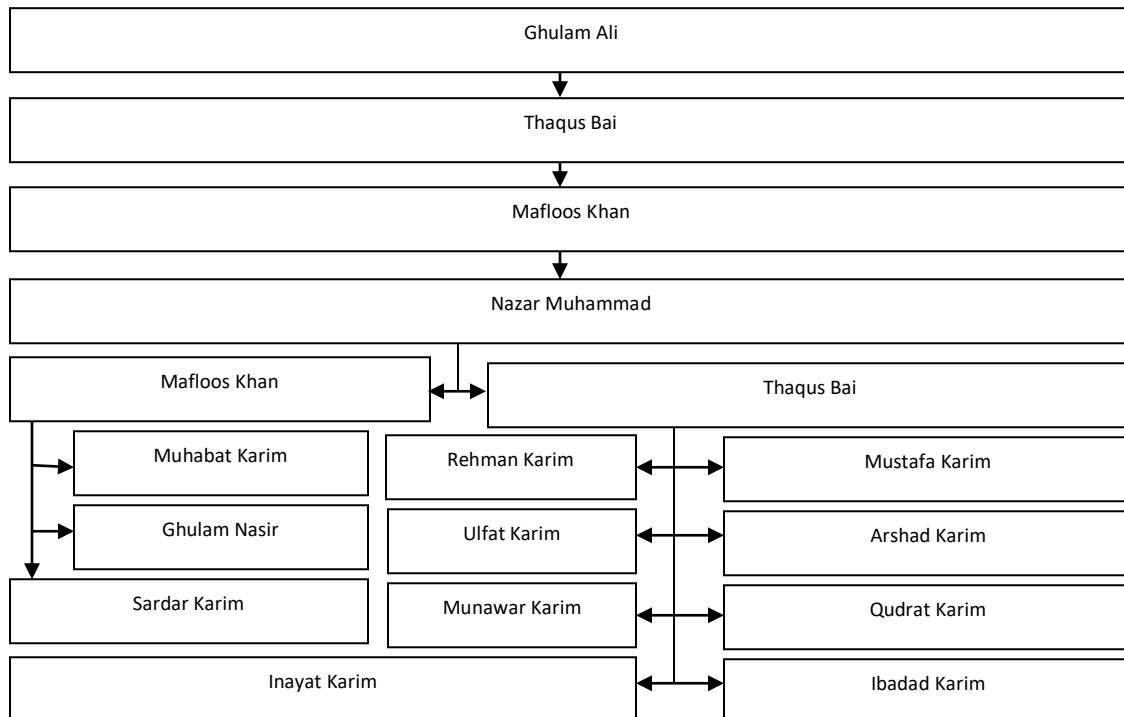
4. The family chart of Fata Ali, who migrated from Mis-gar to Gircha.



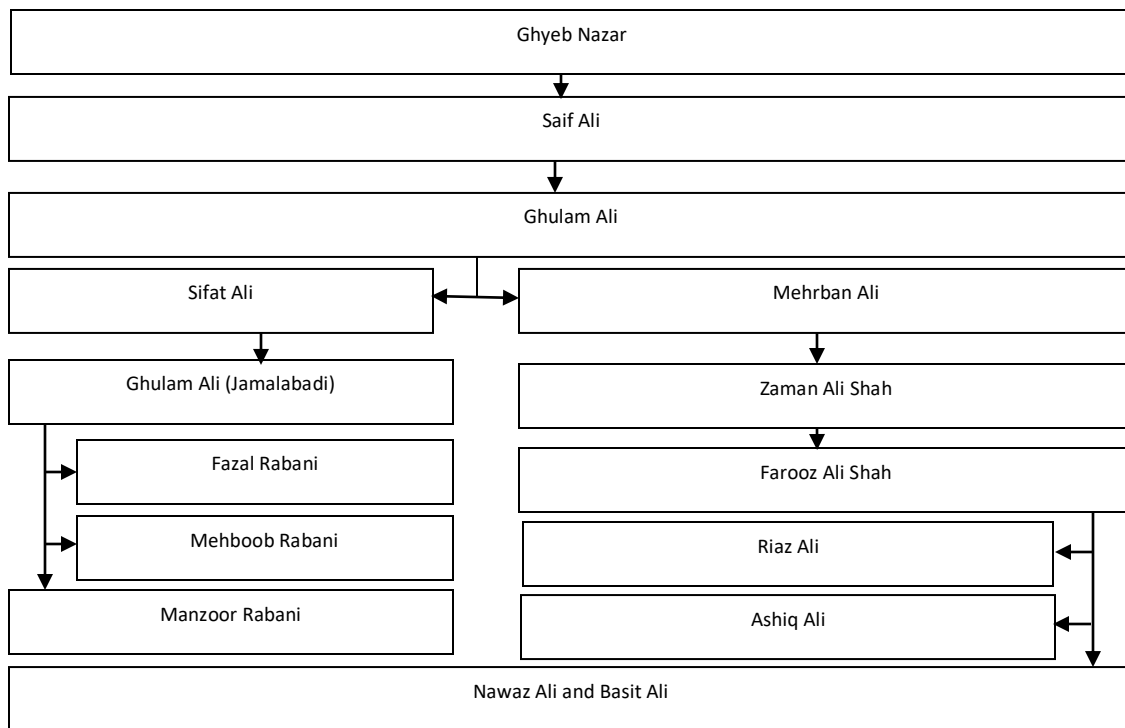
5. The family chart of Dadu Khan, who migrated from Mis-gar to Gircha.



6. The family chart of Ghulam Ali, who migrated from Wakhan to Gircha.



7. The family chart of Ghyeb Nazar, who migrated from Wakhan to Gircha.



SOST, SARTEEZ & NAZIMABAD SOST

The villages of Sost, Sarteez and Nazimabad are trilingual populated villages-Wakhi, Domki and Brushaski. As written in earlier pages that Nazimabad was settled later during the period of ruler of Hunza state Mir Muhammad Nazim Khan (1892-1938). Mir Muhammad



Figure 23-View of Sost Village

Nazim Khan mentioned in his book, “during my period of ruling; I developed Matumdas, Hussainabad, Khanabad, Attabad, Ispanj, Sher-e-Sabz and Nazimabad, from all of these settlement, the most difficult and challenging one for me was Nazimabad, which I developed very hardly”³⁴

Sost was the first settlement of Baba Sufi. He lived here for years and migrated to Avgarch, the former settlement of Baba Sufi. In the house of Baba Sufi he lived and spent rest of his life till his last breath. The house was renovated by Aga Khan Culture

Service Pakistan. Currently a local family of Sost has made it his abode and he is living in it.

Nazimabad Jamat Khana’s foundation stone was laid in 1971 and was completed in 1972. On the inaugural occasion, Mir of Hunza, Mir Muhammad Jamal Khan was the chief guest. The land was donated for the construction of Jamat Khana by the community, and the constructors were Ghulam of Misgar and Hurmat of Khyber village.

The village Organization and Women Organization of Sost-Nazimabad was established in 1983. By the year 2000-2001 both Sost and nazimabad had their own village and Women Organizations.

The main projects of Village Organization and Women Organization included;

1. Irrigation channel project funded by AKRSP- 1998-99
2. Repairing of Irrigation Channel funded by AKRSP

The Diamond jubilee School Sost-Nazimabad was established in 1982. Land for the construction of the school building was donated by Saeed Muhammad, Aman Ullah Baig and their family. Prior to the proper construction of building, the school system was started in a community hall. The land for the community hall was donated by Faqir Shah and family and the first teacher was late Amir Ullah. The Central Asia Institute, Gilgit (CIA’G) constructed additional building for the school.

The Al-Zorha was established in 1978, this is a community based organization working for the social, cultural and economic development of the village, and it is a business venture of the community. One of its main objectives is to provide financial assistance to the members of the venture and making property.

³⁴ Khud Nawest-e-Sawana Hunri-Muhammad Nazim Khan p-89

Nazimabad Social Welfare and sports club was established in 2013. The main objective of this organization is to provide creative and recreational activities for both its male and female sections of the youth. The initiators of this organization are; Rahim Uddin Baig, Taj Muhammad Rumi, Bashir Ahmed and Shahid Sultan. The organization is bound to arrange different activities for both boys and girls of the village. Since its establishment the organization has organized various sports event and educational events like merit situation and placement program for the students of the village.

The Al-Hussain Model School was established in 1990, it is a community based English medium school. The main purpose of establishing this school is to give modern education for the new generation. The founders of this school are Abdul Aziz, Faiz Nazar, Muhammad Nazar, Didar Ali, Aman Ullah, Darwash Ali and the elders of their time, who felt the need and significance of modern education. The founding teachers are Farman Bai, Ali Ahmed, Sultan Uddin, DC Rashid, Hassan Ullah Baig, Eng Sarbaz Karim, Muhammad Rafi of Khudabad, Muhammad Yousaf, Fida Ali of Khyber and Miss Laila. Miss Laila is currently serving in the school.

At some point these newly established schools need to contemplate upon. Why it was not thought at the first place to strengthen the existing government schools and starting from scratch again. It would be having repercussion of social segmentation among students. More grave concern is from long term perspective, it just like putting old wine in new bottle, would all these schools would be economically sustainable. Would all people afford such high fees for all the children? Would not merit be compromised in selection of best teacher keeping the low salary being paid? More blow is being dealt to the system, let us admit it, as we could not pay teachers the desirable and reasonable salary and are not according to social status of them. As time passes by they are switching towards more secure jobs. Rather than fragmenting an already fragile society, wasn't it better to have strengthened the capacity of government-run schools?

Initially **the Government Primary School** was established in the village in 1965-66, and after lapse of long time the school was upgraded to Government High School. Students from Khyber to Sost-Khudabad are getting education from this educational setup.

A unit of **Aga Khan Health Center** was established in 1995 at Sost. The building for the center was donated by Didar Ahmed and family. The center is dealing with particularly pregnant patients of the area.

Sost Community Hospital was for a long time a pre-planned project of the community. The building of the community hospital is still under construction. It is expected to be a well furnished and equipped hospital of the valley in the near future. The land for this hospital was donated collectively by the community of Sost.

The Government of Pakistan has established a **First Aid post Sost** in the 1966-67, this health unit caters for the basic health issues and health care facilities for the community.

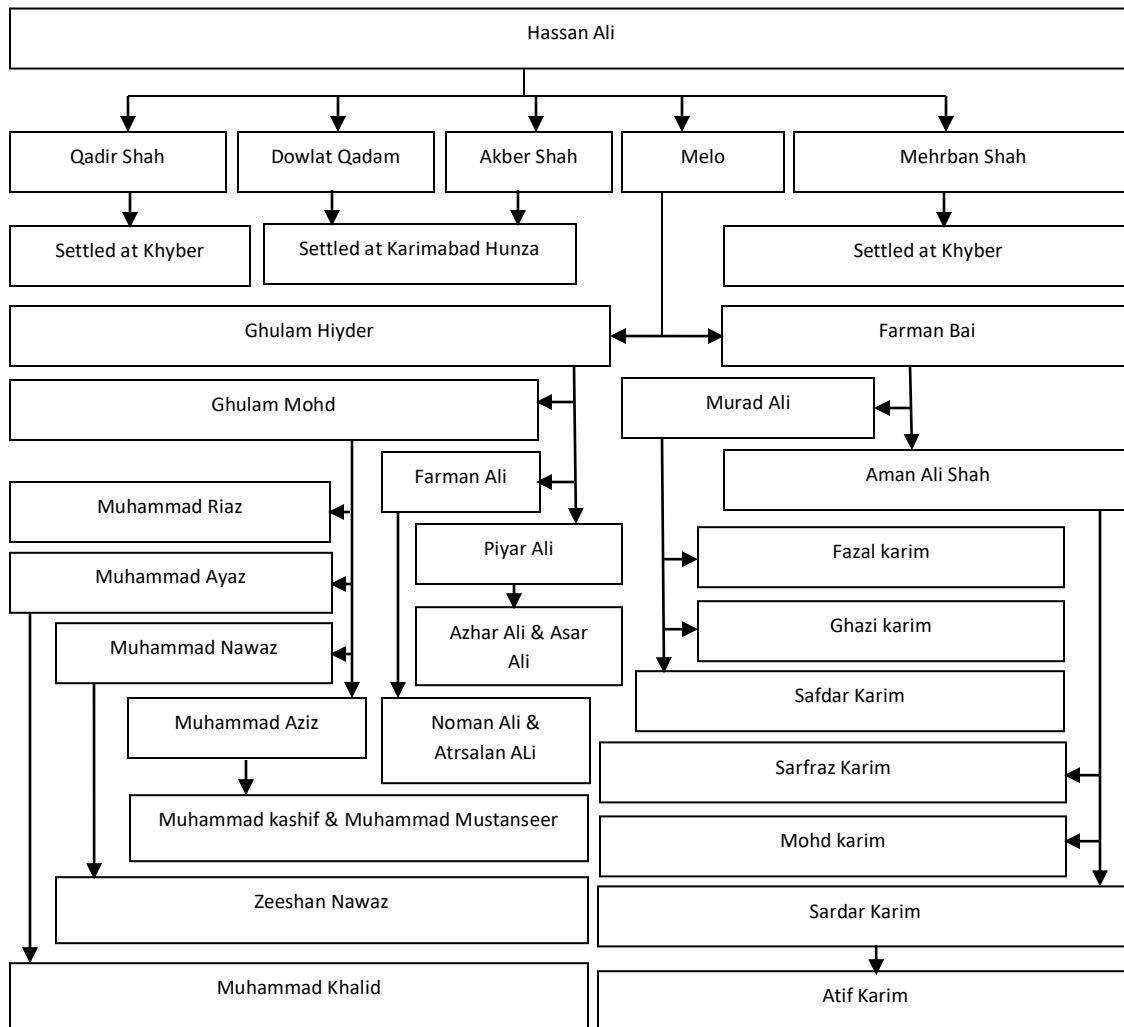
A unit of **vocational center** is working in the village for over the last thirteen years. Women of the vocational center are producing hand-made products for sell; the Central

Asia Institute, Gilgit constructed proper building for the vocational center, and also provided machinery for the center. Currently the center is functional and working under the supervision of Central Asia Institute, Gilgit (CAI, G).

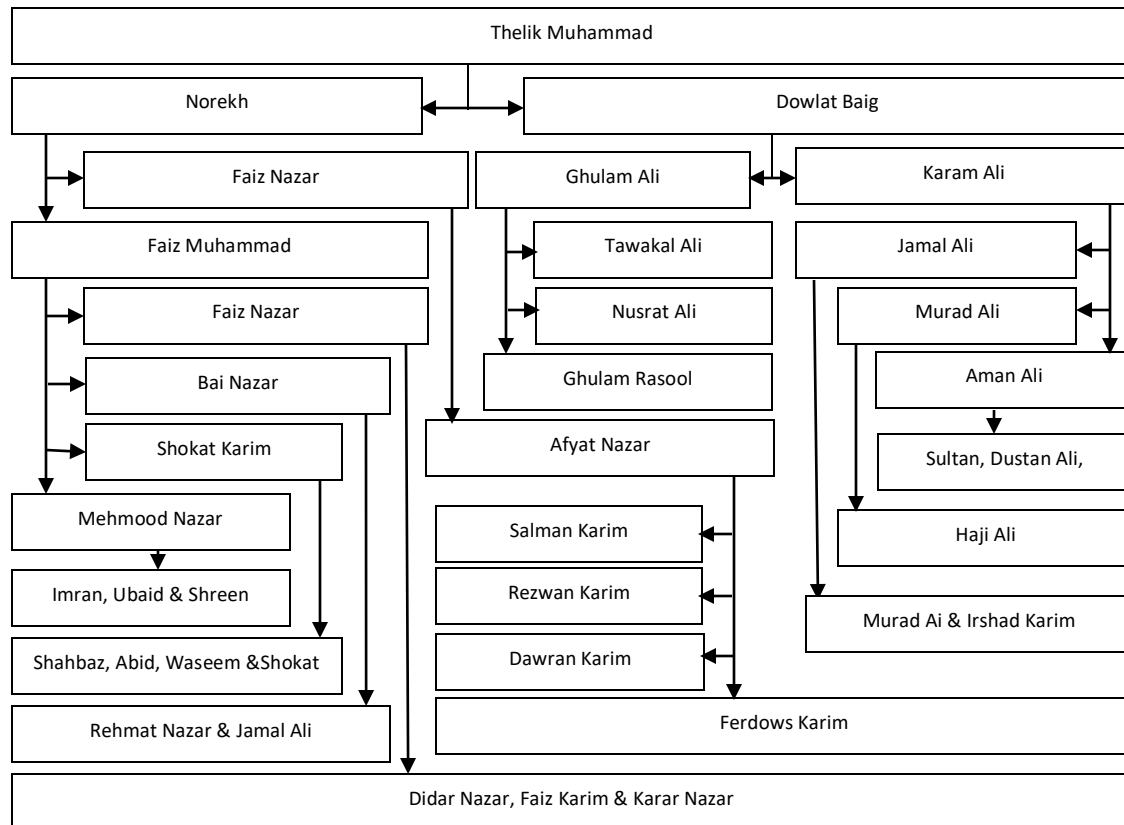
The detail family charts of Sarteez, Nazimzbad & Sost.

Majority of the population living in Sost, Nazimabad and Serteez are from Baba Sufi clan (Bobo-e-Sufi) and the detail family chart has been given in the chapter of Moorkhun village. Here we will mention only those families who were immigrants to these villages.

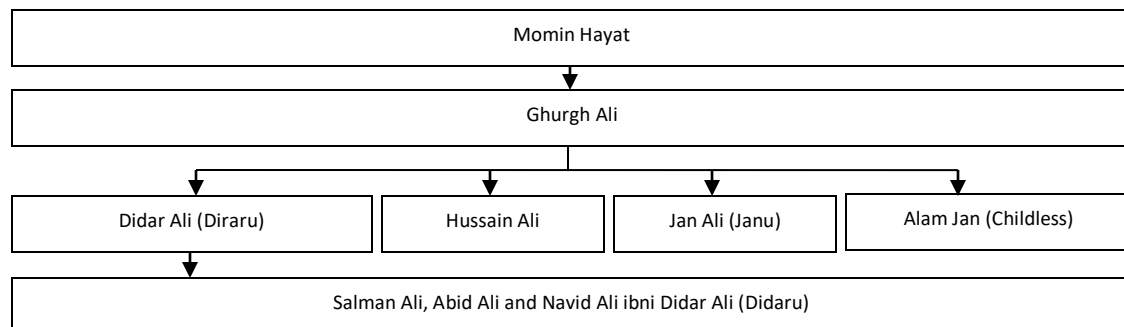
1. The family chart of Hassan ketor of Nazimabad migrated from Hunza.



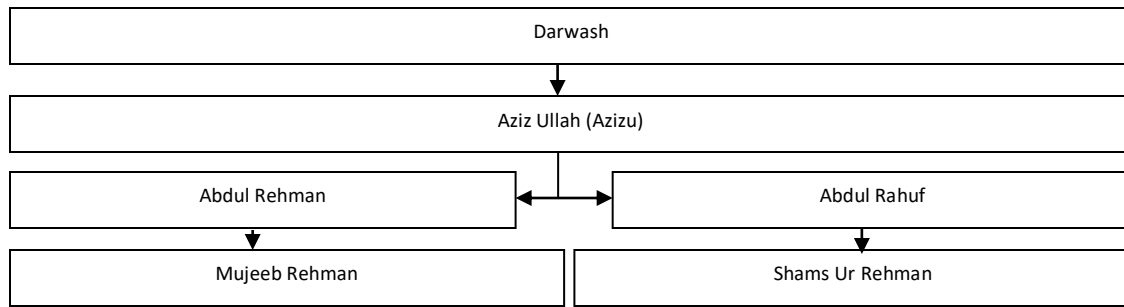
2. The family chart of Thelik Muhammad, who came from Wakhan to Hunza and then migrated to Sost and settled here. (Interview source Faiz Nazar.)



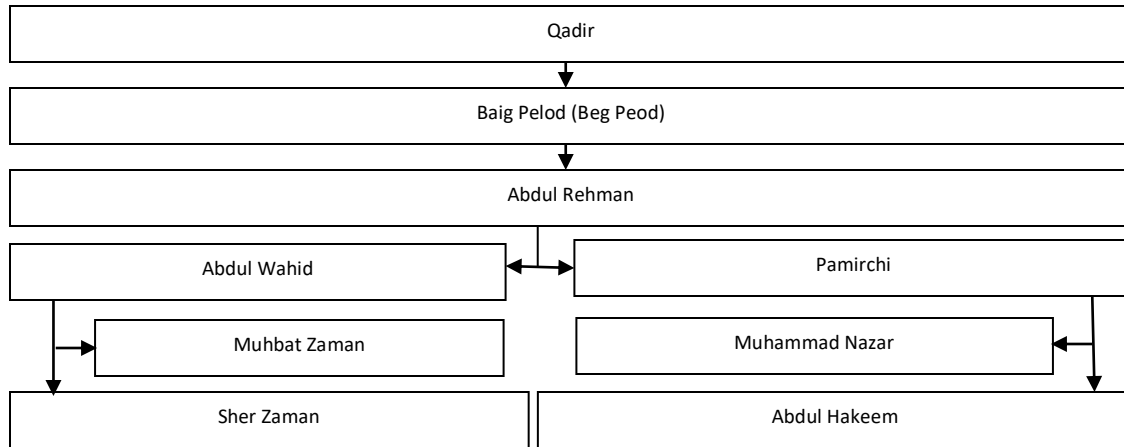
3. The family chart of Momin Shah, who came from Wakhan to Hunza and then migrated to Sost.



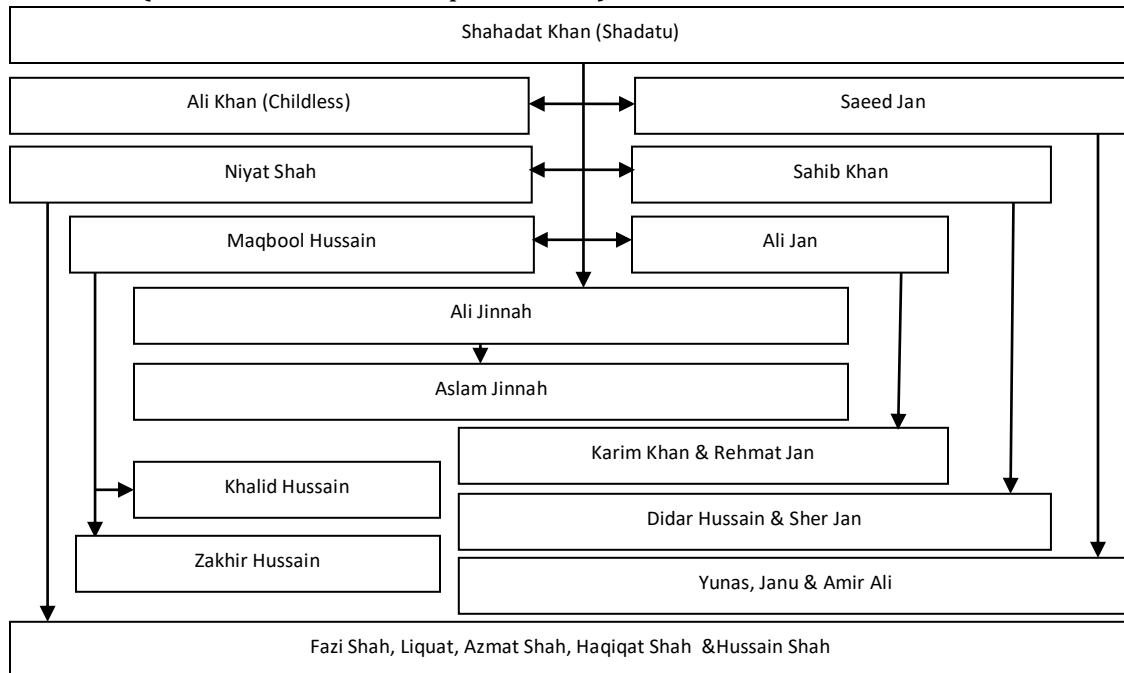
4. The family chart of Darwash, who migrated from Baltith Hunza and settled at Sost.



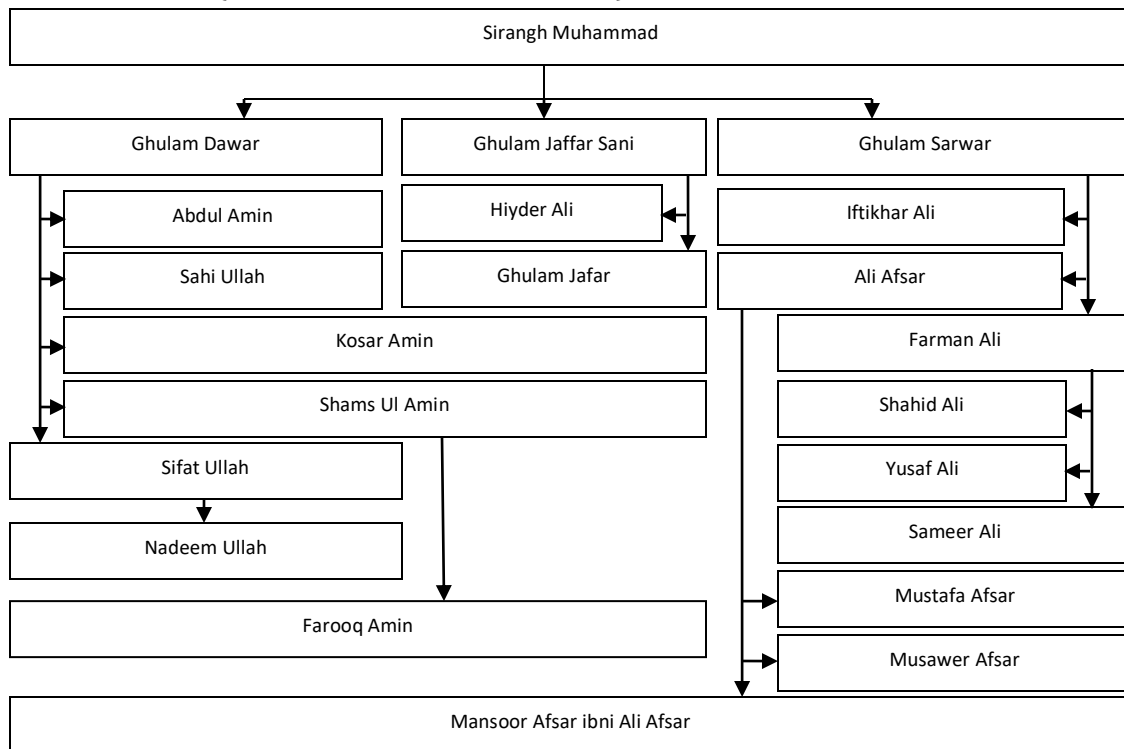
5. The family chart of Qadir Ketor of Sost.



6. The family chart of Shahdat khan migrated from Atta-Abad to Sost Nazimabad in 1940. (Interview source: Maqbool Shah.)



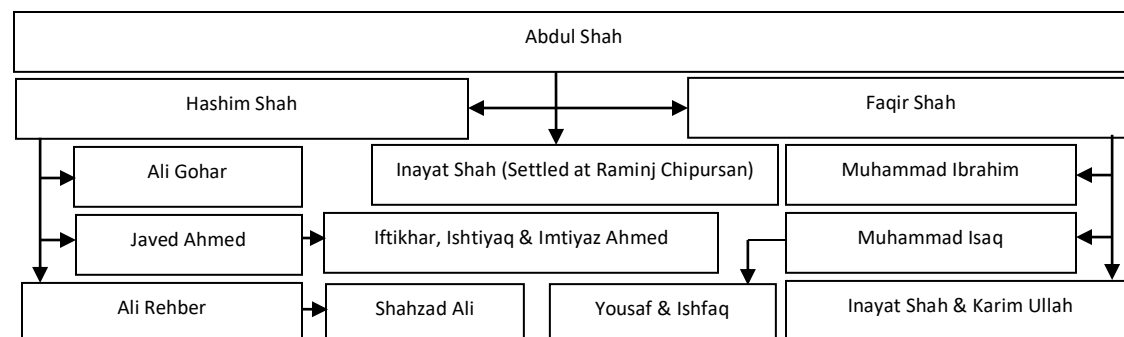
7. The family chart of Sirangh Muhammad, who migrated from Aliabad Hunza to Sost Nazimabad (Interview source Farman Ali)



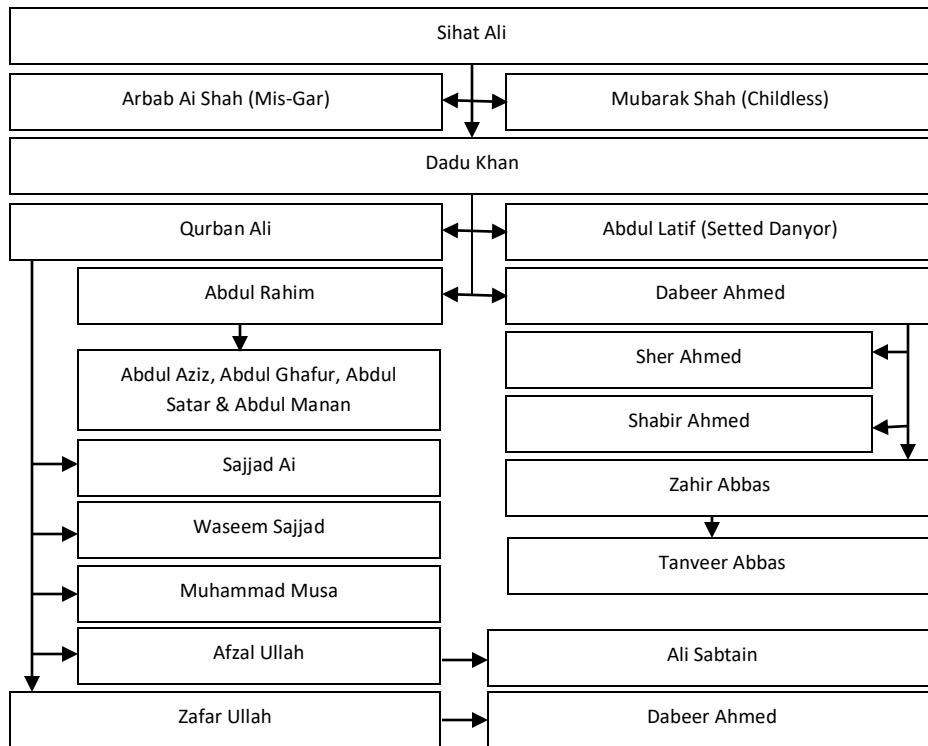
8. The family chart of Ghulam Mahdi, Who migrated from Shimshal to Sost.



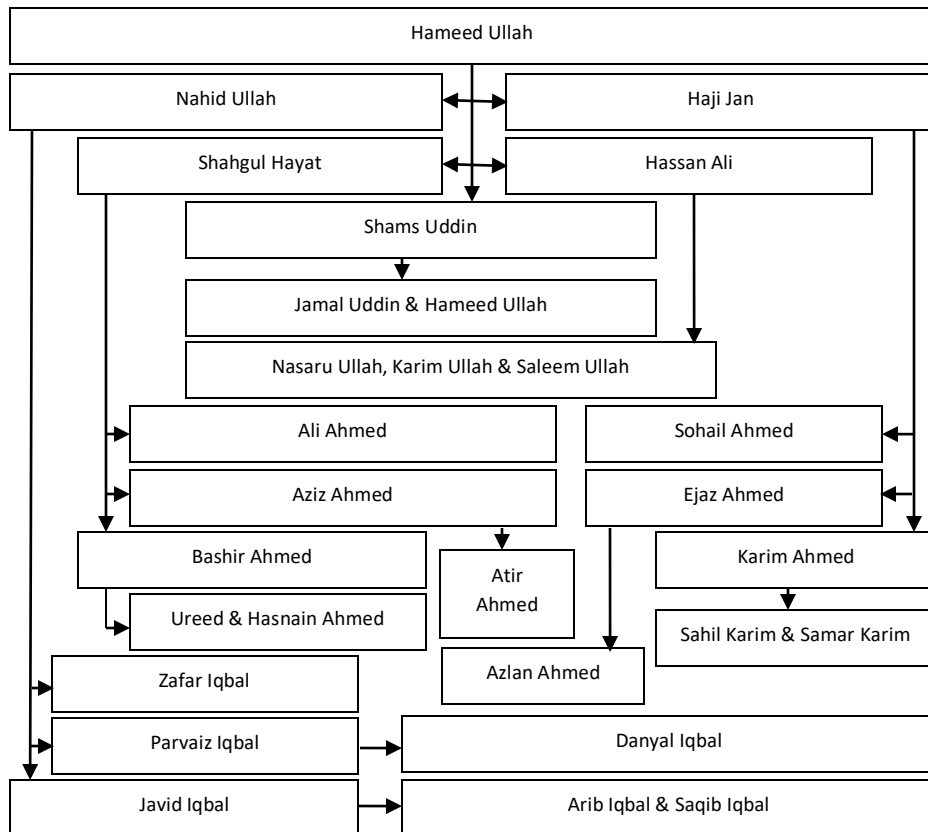
9. The family chart of Hasim Shah & Faqir Shah, migrated from Raminj to Sost.



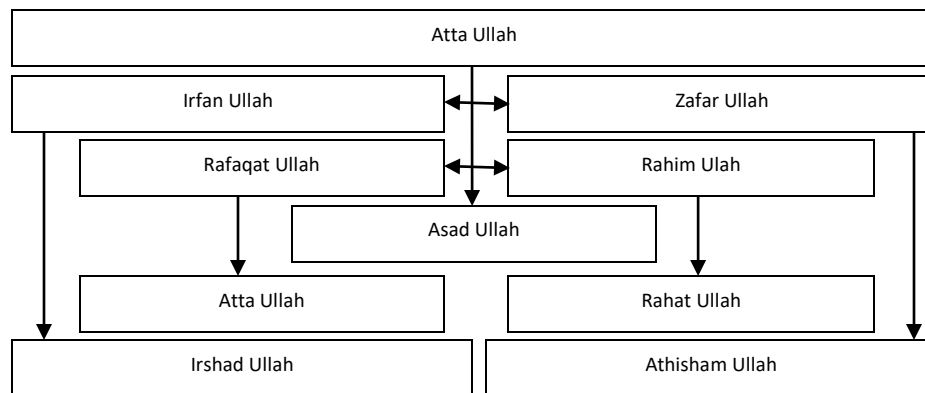
10. The family chart of Dowat Shah of sarteez village. Int: Sihat Ali.



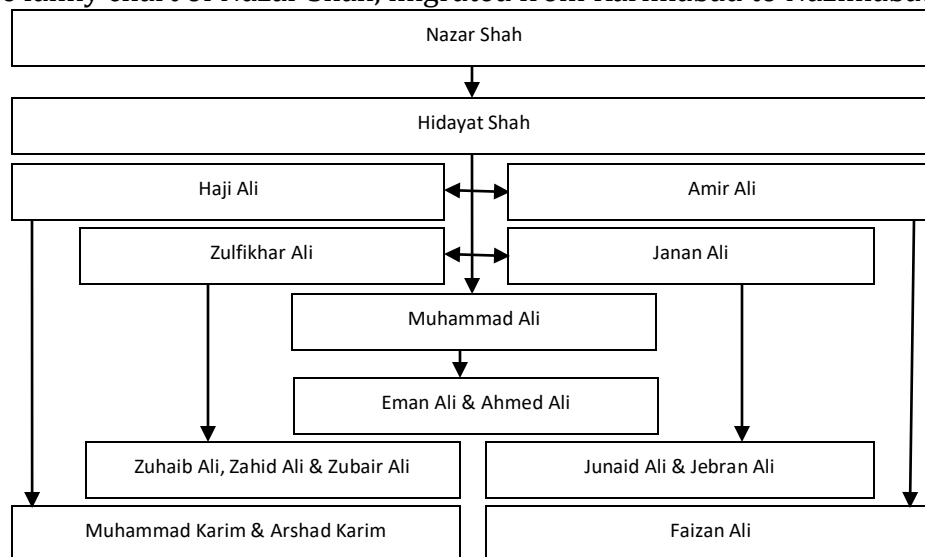
11. The famiy chart of Hameed Ulah of sarteez, Int: Taj-Ul-Mulk & Haji Jan.



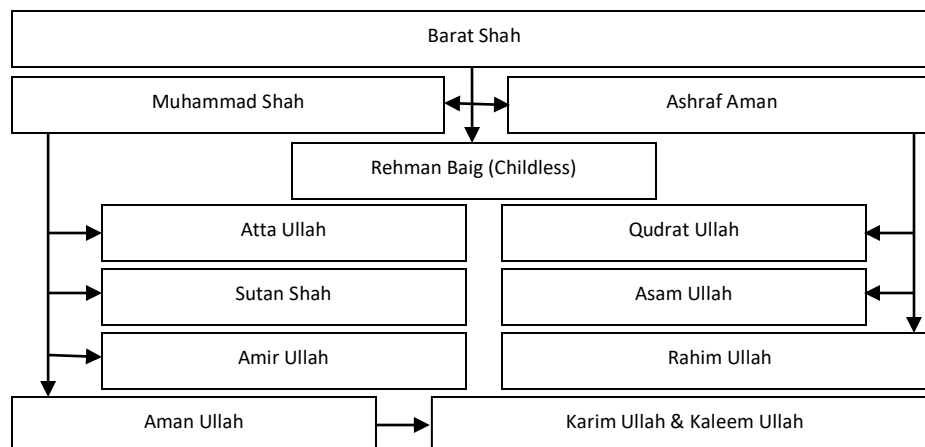
12. The family chart of Atta Ullah, migrated from Karimabad to sarteez.Int: Naila Karim.



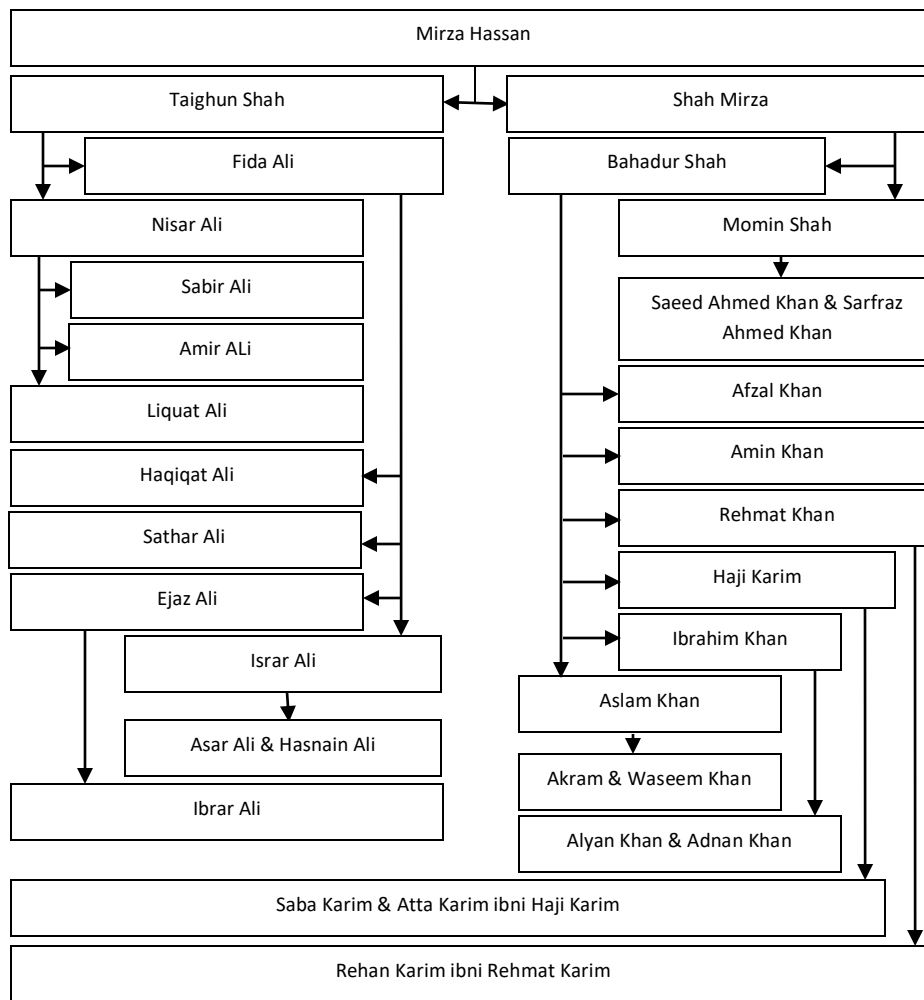
13. The famiy chart of Nazar Shah, migrated from Karimabad to Nazimabad.Haji Ali.



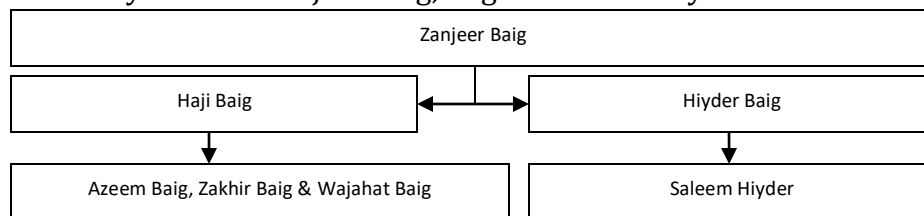
14. The famiy chart of Barat Shah, migrated from Karimabad to Nazimzbad.Int: Haji Ali.



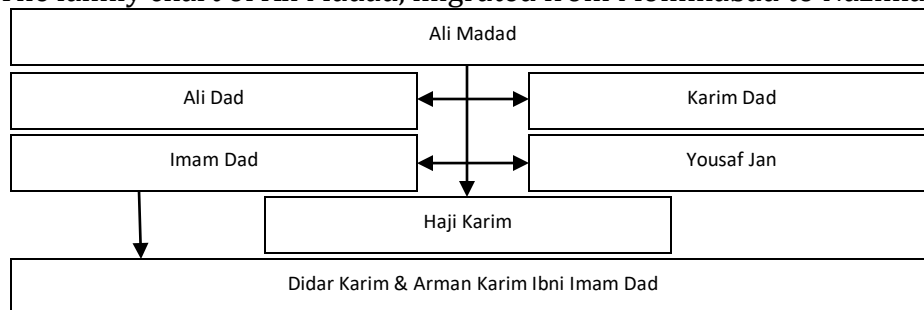
15. The family chart of Mirza Hassan, migrated from Karimabad to Nazimzbad.



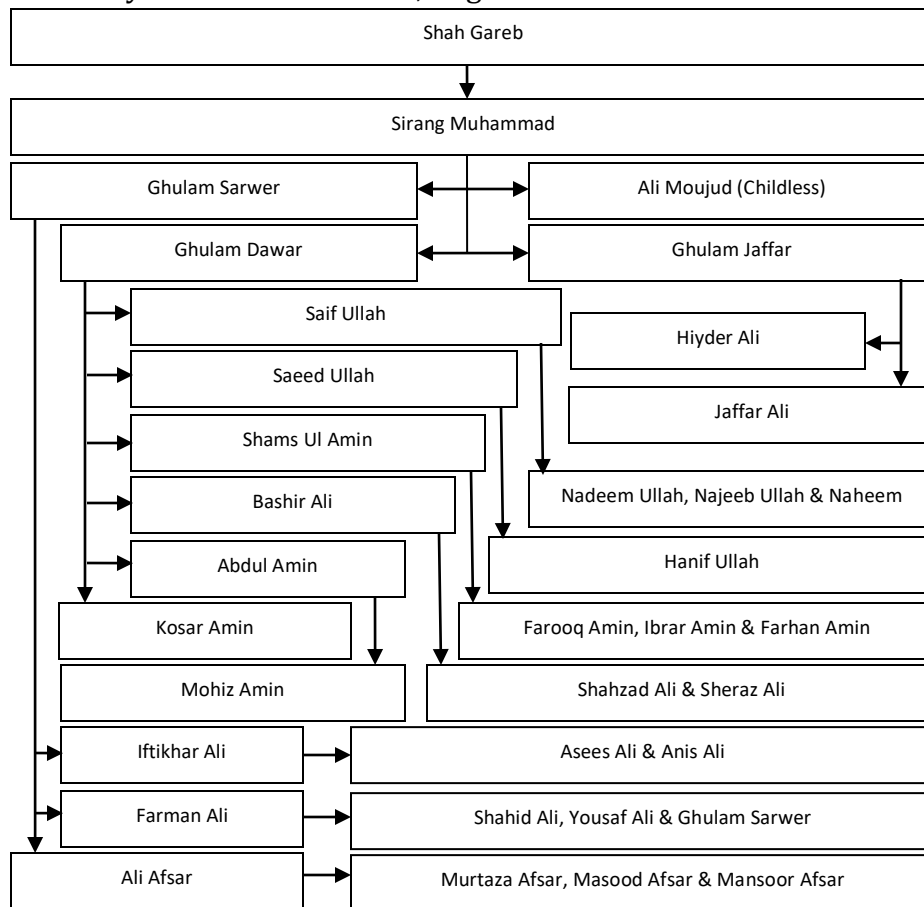
16. The family chart of Zanjeer Baig, migrated from Khyber to Nazimabad.



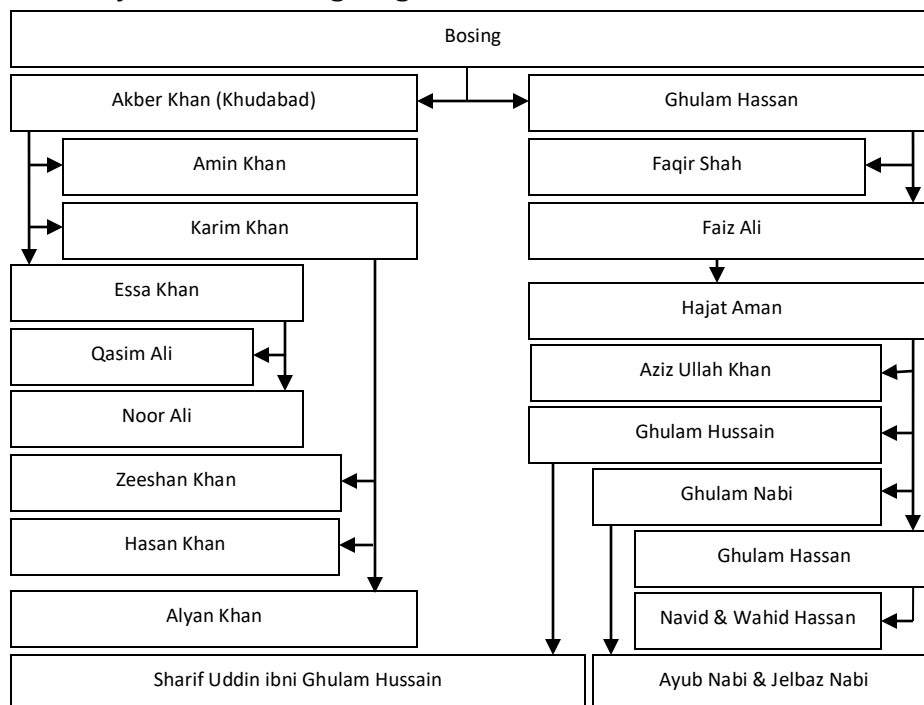
17. The family chart of Ali Madad, migrated from Mominabad to Nazimabad.



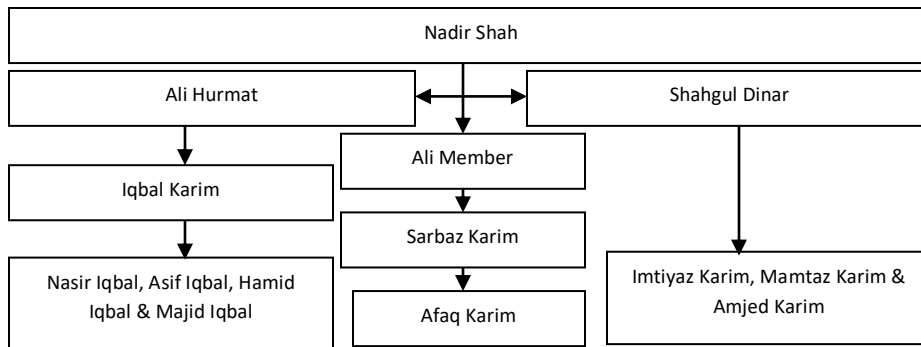
18. The family chart of Shah Gareb, migrated from Aliabad to Nazimabad.



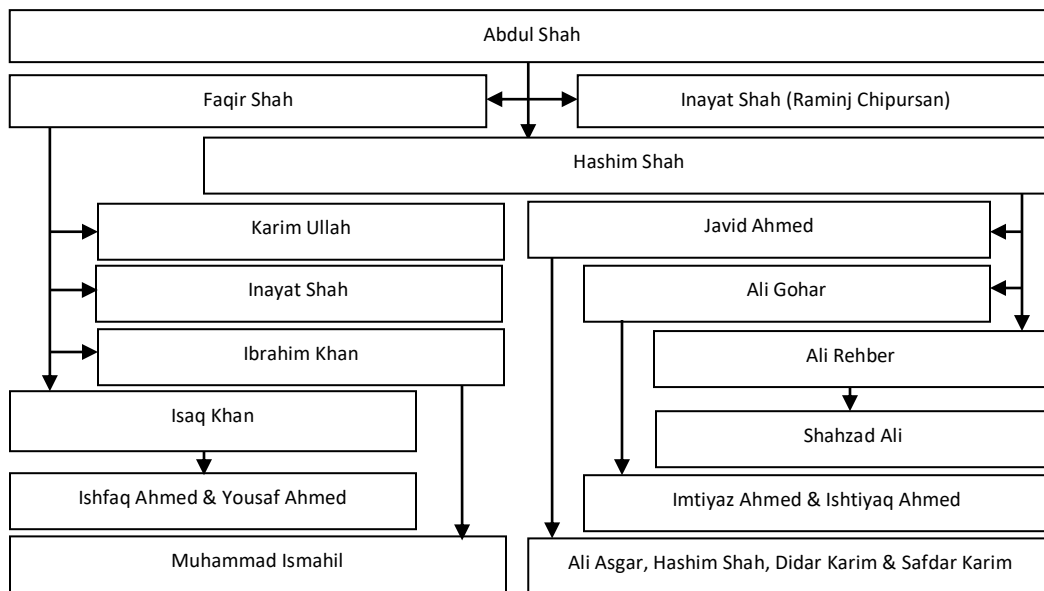
19. The famiy chart of Bosing, migrated from Karimabad to Nazimabad.



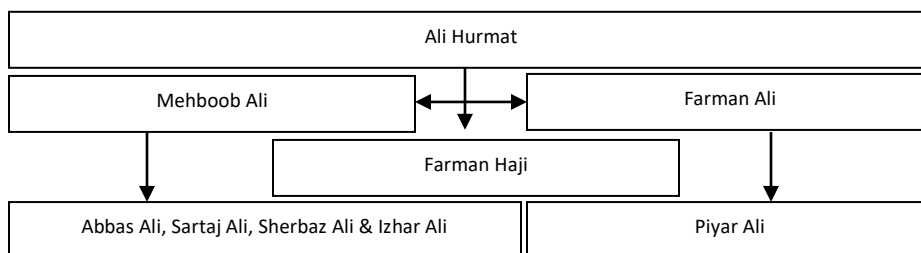
20. The family chart of Nadir Shah, migrated from Baltith to Nazimabad.



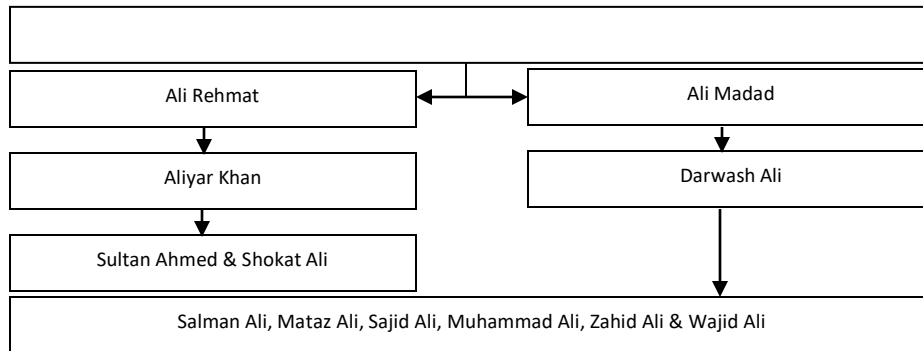
21. The family chart of Hashim Shah, migrated from Aliabad to Nazimabad.



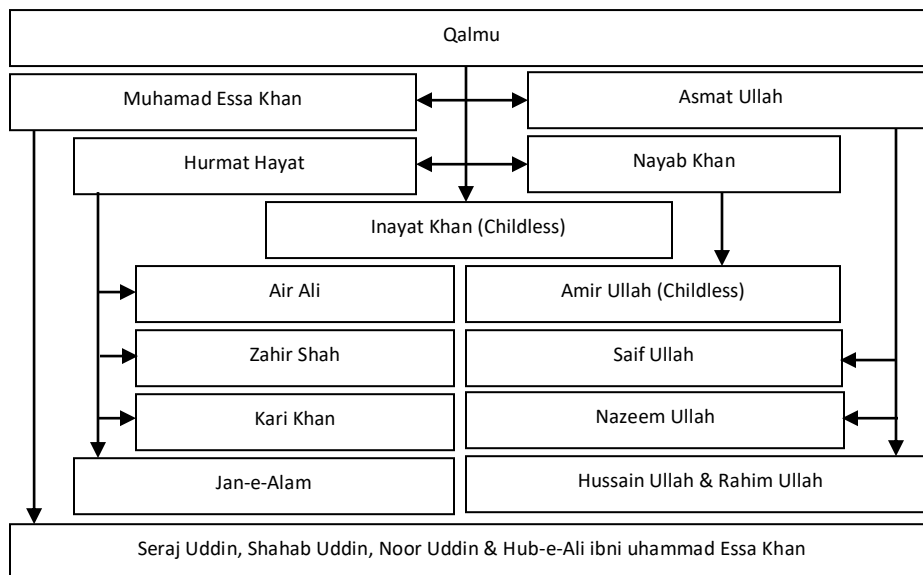
22. The family chart of Ali Hurmat, migrated from Mominabad to Nazimabad.



23. The family chart of Ali Rehmat & Ali Madad, migrated from Baltith.



24. The family chart of Qalmu, migrated from Aliabad to Nazimabad.



Note; majority of the information about clans was given by Khalil Ahmed Rumi of the village, during my visits to Nazimabad in January-February 2016. Thank you so much Khalil Ahmed Rumi for your insight.

KHUDABAD

The village Khudabad was settled by Muhammad Nafees Khan, brother of Mir Muhammad Nazim Khan and son of Mir Ghazan Khan. Muhammad Nafees Khan with eight brawny men from Hunza proper is the first inhabitant of this village. During the period of his reign, Sir Mir Muhammad Nazim Khan wrote a memoir in Persian "Khud Navest-e-Sawana-e-Humre-Sir Mir Muhammad Nazim Khan". His self-written Sawana-e-Humre in Farsi has been translated in Urdu by Sher Baz Ali Khan Barcha. He writes about what happened with Muhammad Nafees Khan and Major Minras Smit. Major Minras Smit, "during your Mir Nazim Khan's absence, Muhammad Nafees Khan tried to make problem for you". Mir Muhammad Nazim Khan came with a strange idea to answer his actions and shortly afterward got him arrested and packed him to Shimshal as a prisoner. Because he was posing threat for me and my regime, so it was necessitated to take such action. He felt that he will go to China will meet Mir Safder Ali Khan, who was spending imprisonment in China. Thus they will hatch another conspiracy against me. But before going to Delhi, India for the king's court (darbar), I allowed Muhammad Nafees Khan to go to Khudabad, where the land was given to him by my father Muhammad Ghazan Khan. Because Muhammad Nafees Khan had promised obedience and allegiance to my throne (mir-ship), when I was at India in (January 1903). He came to Gilgit and refused to go back to Hunza. In reaction Major Minras Smit forced him to go back to Hunza.



Nafees Khan with his sons; photo taken by Col. Reginald Schomberg near Sost Gojal. He was half brother of Nazeem Khan, Mir of Hunza from 1892-1938.

Let's look at brief chronological activities of Muhammad Nafees Khan with his eight allies coming to Khudabad

- 1875; legal order from Mir Muhammad Ghazan Khan-I (ruled 1863-1886) to Muhammad Nafees Khan, for the settlement of Khudabad.
- 1st December 1891 to 11th January 1892; the war of British-Kashmir against Hunza-Nager, and the migration of Hunza-Nager Mir with more than nine hundred people from both states to China, where Mir Safder Ali Khan (ruled 1886 to December 1891) was arrested and took hostage, and with the support of British, Muhammad Nazim Khan returned to Hunza.
- 15th September 1892; Mir Muhammad Nazim Khan K.C.I.E was nominated as Mir of Hunza by the British Government after the war.
- January 1903; Mir Muhammad Nazim Khan attended the Delhi Darbar.
- 1903-4; the reorder to Muhammad Nafees Khan for the proper settlement of Khudabad by Mir Muhammad Nazim Khan.³⁵

Below are mentioned **community based organizations** which are aggressively occupied to provide and dedicate their volunteering services for the development and betterment of the village. Most of these set ups were brought up with the sole intention of giving their time and energy through such forums for the village to grow and become a better place to live with social, economic and cultural ties among the inhabitants.

The **first Jamat khana** of Khudabad was constructed during the period of Nafees Khan in 1924-25. The land for which was donated by Nafees Khan. The building was constructed by Gohar Kamader of Khudabad. But now such donations and generosity among people is receding fast and people are found to be fraught with divisive opinions over public good initiatives.

Karimabad Jamat Khana was constructed in the year 1984. The land for this jamat khana was donated by the community and the constructore of this building was Ai Madad Son of Gohar commanding of the village.

Imamabad Jamat Khana khudabad was constructed in 1970's and the land for this building was donated by Imayat Shah and family members. The constructors of this building were Gohar Cammanding and Gohar Shah.

Center Khudabad Village Organization and Women Organization, Karimabad Village organization and Women organization or Imamabad village organization and women organization were started in 1983. All these undertakings were conceived and intervened by AKRSP in the region. The main projects of both VO & WO of the three vicinities are; drinking water, irrigation channel and Didarabad irrigation channel are the successful projects in the village.

The government primary school Khudabad was established during 1984-85.

³⁵ Khud Nawest-e-Sawana humri-Muhammad nazim Khan, p-59

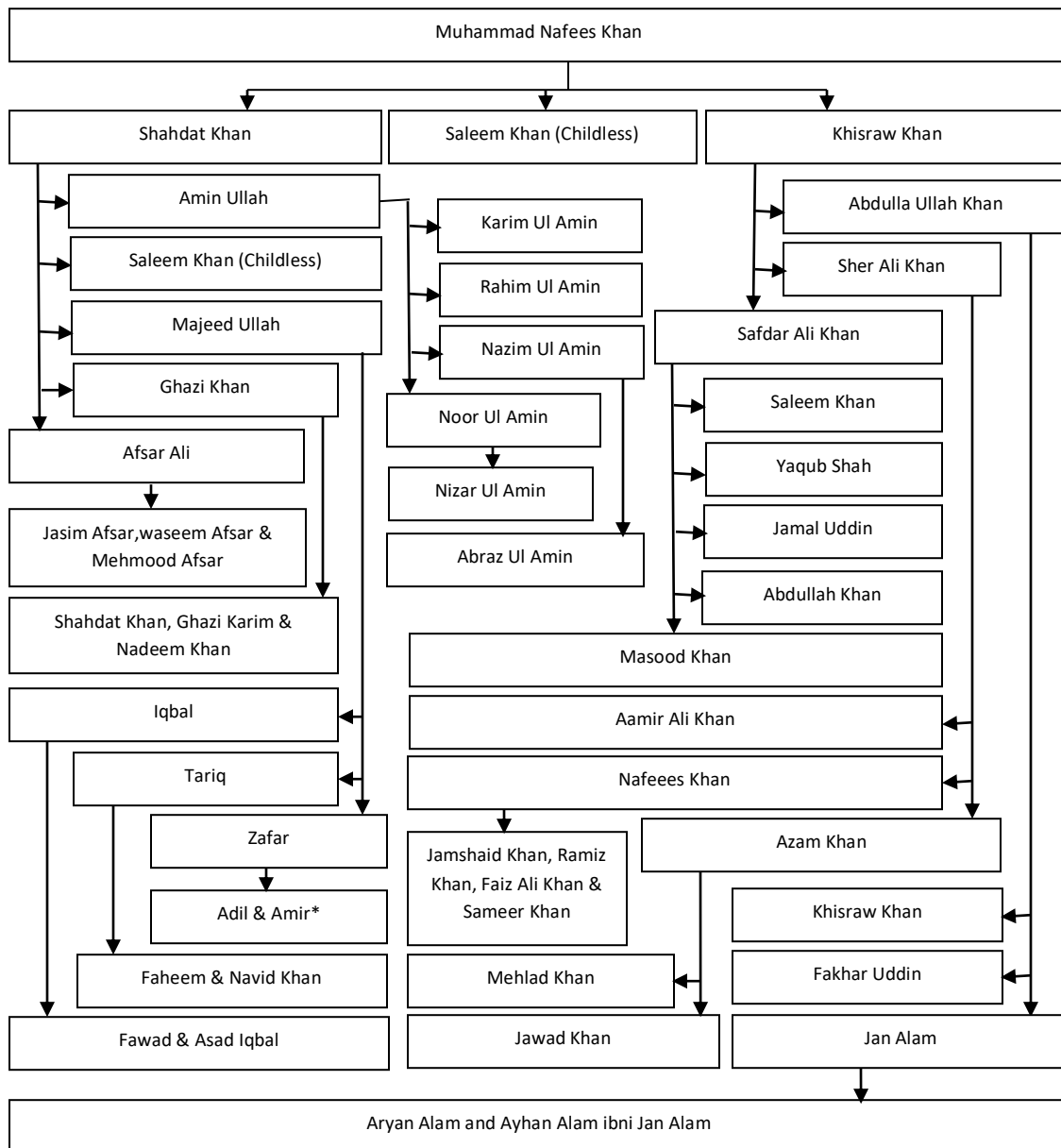
The Diamond Jubilee Middle school was established during 1974-75, under the chairman-ship of Late Ghulam Uddin of Gulmit. Central Asia Insitute, Gilgit (CAI, G) has constructed an additional room for the school. CAI, G is also providing supplies for the school with two paid teachers.

A unit of **SAP school** is functional in the village since 2010-11 with its aim of spreading the outreach of education to the community and supplementing the existing schools. Central Asia Insitute, Gilgit (CAI, G) has constructed an additional room for the school, the CAI, G is also providing supplies and three paid teacher for the school.

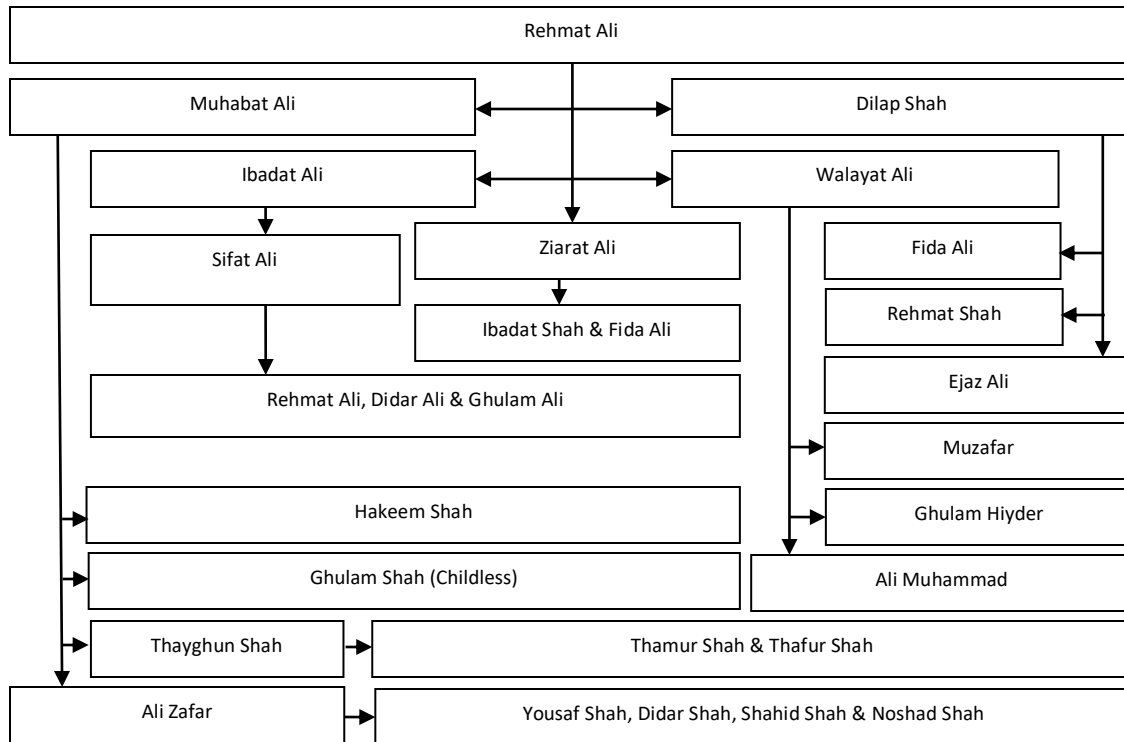
This **vocational school** is working in the village for the last fifteen years, with its main objective to produce skillful workforce in the village, and financially supporting women through engaging them in vocational work. The Central Asia Institute, Gilgit (CAI, G) is supporting the members of the center through its different trainings and workshops. Currently the center is wholly run by community itself and is working well.

The detail genealogical Charts of Khudabad village.

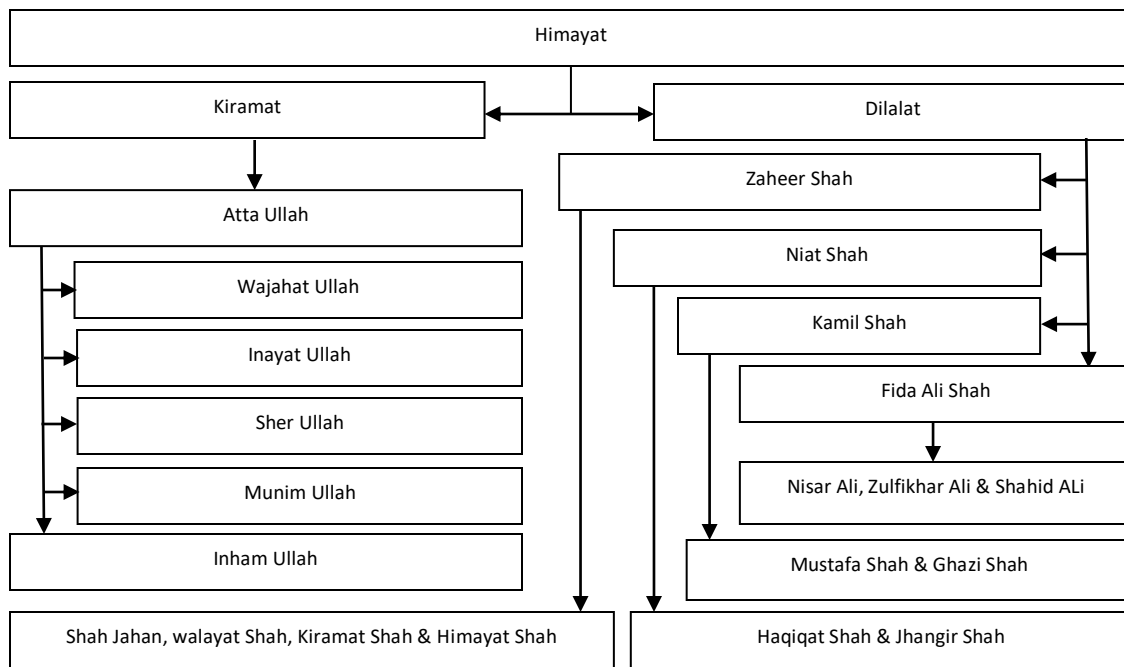
1. The family chart of Muhammad Nafees khan. (Interview source: Jan Alam, Abdullah Khan, Khisraw Khan & havlildar Mullah Burdi of Moorkhun).



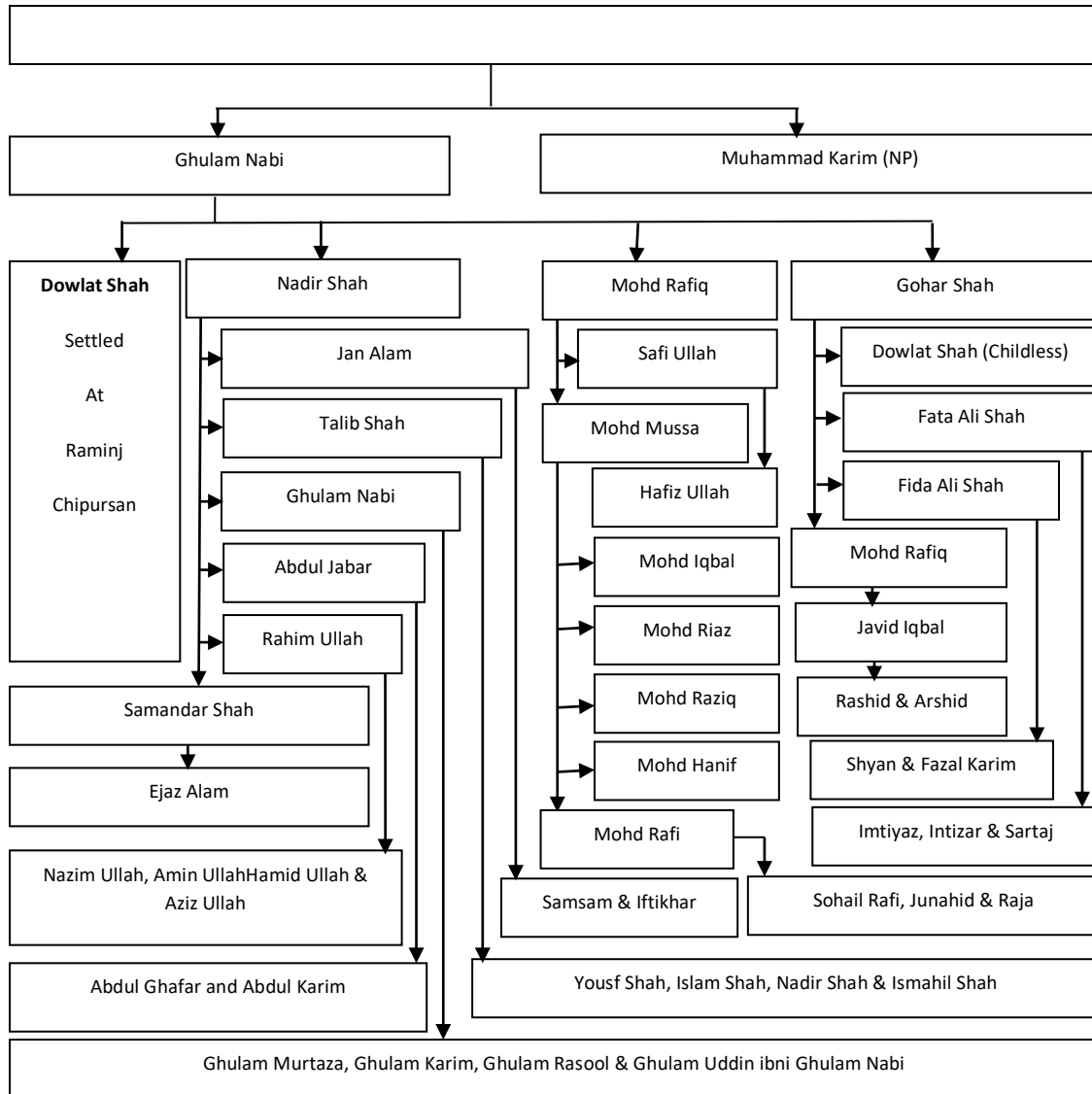
2. The family chart of Rehmat Ali Ketor, who migrated from Hunza to Khudabad.



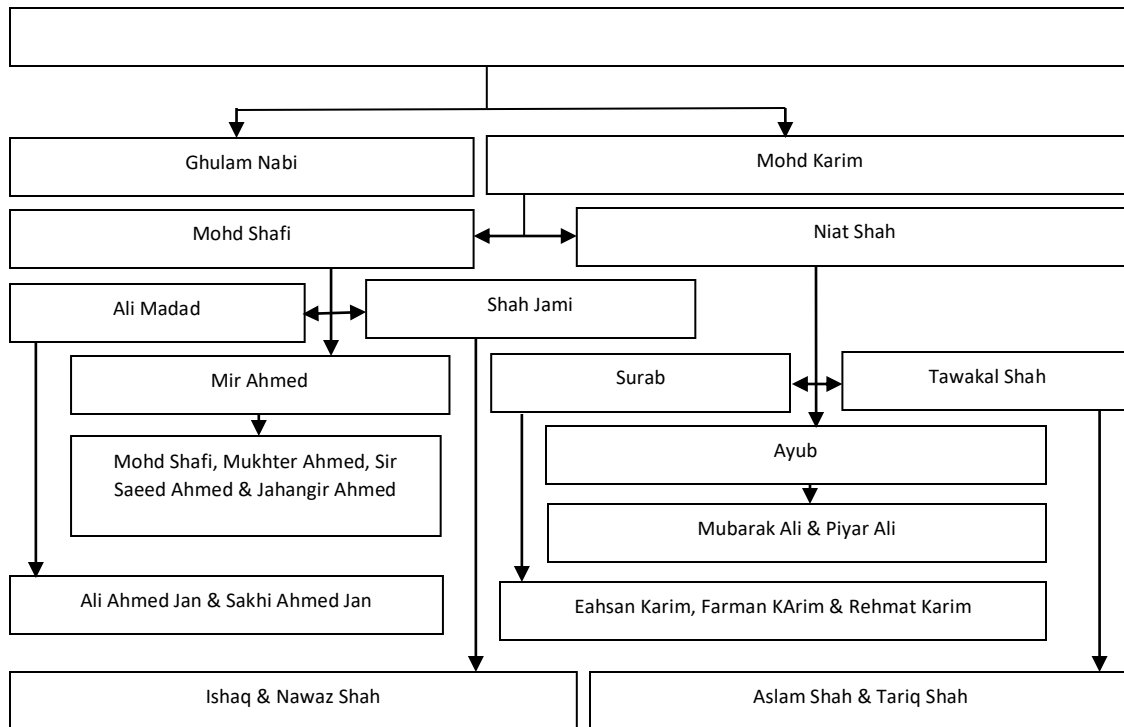
3. The family chart of Himayat, who migrated from Hunza to khudabad.



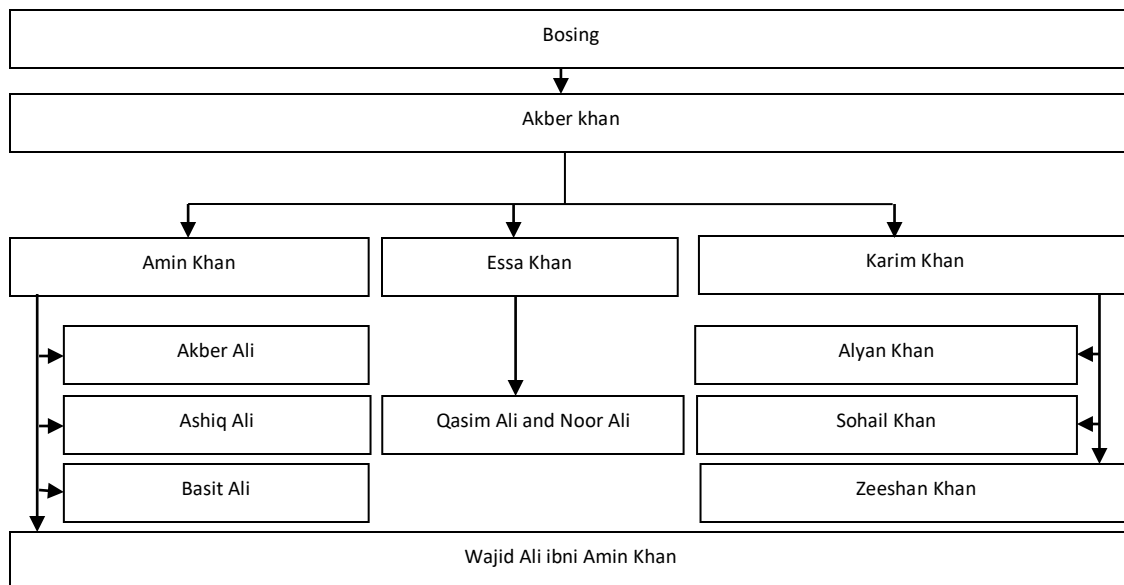
4. The family chart of Ghulam Nabi & Muhammad Karim (Brothers), who migrated from Hunza to Khudabad.



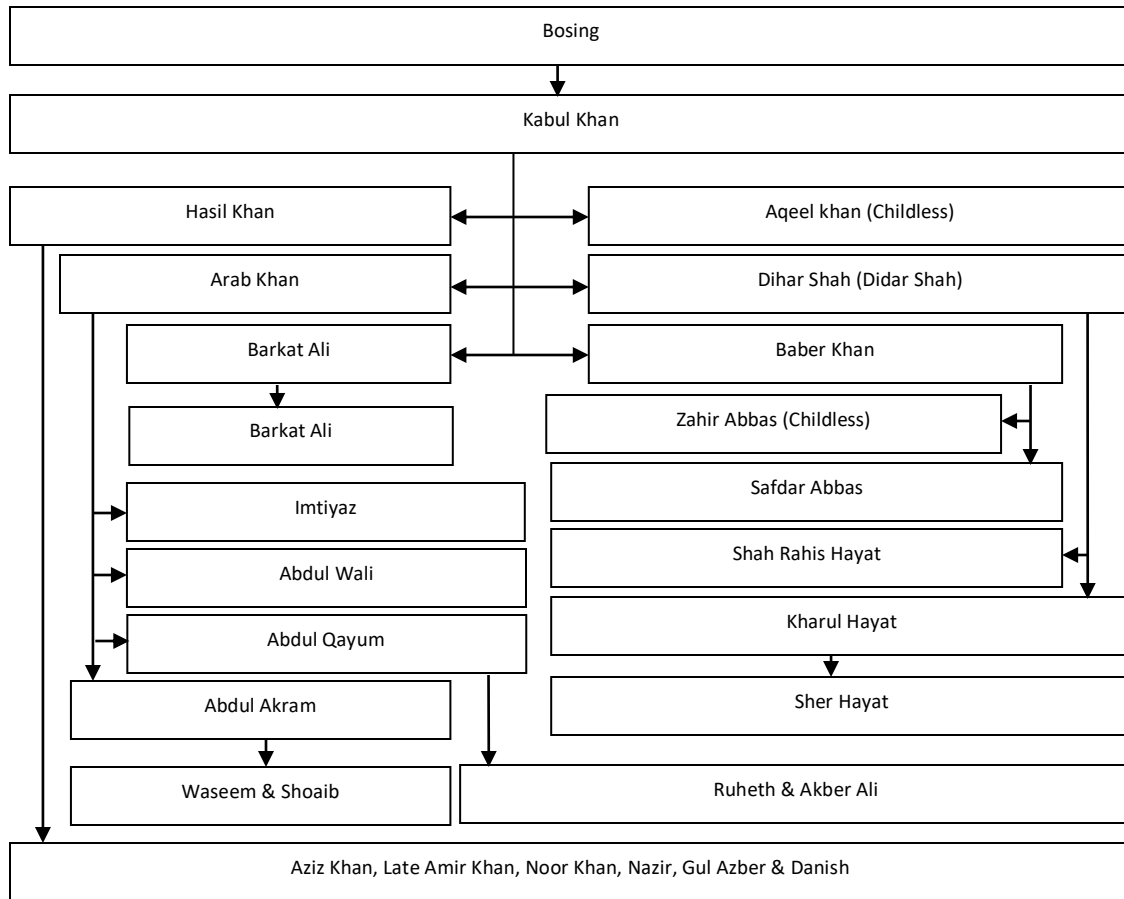
4.1 The family chart of Muhammad Karim brother of Ghulam Nabi of Khudabad.



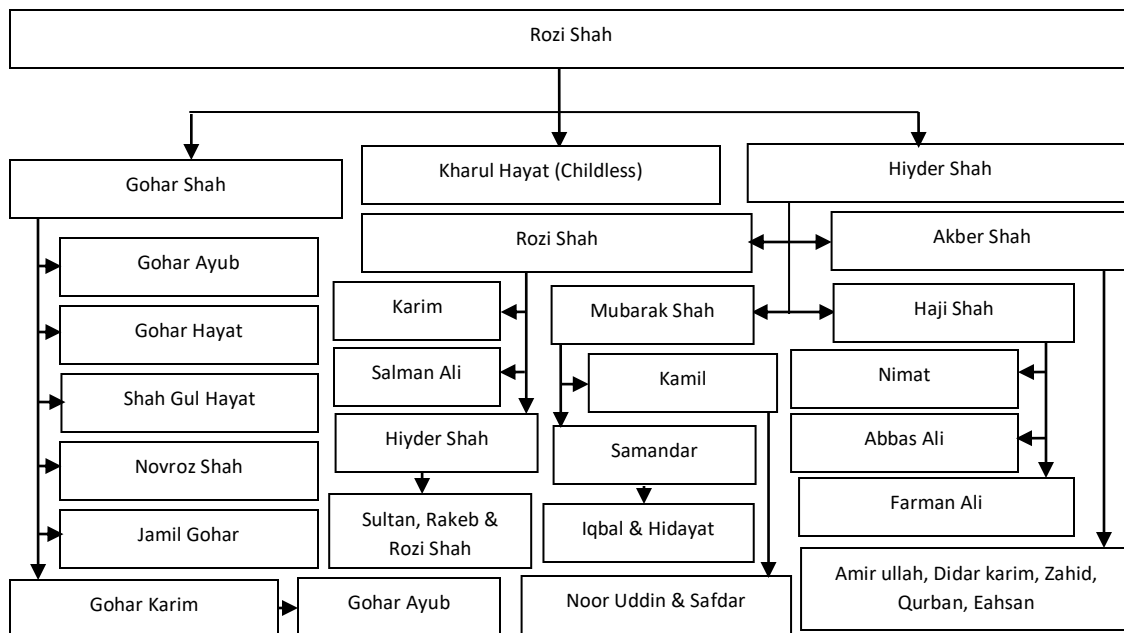
5. The family chart of Bosing, who migrated from Hunza to Khudabad.



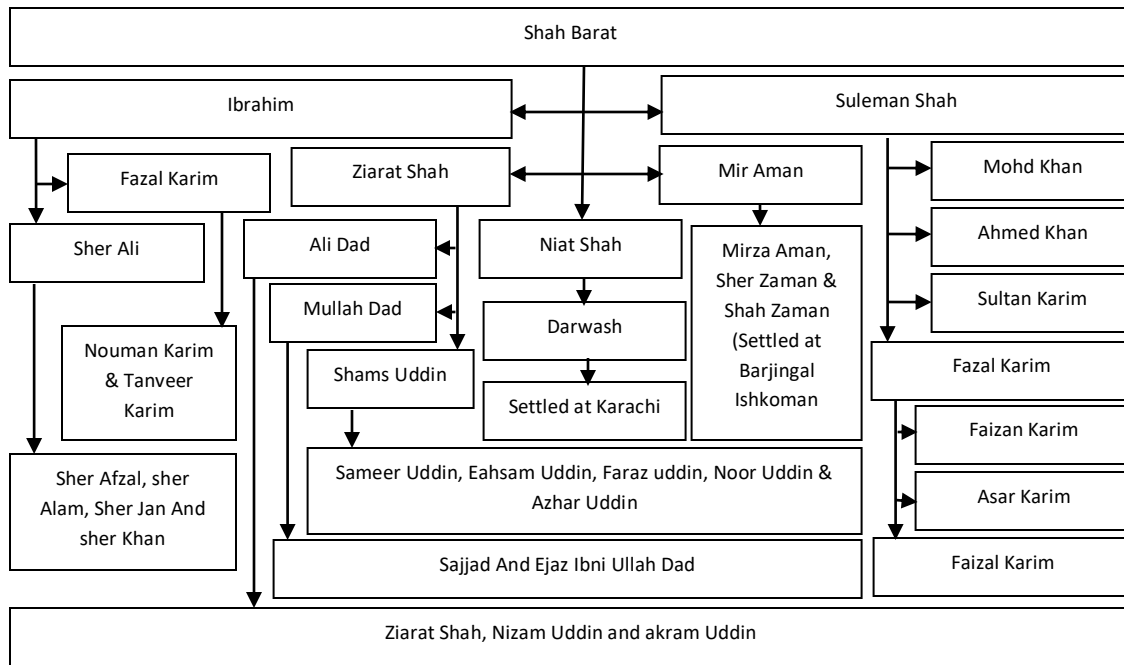
6. The family chart of Narzu, Who migrated from Hunza to Khudabad.



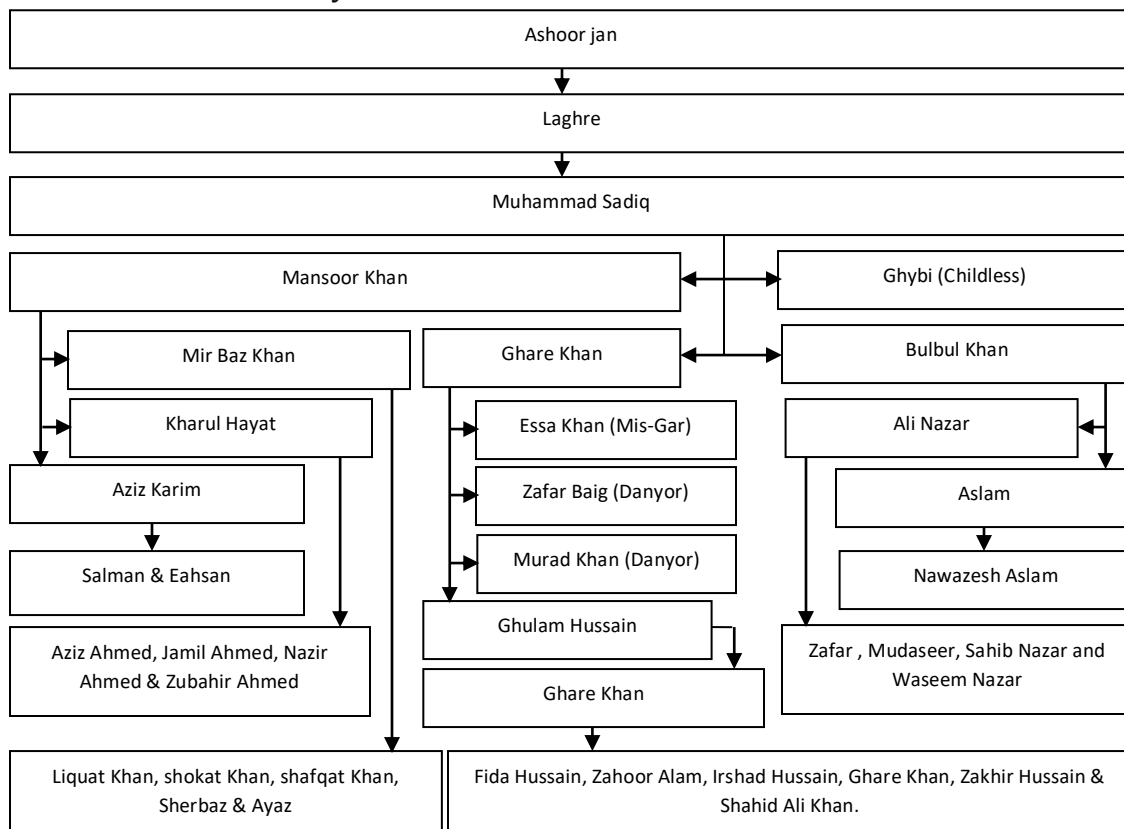
7. The family chart of Rozi Shah, who migrated from Hunza to Khudabad.



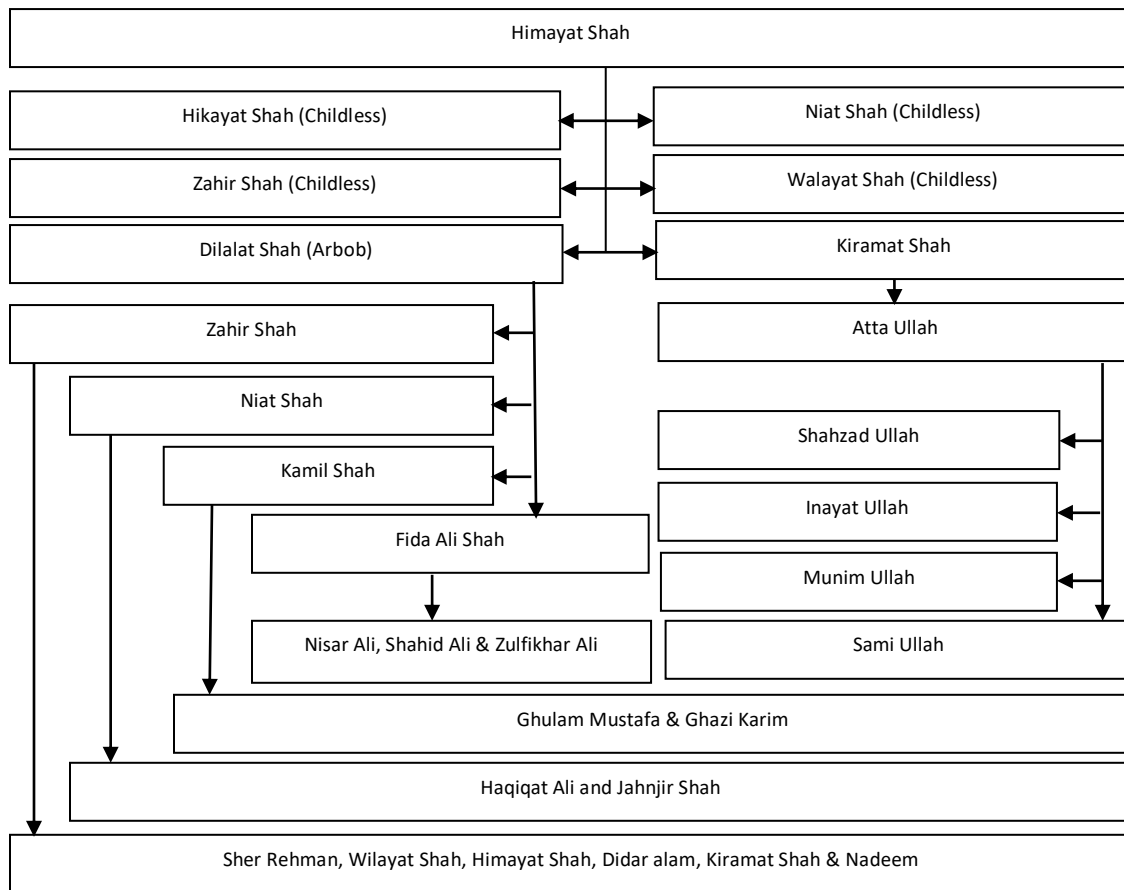
8. The family chart of Shah Barat, who migrated from Baltith to Khudabad.



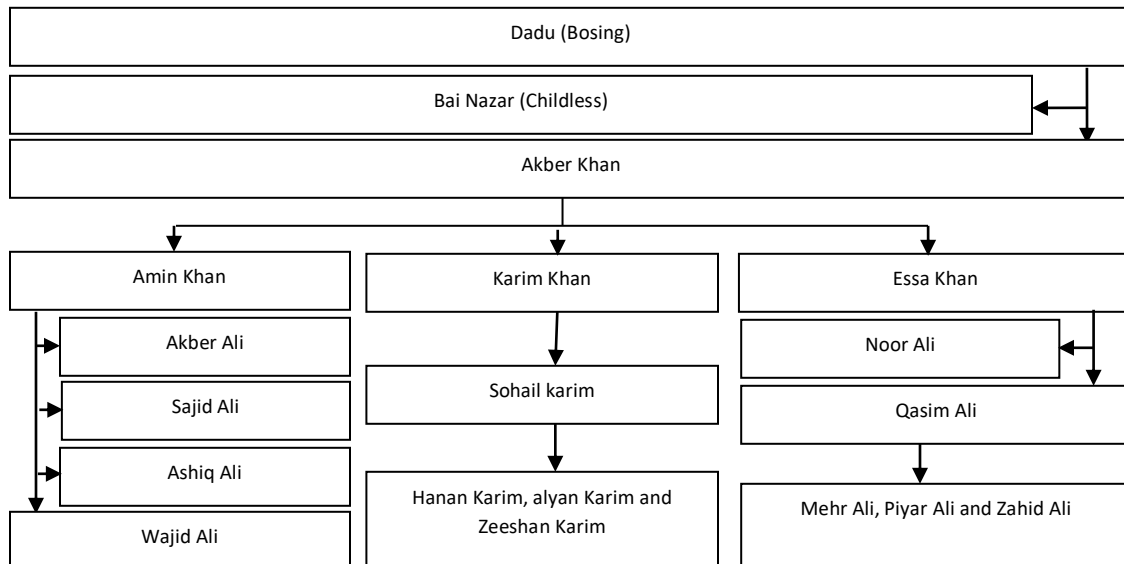
9. The family chart of Ashoor Jan, who migrated from Mis-Gar to Khudabad. Int: Sher Ali of the same family.



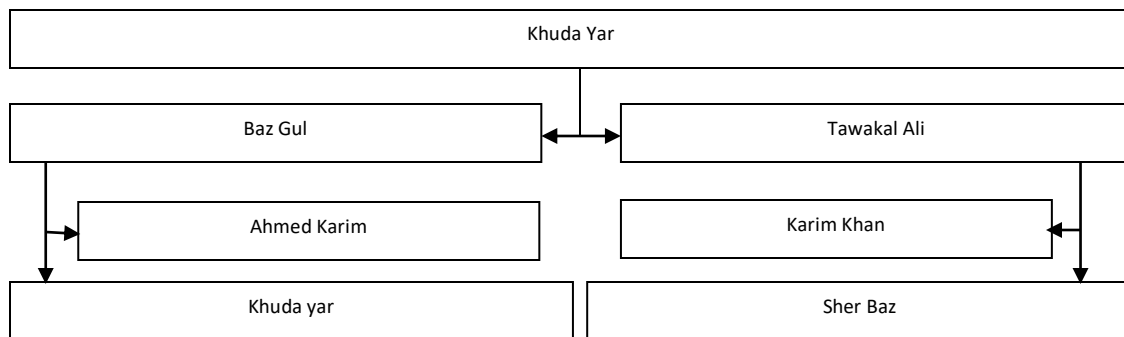
10. The family chart of Himayat Shah, who migrated from Baltith Hunza to khudabad.
Int: Niat Shah & Fida Ali Shah of the same family.



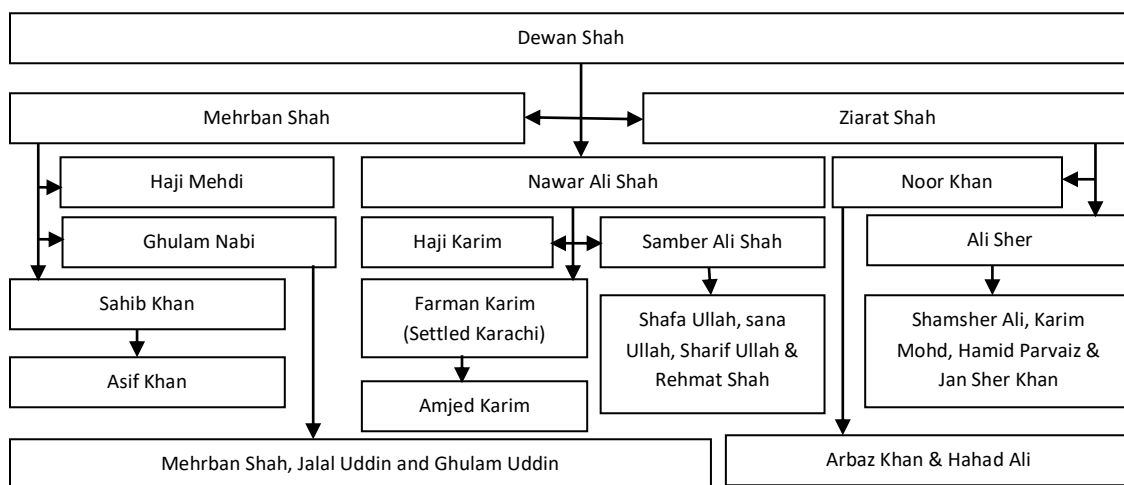
11. The family chart of Dadu (Bosing) Abdullah Kutch of Khudabad. Int: Amin Khan



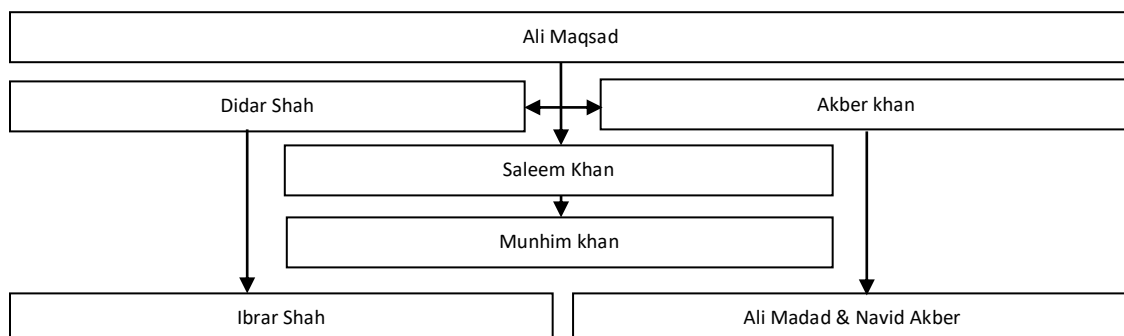
12. The family chart of Khuda Yar, who migrated from Mis-Gar to Khudabad.



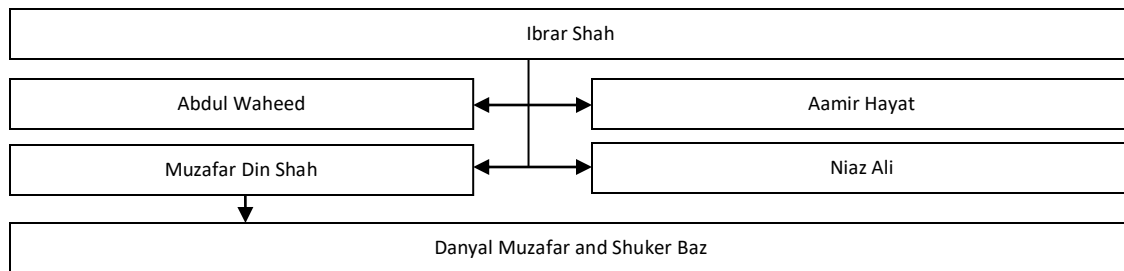
13. The family chart of Dewan Shah, who migrated from Baltith Hunza to Khudabad. Int: Ali Sher of the same family.



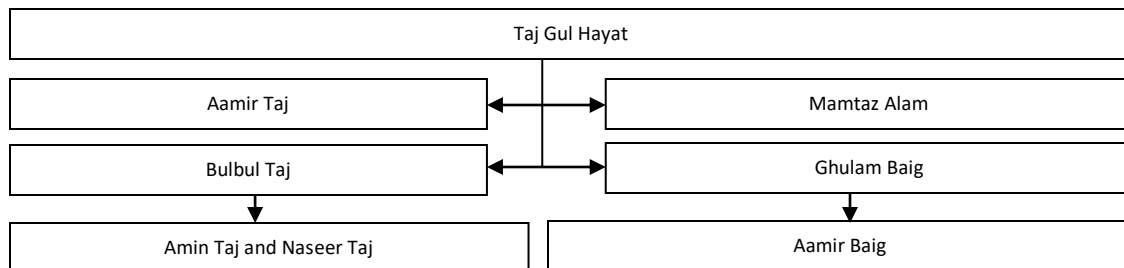
14. The family chart of Badin Kutch, who migrated from Raminj to Khudabad.



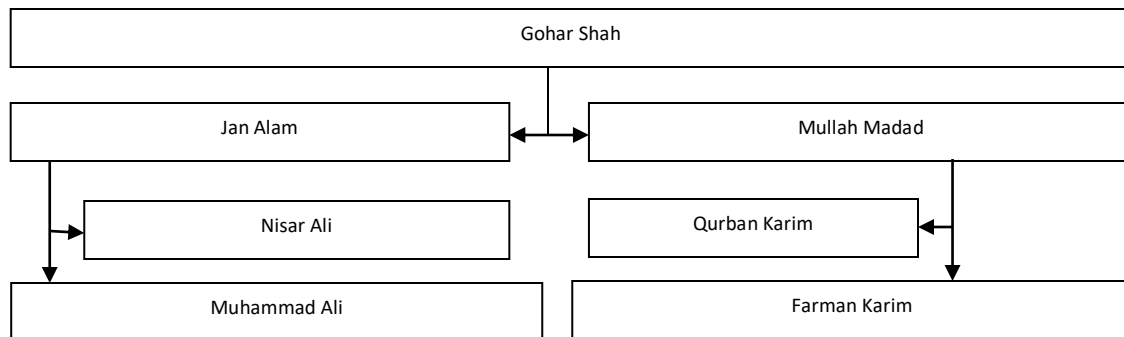
15. The family chart of Momin Shah, who migrated from Mis-Gar to Khudabad.



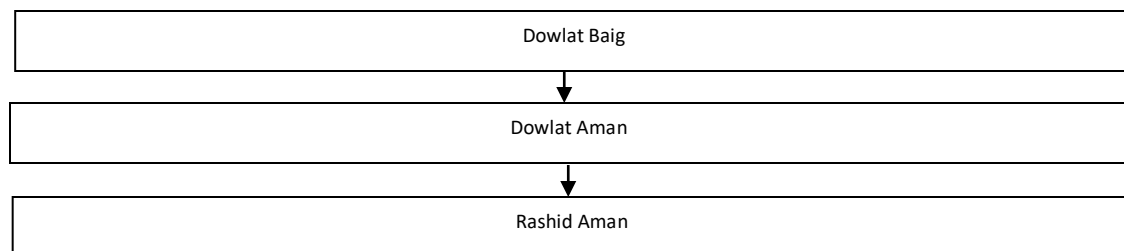
16. The family chart of Taj Gul Hayat, who migrated from Baltith Hunza to Khudabad.



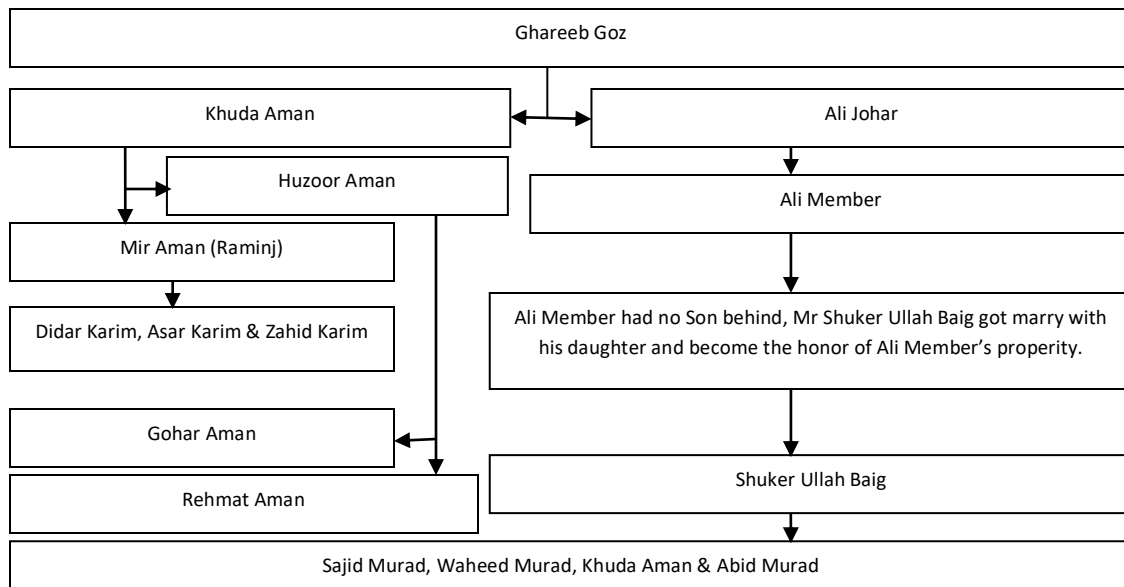
17. The family chart of Gohar Shah, Who migrated from Raminj to Khudabad.



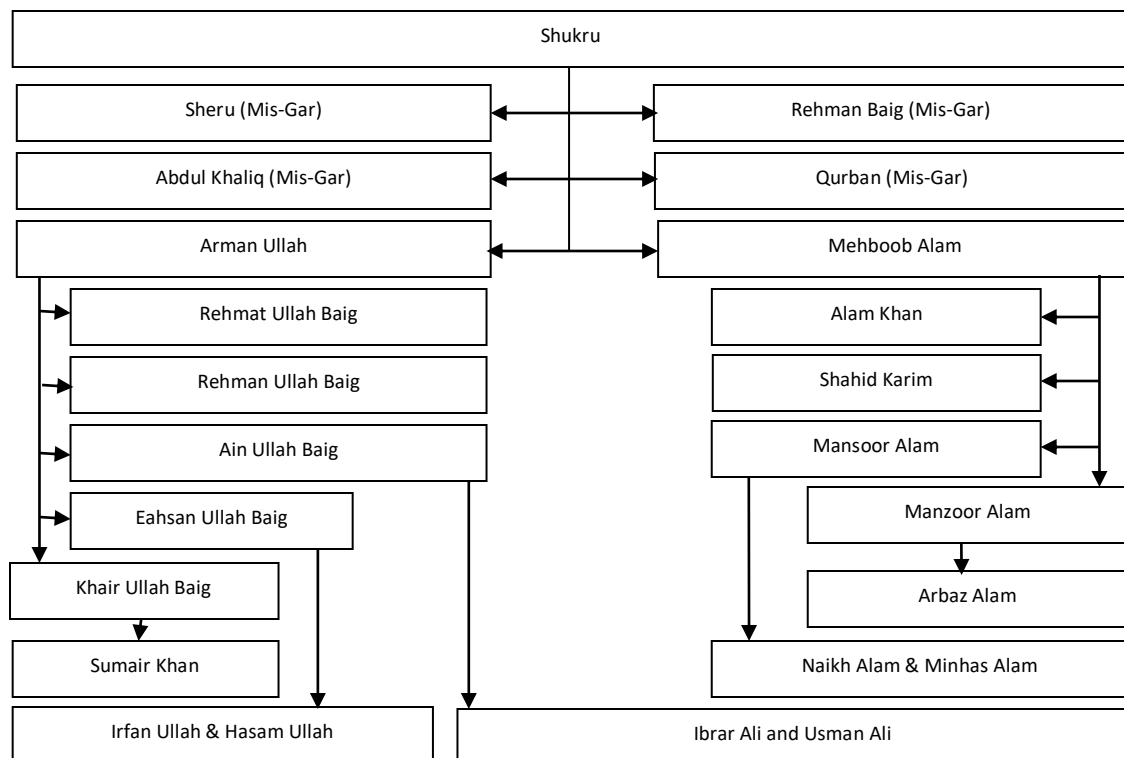
18. The family chart of Dowlat Baig, who migrated from Baltith Hunza to khudabad.



19. The family chart of Ghareeb Goz. Who migrated from Raminj to Khudabad.



20. The family chart of Shukru of khudabad.



21. Sher Ali & Amjed Ali, who migrated from Baltith Hunza to Khudabad, Sher Ali and Amjed Ali are the only member of their family.

MISGAR

Mis-Gar is a coined word of wakhi language, “Mis” in wakhi mean nose and “gar” means stone. This narration is because of the geographical dimension of the village. The village is surrounded by stones figuratively speaking like nose. In Persian language Mis-gar gives the meaning of ‘copper pot makers’. Before any properly permanent settlement of this village, the land was in occupation of the nomad people from Afghanistan. They were very skilled in making different pots of copper.³⁶

According to the villagers; various pots were found during construction of buildings in the past and some of the pots are still with the villagers as reminiscent of its past. It might be possible, that this village was named after finding of metallic evidences of copper pots.



A rare picture of earliest Burushaski speaking settlers in Misgar. The picture is probably from early 20th century.

The nomads’ belonging to Qergiz tribe used to use this village as their pasture land. This was when; the population of the surrounding was too thin. The people were few in numbers and they were helpless to control such vast expanse of pasture. It was not possible to fight against such larger and stronger nomads. During those times, people from proper Hunza, who were physically powerful, used Mintika pass to attack on the carvans (travelers) of Yarqand and Seriqol through this pass. This village used to be the central place for dealing with both sides, but this route gives the impression that the threat to the

³⁶ Dastan-e-Misgar by Ghulam Hiyder; p-13-15

state of Hunza through this place was too eminent. It was in these circumstances, that the ruler of Hunza state felt to populate the valley with permanent settlements. Who would act as bulwark and protect the state from Afghan and Chinese nomads. The reportage of such news of skirmishes to the Mir of the state became regular and he was told of any unexpected threat. Then in 1838-9 the then ruler of Hunza state, Mir Ghazanfar Ali Khan assigned the duty to wazir Asad Ullah Baig to have his administrative writ over the area.

In 1840 Wazir Asad Ullah Baig sent the residents of Ghulkin to Mis-Gar for getting settled in this valley but due to unfavorable situation they came back to Ghulkin. When this was reported to Mir of the state, Mir Shah Ghazanfar Ali Khan, he ordered fifteen chosen people from Hyderabad and Baltit Hunza to be dispatched there. Again this time around fourteen out of fifteen people came back to Hunza but one person named Hayatu, who belonged to Qurshut Kutch alone survived there for one year. After a year he attended the court of Mir Ghazanfar Ali Khan at Karimabad Hunza accompanied with wheat, grass etc. Mir was very pleased to having received all these from Hayatu. So he selected him as the first almbardar (chief man of Mir) for the village of Mis-Gar. This time Mir of the state selected other 23 persons from Baltit and Hyderabad, with Nambardar Hayatu for the inhabitation of Mis-Gar. These 24 persons including Hayatu are the first successful inhabitants of Mis-Gar village.

According to the villagers, a sacred and holy stone is positioned in the village. The local people refer to this stone with the name of Yough Tash. It is a Turkish language word, which means "a stone drop or fall oil". During the Qergiz era, a Qergiz person saw a cleric or holy man in his dream. He saw that the holy man is in prayer on the stone. The next day he told the community about his dream, the community became very reverent toward the stone. After long conversation among the people, they determined and demarcated the stone site to be a place to be respected and revered. Thence after every day the Qergiz people would individually slump butter on the pointed stone. This would flow after liquefaction. This trend was carried on by the inhabitants of Mis-Gar after the Qergiz departed. Thereafter, during different religious rituals and celebrations, the people used to practice the same at the Zeyarat, The stone was too pointed, and due to its sharpness the Zeyarat was known Yough Tash.

According to the villagers, in case of any ensuing clash or infighting between any two persons or among group of people or number of families, the whole community would assemble at the Zeyarat, to pass a reconciliatory judgment. This is because of their faith in the Zeyarat, that people will forgive and forget each other at the shrine, a sort of attendance to a spiritual court with conscientiousness.

In those early times, when people would cross the shrine on horse, they would ride off/alight from their horseback and cross the shrine by foot. This was to have respect for the shrine. According to the villagers; once Mir Muhammad Jamal Khan and a British political agent of the Gilgit agency crossed the shrine on horse, but they did pay respect and ignored to walk on foot. The next morning when they woke up, to their utter surprise they found

their horses dead. The tragic death of Mir's horse arose more respect among the local community towards the shrine.

Government and Non Government Institution are working in the village, in the fields of education, health and social development of the village.

The first aid post of Mis-Gar village was established in 1974 to facilitate the basic needs of the community.

The pipeline of drinking water was constructed in the village by WASIP in 1998 that supplies clean water to every household at their door step.

The Power and Water Department (PWD) has started establishing power house in the village. The project, which was started in 1994 and completed in November 2017.

Government of Pakistan established a middle school for boys in 1980. The school is well functioning in the village which has been upgraded as Government Boys high School.

Aga Khan Diamond Jubilee School system was started in Northern Areas in 1949. DJ primary School was established in the village which was later on closed on the order of Mir Muhammad Jamal khan due to some unfair circumstances. But it was opened after few years, now it is dispensing education up to middle level.

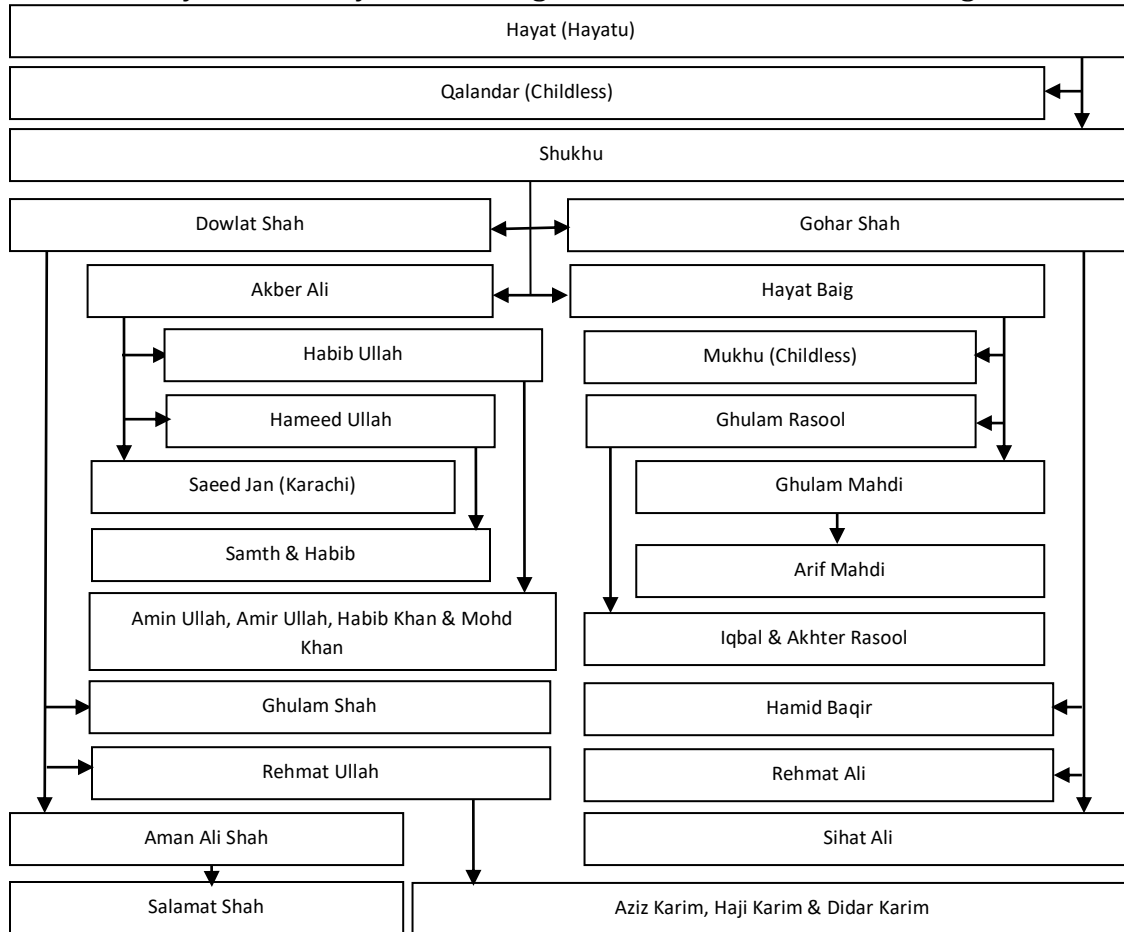
In 1983 two village organizations (VO) and two women organizations (WO) were established in the village, with the aim to promote and generate income and saving. This commencement of income generation and saving boosted the quality of life in the region. Both the two VO and WO are saving and helping in lending money to needy entrepreneurs at reasonable interest rate.

The village was properly electrified in 1994 and the first ever telegraphic communication was set up in the village by the British Government in the year 1916. And the first jeep-able road to Mis-Gar village; was constructed by the Government of Pakistan in 1964.

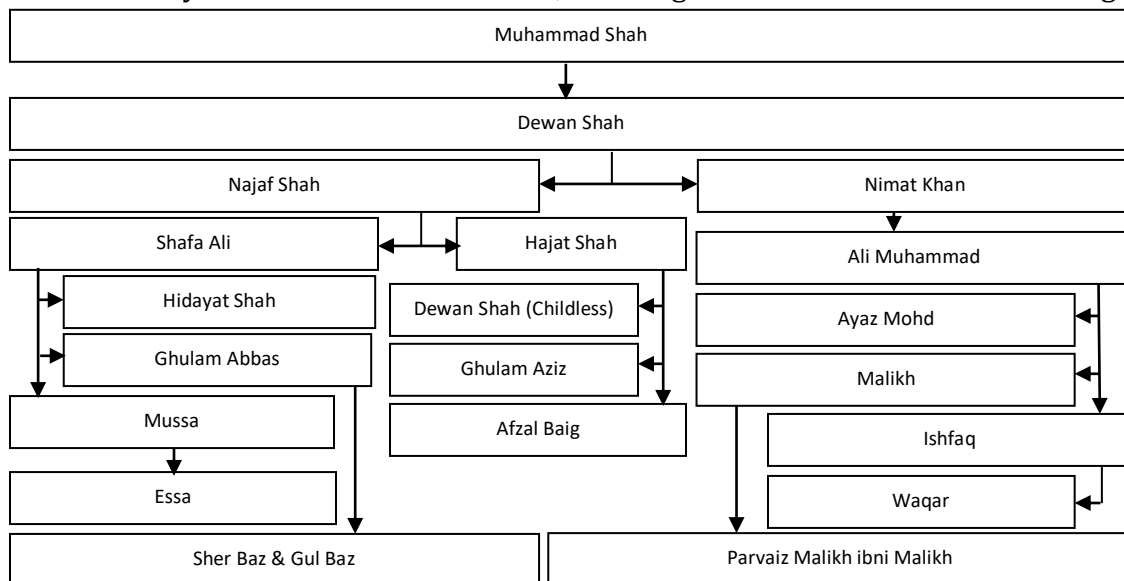
A unit of vocational center is working in the village with the aim to provide vocational skill to the community. Central Asia Institute, Gilgit (CAI, G) supported the members and arranged two time vocational training for the community.

The detail genealogical charts of Mis-Gar village

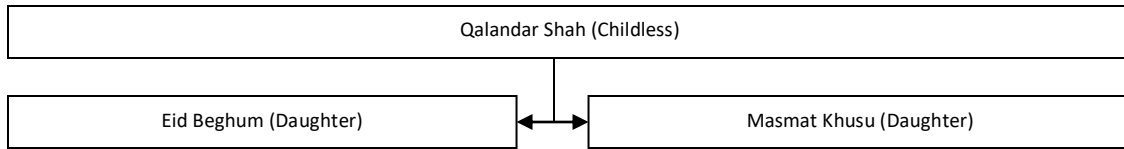
1. The family chart of Hayatu, who migrated from Baltit Hunza to Misgar.



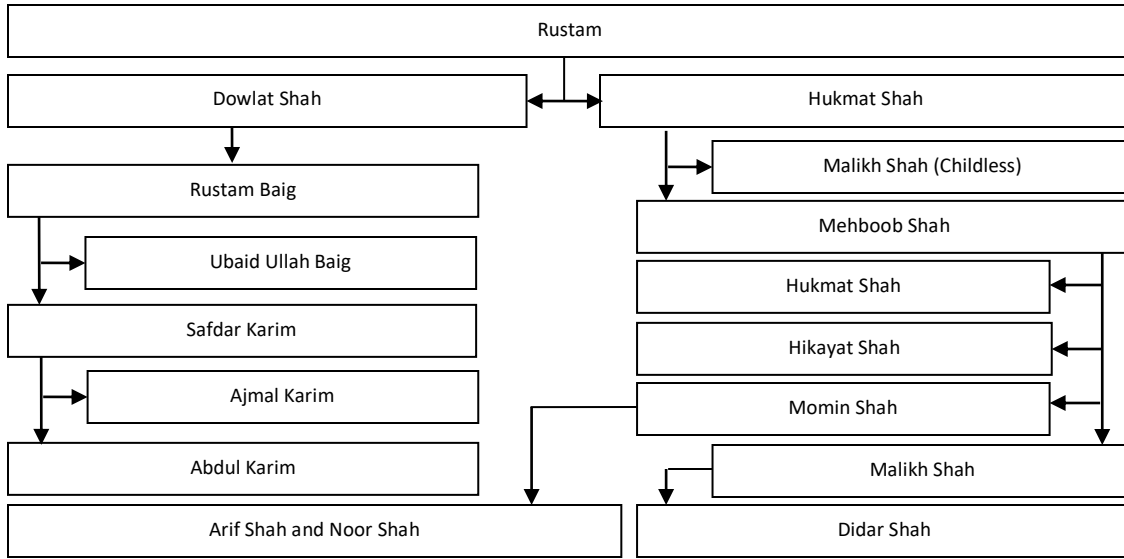
2. The family chart of Muhammad Shah, who migrated from Baltit Hunza to Misgar.



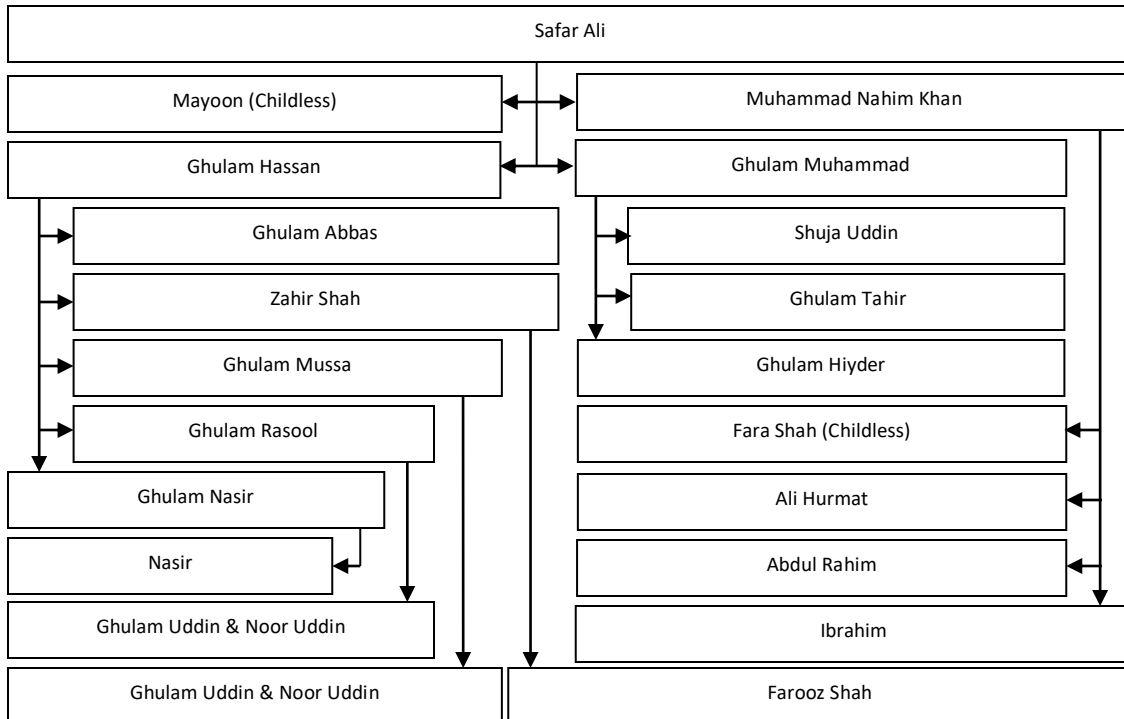
3. The family chart of Qalandar Shah, who migrated from Baltit Hunza to Misgar.



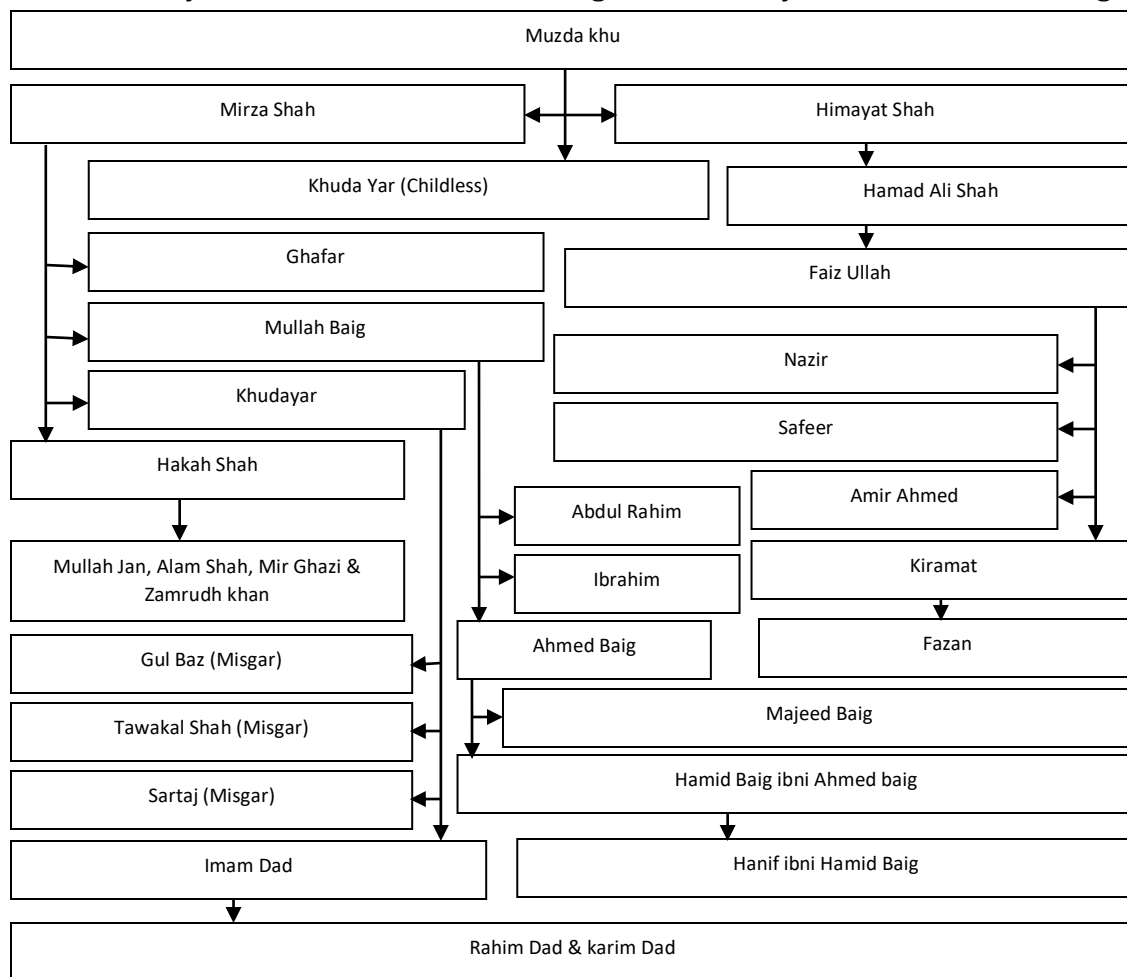
4. The family chart of Rustam, who migrated from Baltit Hunza to Misgar.



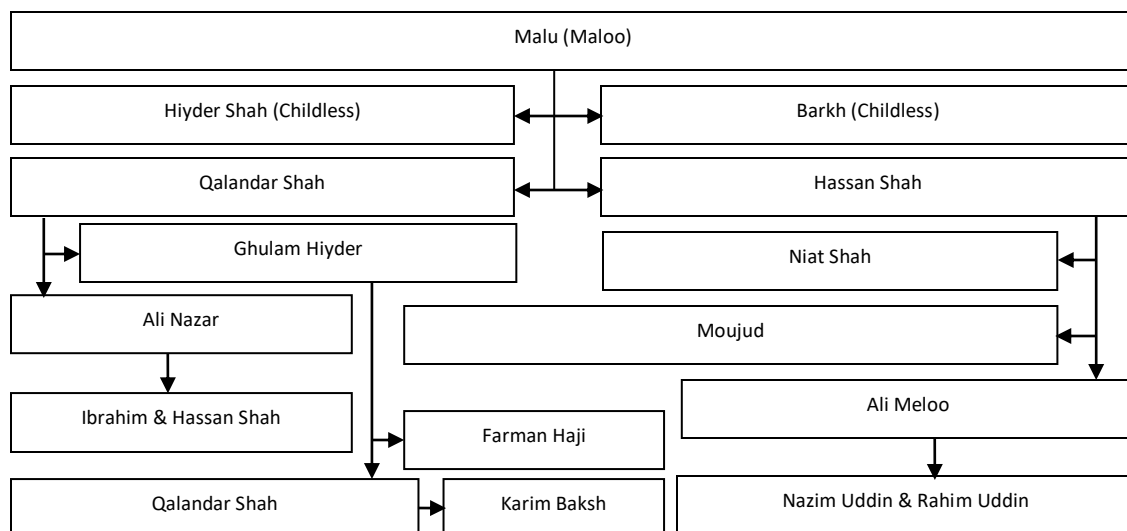
5. The family chart of Safar Ali, who migrated from Baltit Hunza to Misgar.



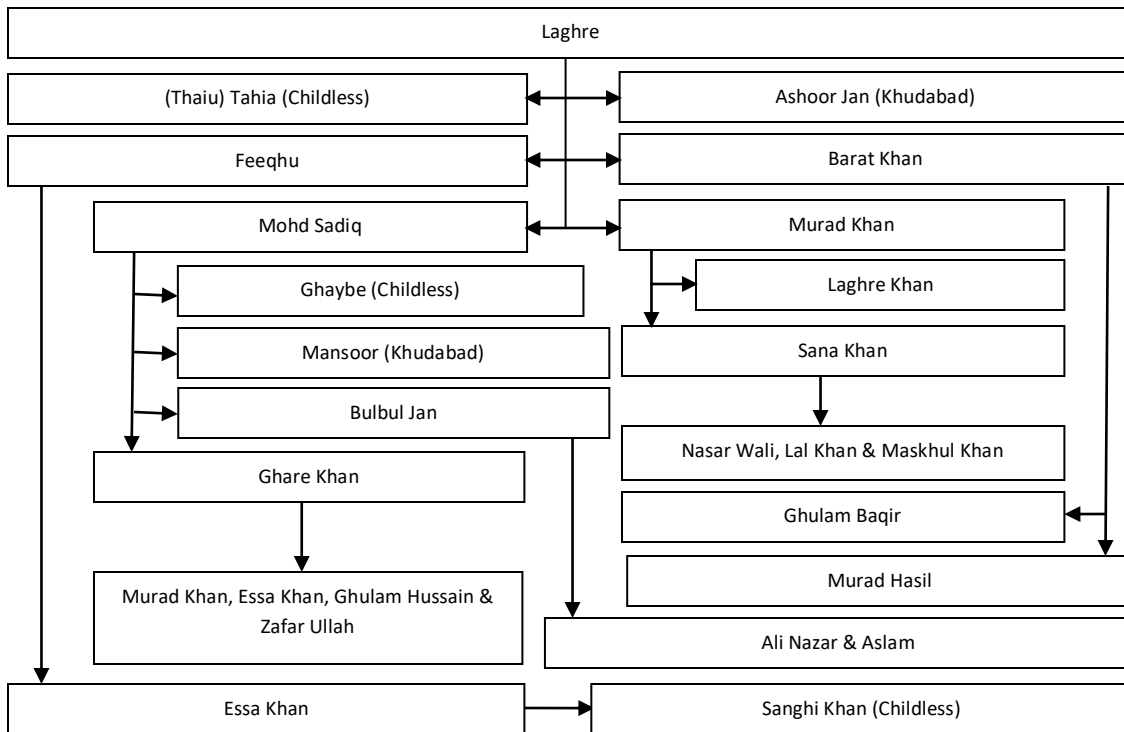
6. The family chart of Muzda Khu, who migrated from Hyderabad Hunza to Misgar.



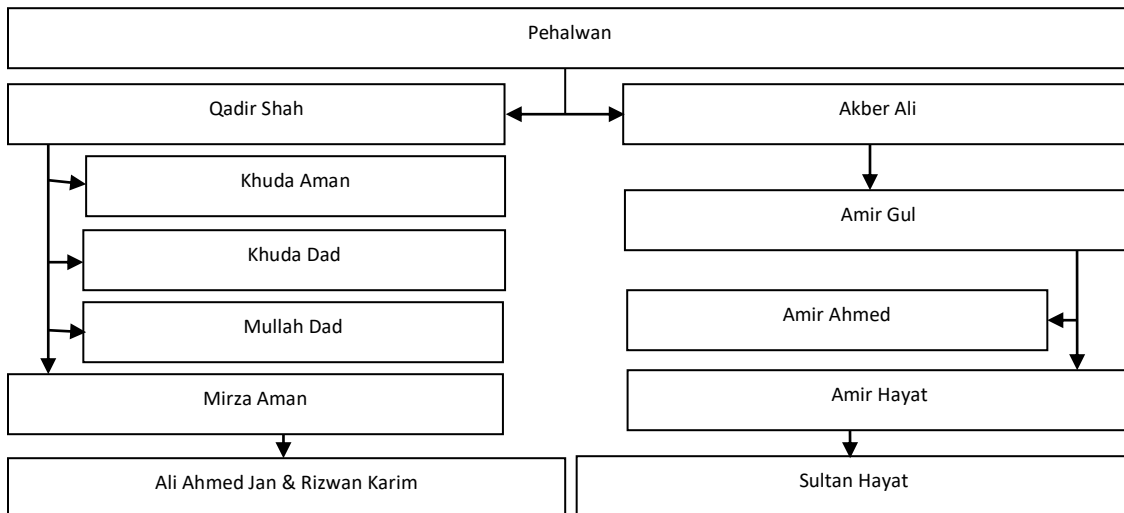
7. The family chart of Malu (Maloo), who migrated from Baltit hunza to Misgar.



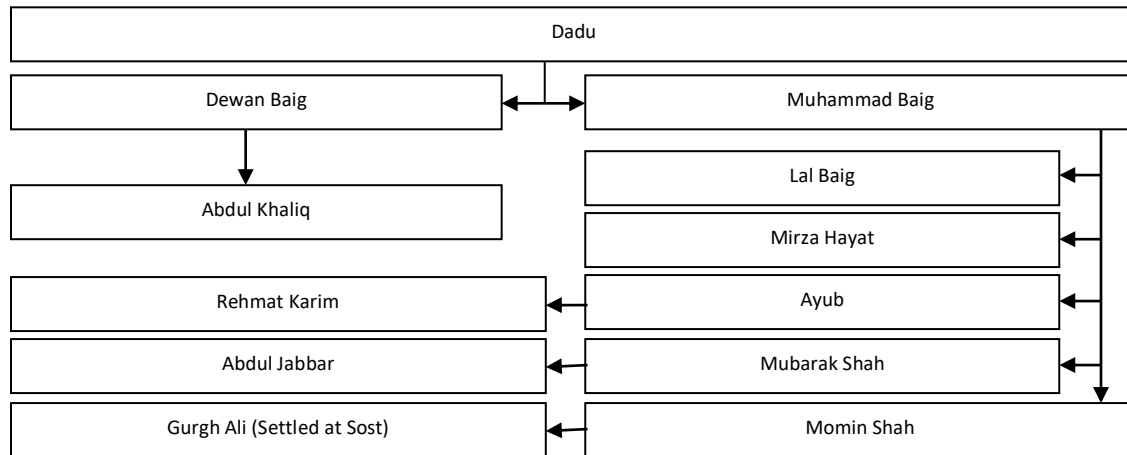
8. The family chart of Laghre, who migrated from Baltit Hunza to Misgar.



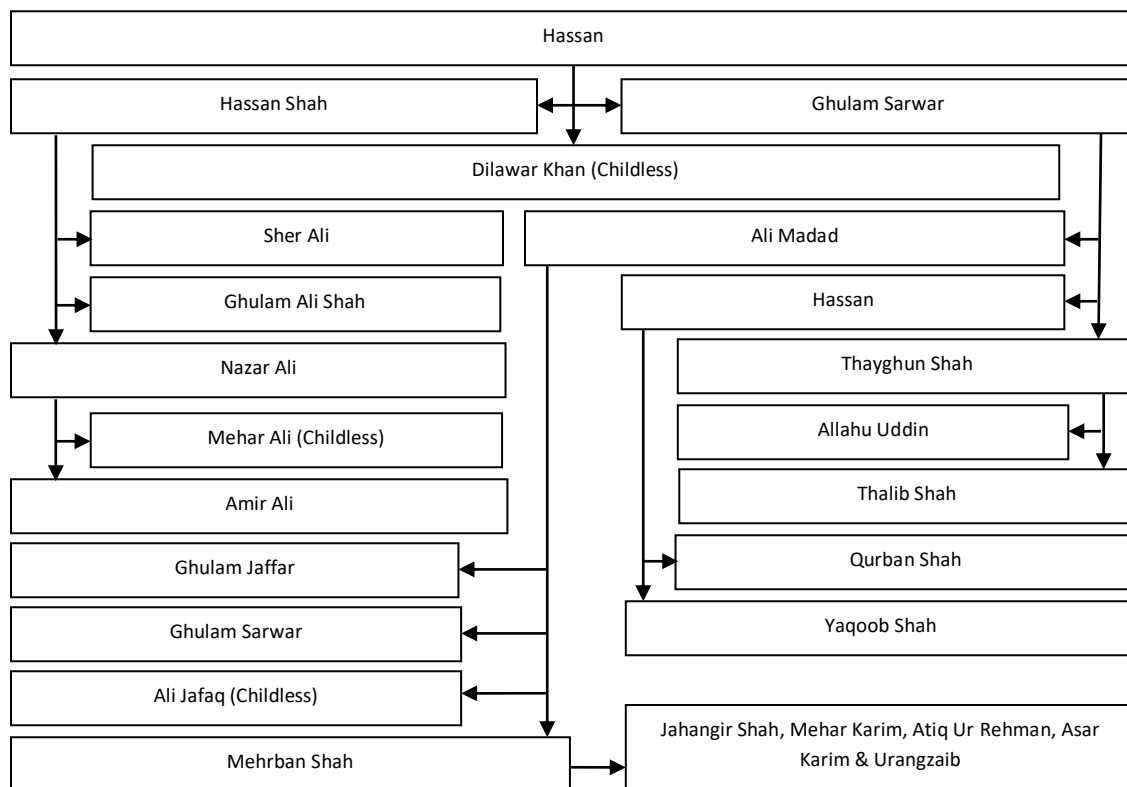
9. The family chart of Pehalwan, who migrated from Hyderabad Hunza to Misgar.



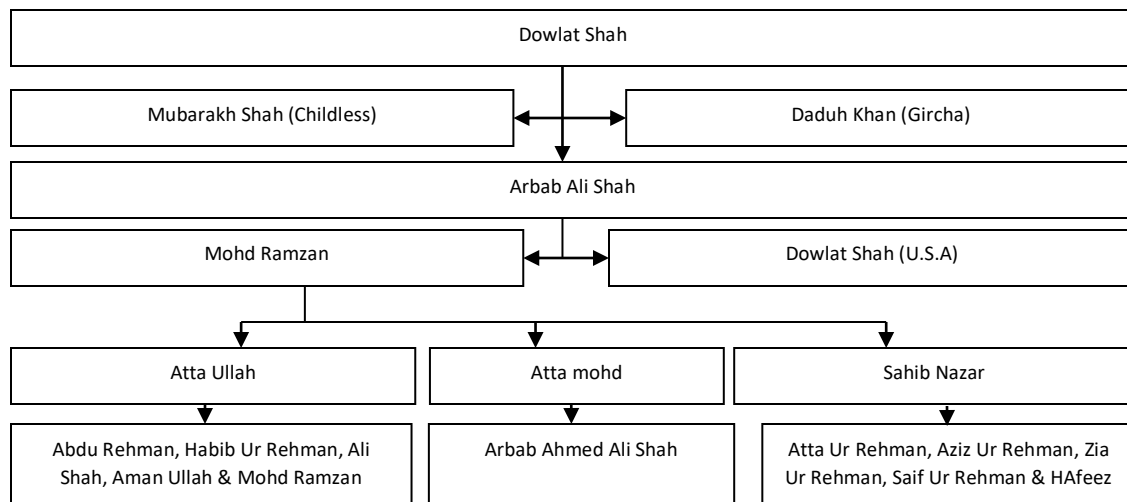
10. The family chart of Daduh, who migrated from Baltit Hunza to Misgar.



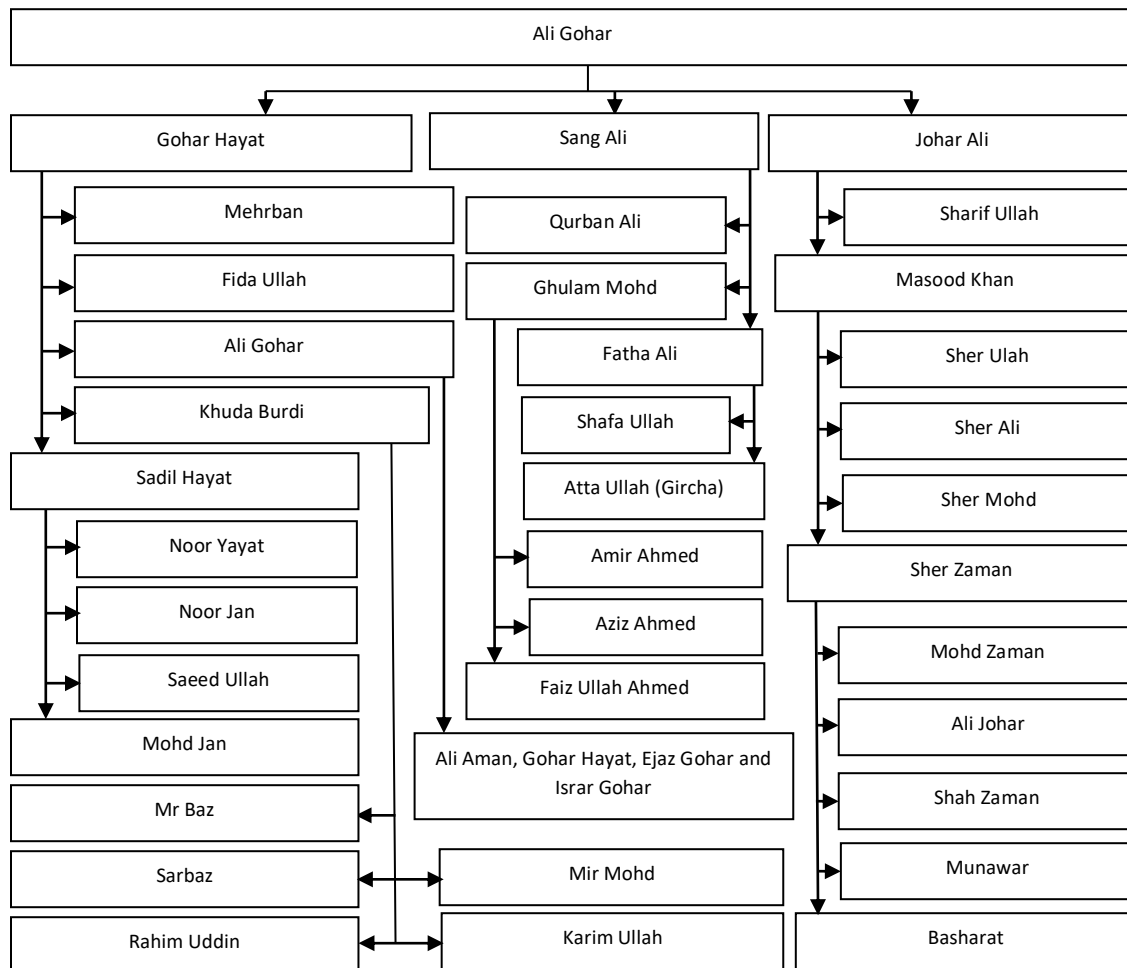
11. The family chart of Hassan, who migrated from Baltit Hunza to Misgar.



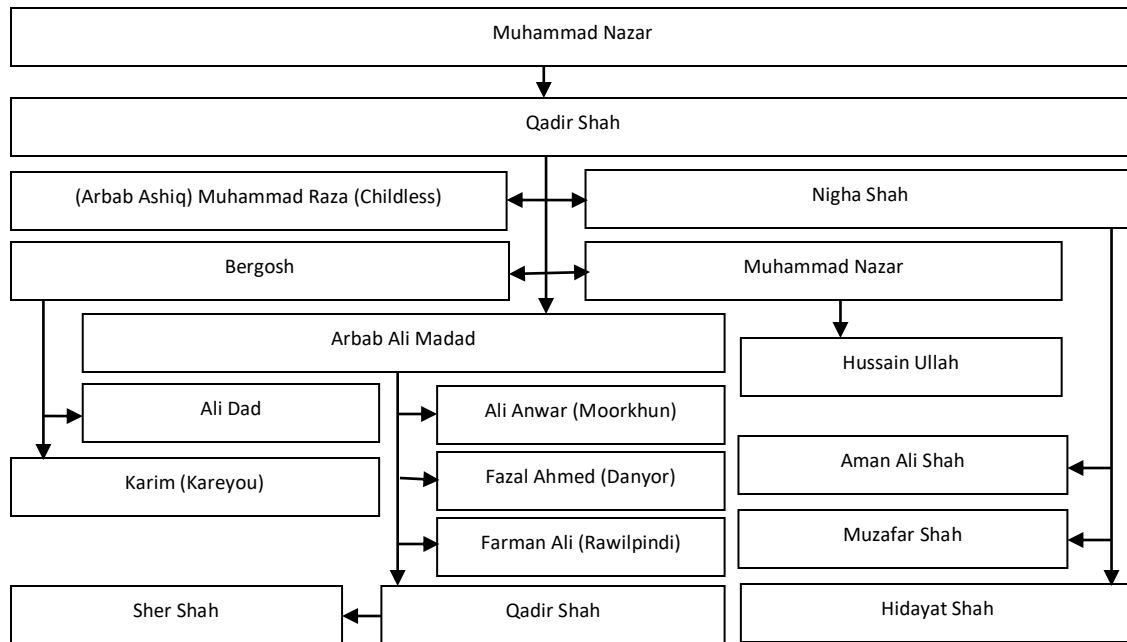
12. The family chart of Dowlat Shah, who migrated from Baltit Hunza to Misgar.



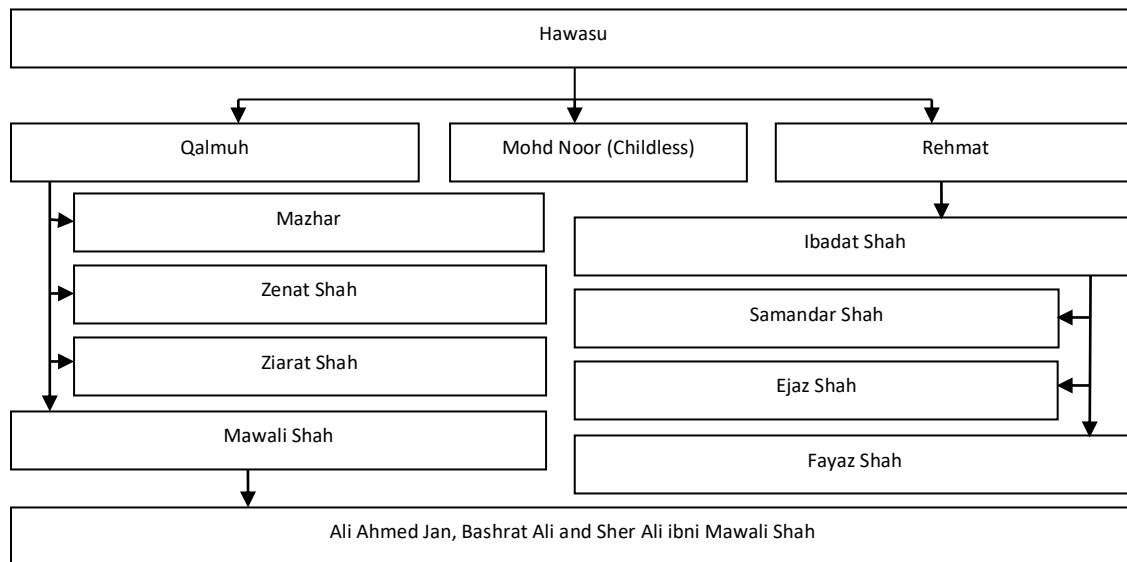
13. The family chart of Ali Gohar, who migrated from Baltit hunza to Misgar.



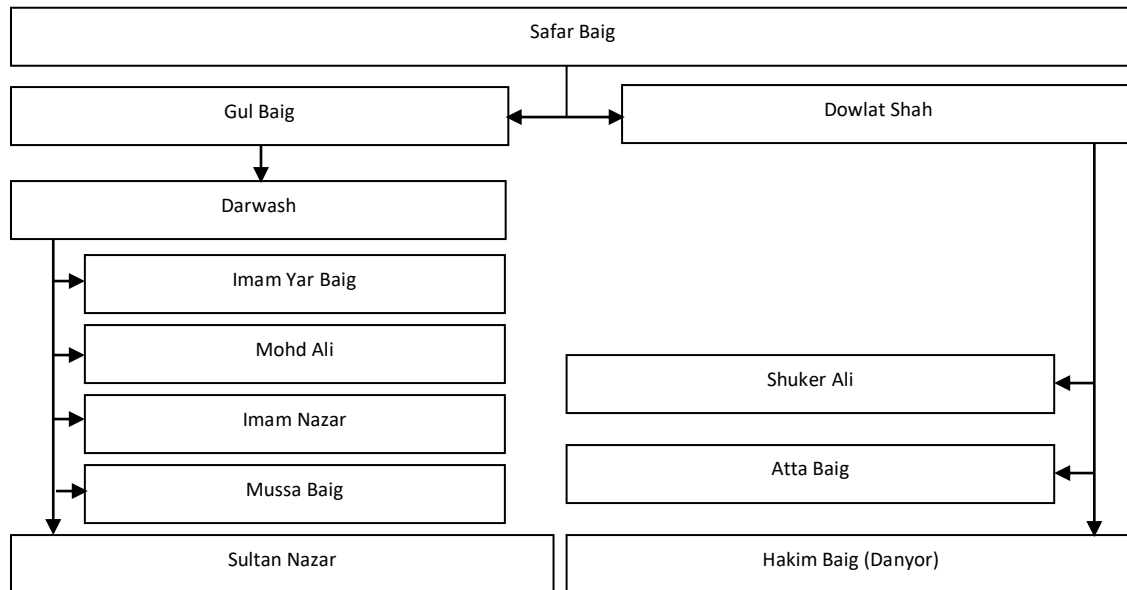
14. The family chart of Muhammad Nazar, who migrated from Baltit Hunza to Misgar.



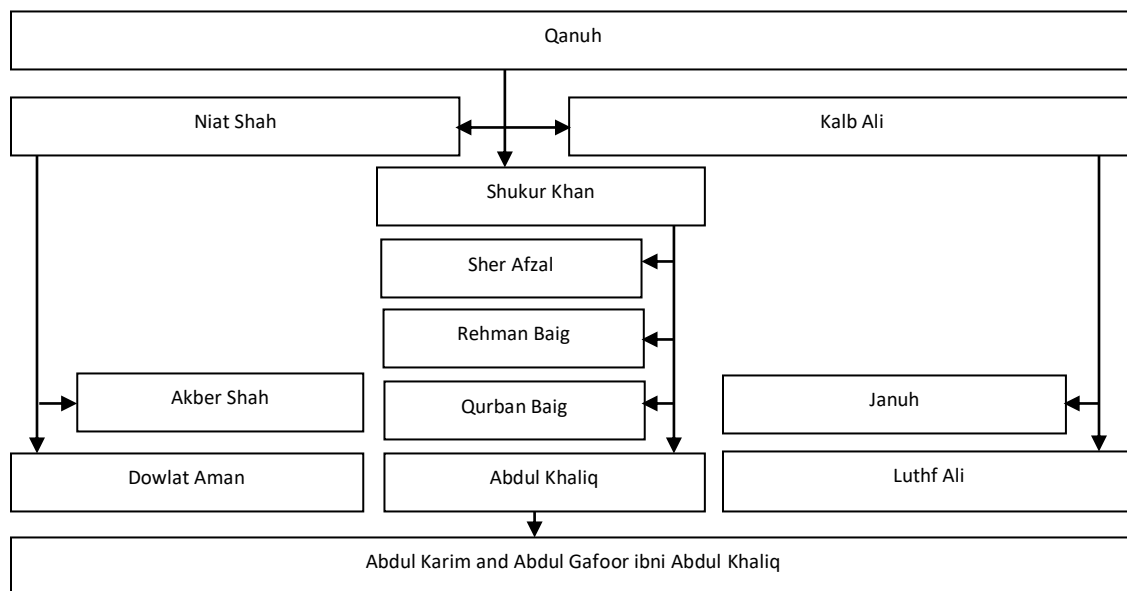
15. The family chart of Hawasu, who migrated from Hyderabad Hunza to Misgar.



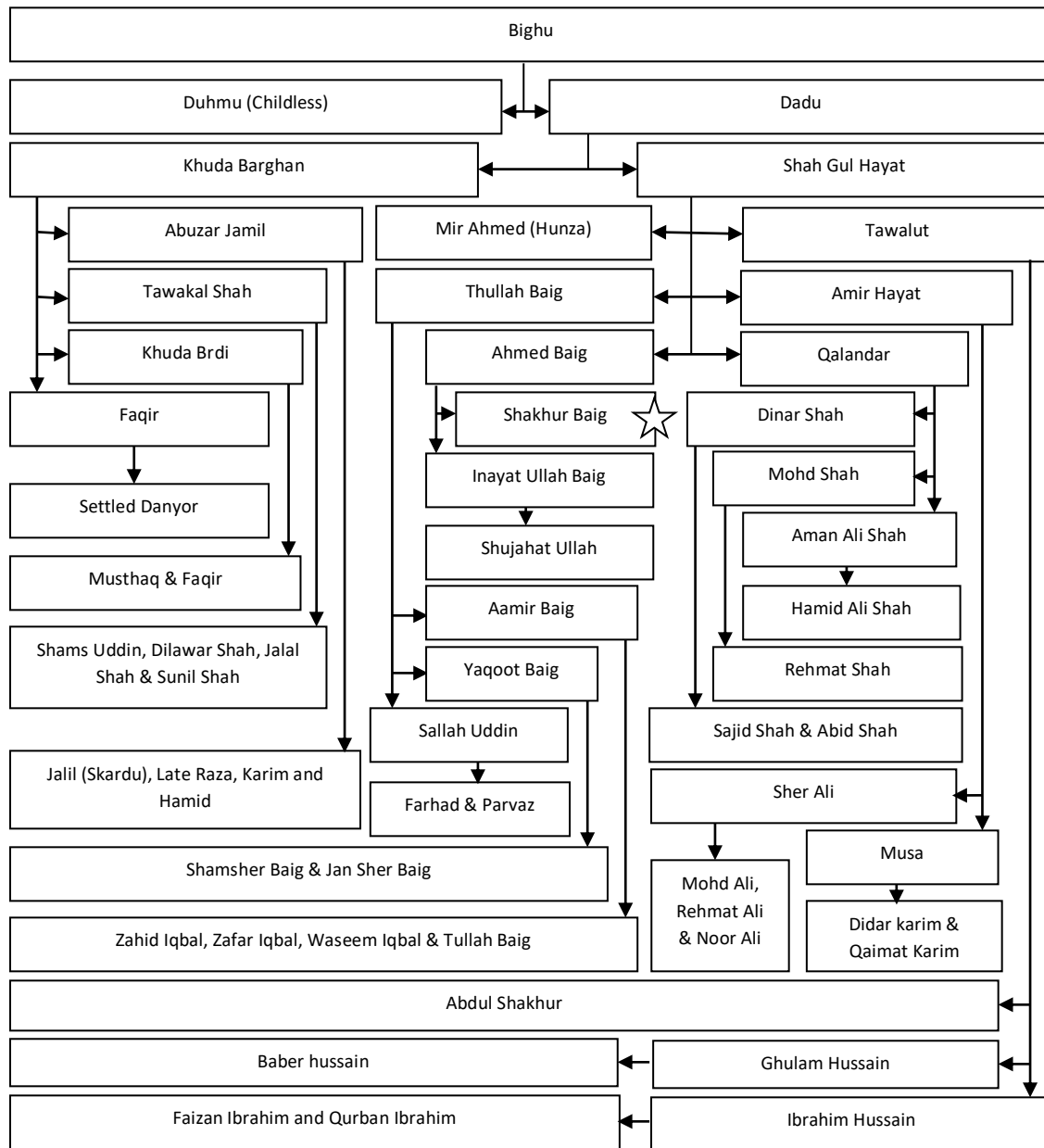
16. The family chart of Safar Baig, who migrated from Baltit Hunza to Misgar.



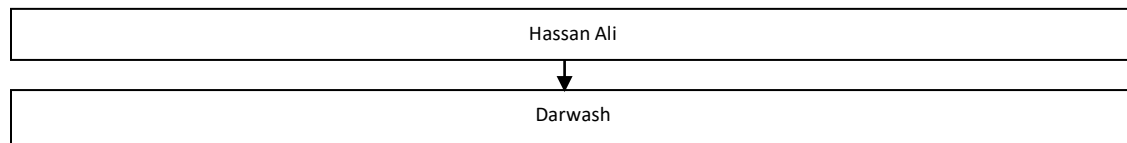
17. The family chart of Qanuh, who migrated from Baltit Hunza to Misgar.



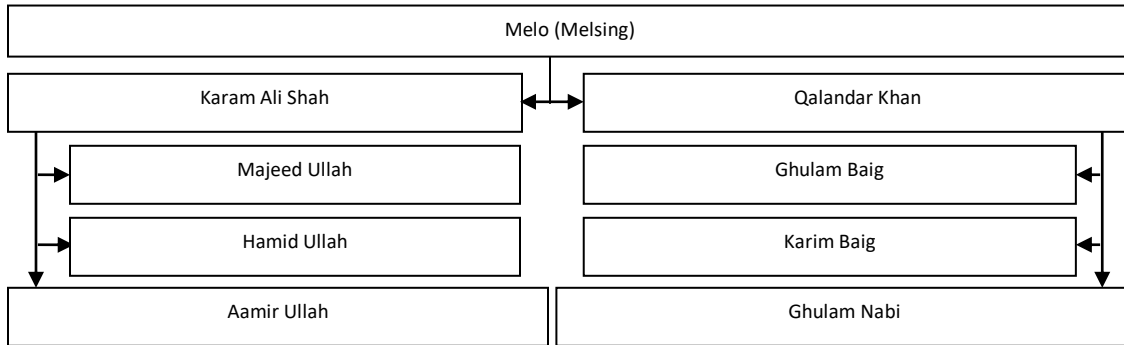
18. The family chart of Bighu, who migrated from Baltit Hunza to Misgar.



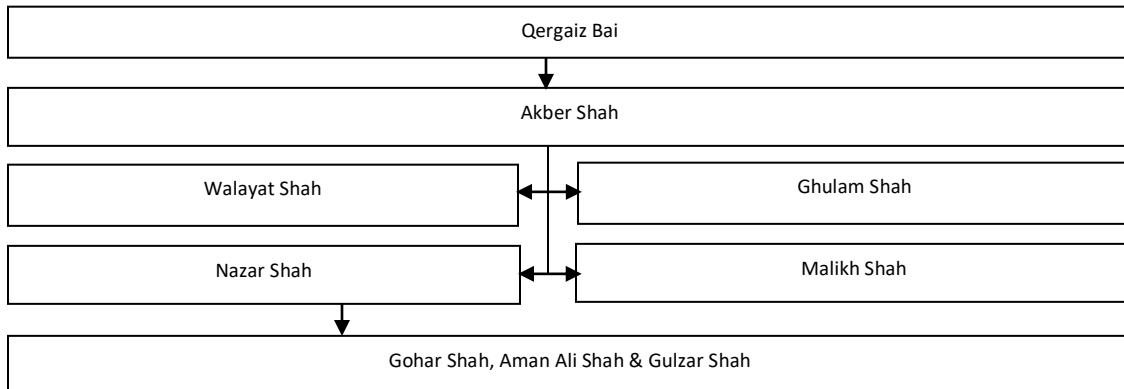
19. The family chart of Hassan Ali, who migrated from Baltit Hunza to Misgar.



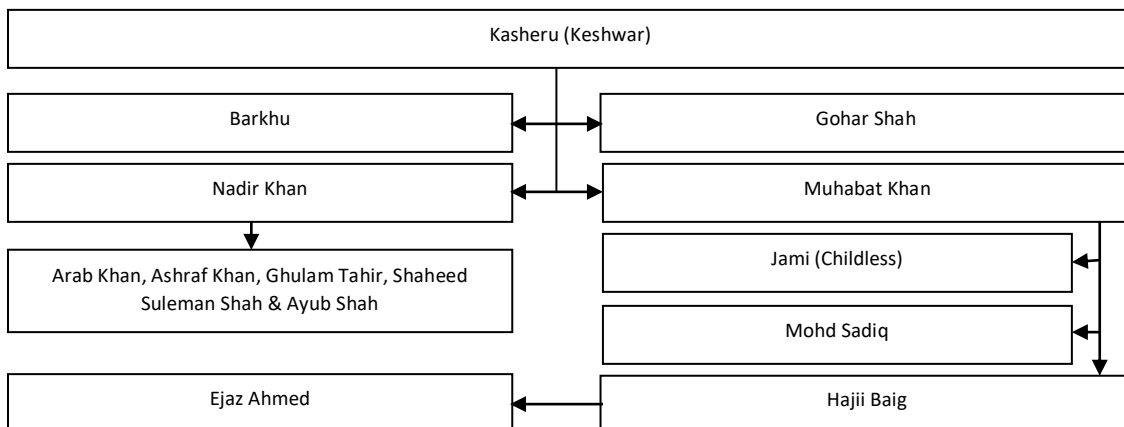
20. The family chart of Melo (Melsing), who migrated from Hunza to Misgar.



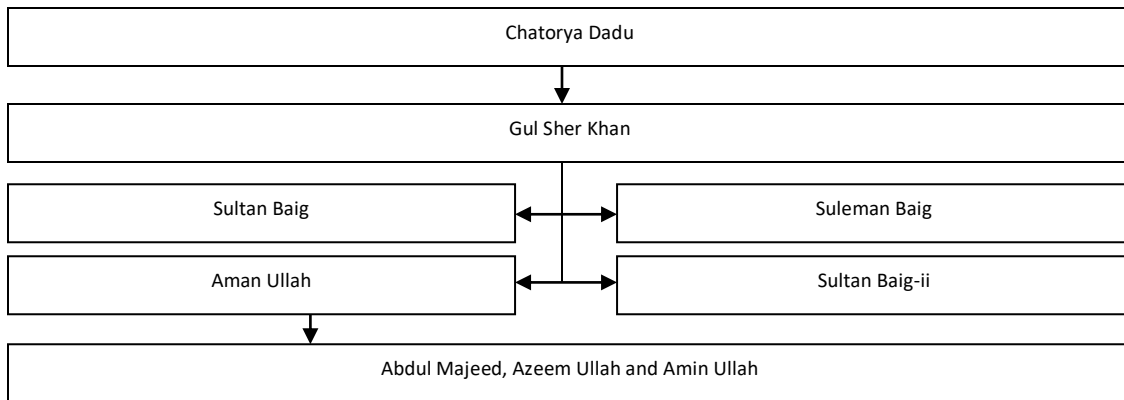
21. The family chart of Qergaiz Bai, who migrated from Hunza to Misgar.



22. The family chart of Kasheru (Kashwar), who migrated from Hunza to Misgar.



23. The family chart of Chatorya Dadu, who migrated from Hunnza to Misgar.



These are the dauntless and strong families of Misgar, who braved and courageously fought the invading Qeraiz in their very problematic time, and successfully made this valley their permanent abode.

CHIPURSAN VALLEY

The second largest village (terrain wise) after Shimshal is the beautiful valley of Chipursan. The old settlement of Chipursan was an extremely rich and flourishing valley, with a huge population. With more than one hundred Kirghiz tents (Nomades) and one hundred Wakhi houses, they were very rich and happy people. But prosperity had turned the inhabitants proud and ingratitude. Thus goes with it the story of death and destruction of the once prosperous dale. When the local saint, Baba Ghundi visited them, he met a hostile reception from the people. None but one woman alone shown civility and revered him. This woman was told to take her flocks of sheep and her family and climb onto a nearby mountain. She did so but she came back days later to get something forgotten by her. But to her utter dismay she found the whole village debris over and completely flooded and inundated.



The last Ghenish' (queen) of Hunza State on the way to Chipursan valley. She was the daughter of Mir of Nagar, married to Mir Mohammad Jamal Khan. Probably in 1960s/70's.

The locales say that this disaster happened in the winter season and that for two to three years thereafter cries of the drowned could be heard. The remains of the old irrigation channels of Yishkuk can be still seen. There are many a narratives of this legend of Baba Ghundi. According to the villagers, after many years of this destruction the old settlement got destroyed twice again. During the reign of Shah Saleem khan, in Rashit and Kirmin lived the farmers and shepherds of the Mir. The resettlement of this valley was started during

the period of Mir Saleem Khan Sani (ruling period 1780-1823). Most probably the valley had been resettled during 1795- 1820. During the ruling of Mir Ghazanfar Ali Khan, Few people from Gulmit, Ghulkin, Passu and Hussaini went to Chipursan to get resettled the valley and many of the present inhabitants of this valley directly came from different regions of Afghanistan. Especially the small village of Shitmargh is the population of pure Wakhis from Afghanistan and the village Shitmargh was settled many years later by the Wakhanies of Wakhan.

Now the valley is a heterogeneous mixture of different tribes, but they live together like a single family unit without any bigotry or bias. Every clan had contributed in the development of the valley.

The story is that years ago a wandering saint came to the village and was driven by the inhabitants. One old woman alone showed him any courtesy and she gave him some milk. The saint was righteously angered at his treatment. "GO" he said to the woman, and sit on yonder rock, the woman did so. Straightway the holy man invoked causing the present moraine. The entire village was destroyed, except the strip of cultivation belonging to the old woman, who survives to this day; The Wakhis actually cultivating this piece of land were immigrants from Afghan Wakhan close by"³⁷.

As I said above, that the recent inhabitants of Chipursan were immigrants from different village of the lower Gojal, so I managed all the family trees in their original clans, from where they belong. This, I did to spare my time, But those who directly immigrated from Wakhan to different villages of this valley, will refer to in this chapter.

Baba Ghundi: A little plain and at the far end, beyond the swaying green barley, was the fluttering flags of the famous shrine of Baba Ghundi. According to the villagers and the present Shekh (official person of the Shrine), The Mir of former Hunza state had built a stone wall. All rounds with small plasters at the angles inside, was the original old wall of mud and stone, and the sanctum itself was protected by a wooden roof. In front of the gate was a walled-off open rectangle and facing the gate was a small verandah.

According to the local respondents; the holy man Baba Ghundi, after his humiliating treatment at the hand of Yishkuk villagers, he disappeared mysteriously at the site of the present shrine. It is highly probable that the saint had come there from Ghund in Shighnan province of the former Russian territory. The word ghund means a narrow confined place.

The whole trouble this saint brought upon him was because of, on his arrival in Chipursan; then undoubtedly a densely populated area, ordered the people to do what he bade them to do. Rather than complying with his bidding they mocked and poked at him, even threw cow dung upon him, and admonished him, what authority he possess giving these orders. Owing to this rough treatment they were flooded over, and lost their lives in the bargain.

³⁷ From "Between OXUS and Indus-Shamber"

Baba Ghundi is now highly venerated. People from different areas of Gilgit-Baltistan visit the place to pay their respect and even pilgrims from Wakhan come there, usually in the autumn when the harvest is over and the rivers are easily forded.

Watch Tower: The 150 or 200 year old watch tower is located at the entrance of Chipursan valley near Yarzirich village. This tower had been constructed by the former ruler of Hunza state, and the main purpose of this tower is to defend the state from the invaders and violent intruding riders of Qergaiz nomads coming down from Pamir. Afghanistan. That time the pastures in these valleys were grazing grounds of Qergaiz nomads and shepherds.

The watch tower has been built by using timber brought from the nearby pastures, stone and mortar. The tower stands on a knoll, from the roof and two small holes on each floor (traditional sun window, in wakhi it is called Rechin).

Such kind of two storey watch tower were once dotted on the outskirts of the former Hunza state. But only this tower has managed to survive. The tower with a small door on



Figure 24view of Defence Tower Chipursan

the southern part, is around two feet wide and four feet high. This watch tower is still in good shape with its old structure. As it stands near the cliff, come a heavy water in the passing by river it might be debased and drowned under.

A variety of **community based organizations** are actively engaged to serve the mass purely on voluntarily bases, to bring in good practices for the

betterment of the village. These aim at

strengthen in their social, economic and cultural aspects.

ASWED is a youth association working for the social, welfare and educational development of the students studying in different schools, colleges and universities of the country and in the valley. Its main objective is to give moral and financial support to its student's member of the valley.

Another important area of its activity is career counseling and recreational activities for the youth of the valley. Beside education and welfare the association is working for the social affairs of its people, like arranging cultural shows and musical program is its main area of focus. Talented youths and one with any gifted artistic ability can exhibit it in such events. Arranging sport events is also the main area of its interest. Chipursan Educational and Social Forum (CESF) is another community based organization. This organization was established by the social activists; so much so that some new things are tried and there are

semblances of organizational hierarchy. People come in and play a positive role and leave good work behind to be carried forward with fresh blood.

Chipursan local support organization (CLSO) is the combined organization of all the village organizations and women organizations of the valley. CLSO is working in the valley for the infrastructure and agricultural development.

Yarzerich (Aminabad) Village

Yarzerich is the first village from Southren part of Chipursan valley. This is a small and beautiful village with host of different clans, who were highly betrothed with the development of the village from the very beginning.

In 1966, Mir Muhammad Jamal Khan officially gave this un-irrigated land to the people of Khudabad, Misgar and Raminj. But this order was rebutted by Mir Muhammad Jamal Khan on the request of Arbab Gulbast khan of Gulmit. According to the villagers; when Mir Muhammad Jamal Khan allotted this land to the people of Misgar, Khudabad and Raminj during that time, Arbab Gulbast Khan told to Mir Muhammad Jamal Khan that the surrounding pastures of this village belonged to the people of Gulmit, and they are the factual owners on this land.

In 1967 Mir Muhammad Jamal Khan ceased the ownership of present Yarzerich from the people of Misgar, Khudabad and Raminj, and offered this piece of land to the people of Gulmit. In the year 1968 a proper irrigation channel was carved out for this land under the supervision of Fatha Ali of Misgar. The construction work of the irrigation channel took four years to complete.³⁸

After the construction of irrigation channel people from Gulmit and Ghulkin came and settled on this land. Mr. Mulah Dad, Shahdullah, Mubarak Shah, Rozi Shah, Ghulam Aziz, Sadun Shah, Muhammad Rahim and Bali Khan etcetera from Gulmit have plots in the village. From Ghulkin Mr. Yar Ali, Afiat Shah and Ghayeb Shah have piece of land in Yarzerich (Aminabad) village.

The village organization of Yarzerich was started in 1983 and the Women Organization was started in 1985. Both the organizations are actively working for the development of the village. Its main achievements are irrigation channel up gradation project, drinking water pipe line project-2008 and irrigation water pipe project 2000-2001.

A unit of SAP school is functional in the village; this unit is providing educational service for the community of Yarzerich (Aminabad). A building of government primary school was constructed in the village in the year 2015 by the local government. The project of this primary school building was brought by Usman Baig a social activist of the village.

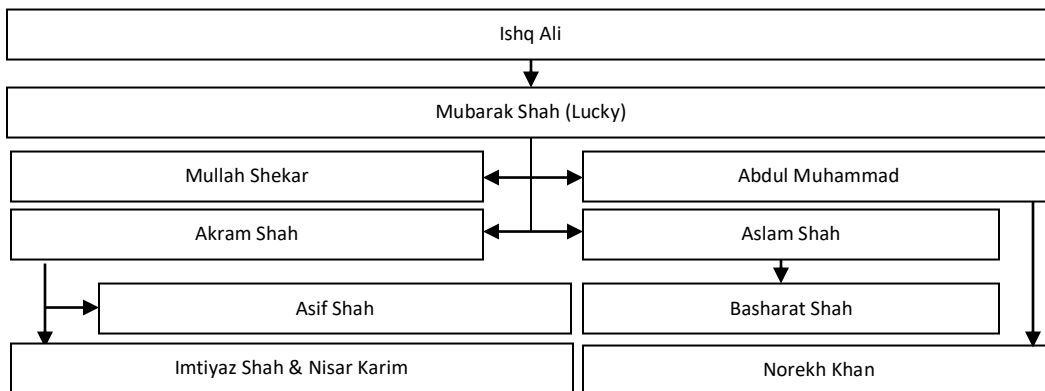
³⁸ Face to face interview of Usman Baig & Ashoor Baig

The first Jamat Khana of Aminabad (Yarzerich) was constructed in 1968-69 for which the land was donated by Latif Shah Son of Khalifa Satkh and family. The constructor of this building was Rozi Shah of Gulmit, the inaugural ceremony was held in 1969.

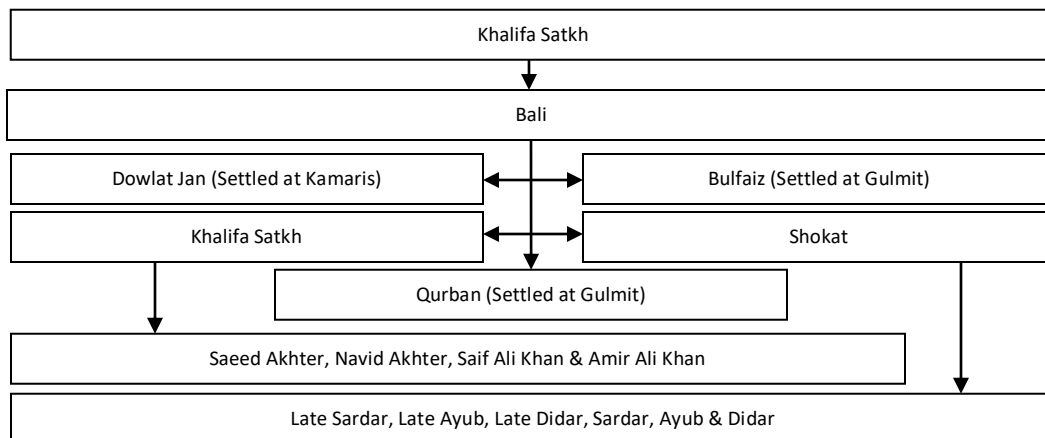
The second Jamat Khana was constructed in 1998 for which the land was donated by Sultan Madad and family and the constructor of this building was Iqbal Shah of Gulmit. The third and present phase of Yarzerich Jamat Khana was constructed in the same premises, The building was constructed in the year 2007, the land was donated by Sultan Madad and Siraj Uddin of the village.

The detail family charts of Yarzerich village.

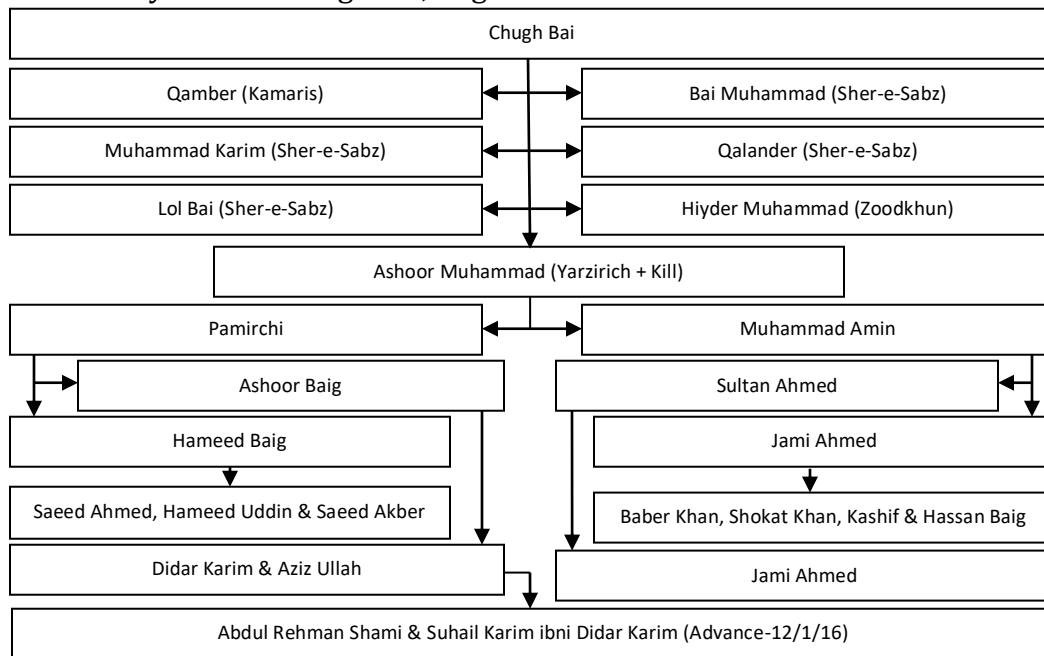
1. The family chart of Ishq Ali, migrated from Gulmit to Yarzerich. Int: Late Mubarak Shah.



2. The family chart of Khalifa Satkh, migrated from Gulmit. Int; Shokat.

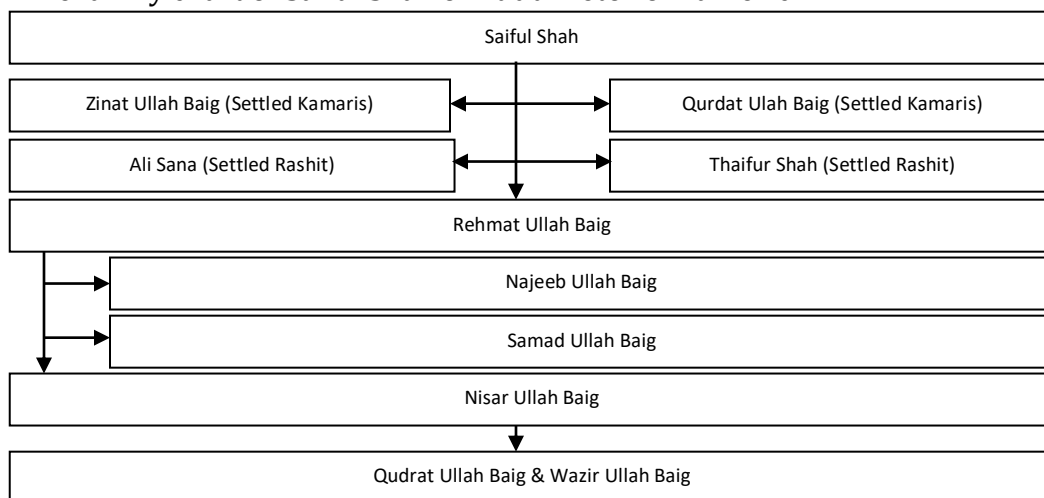


3. The family chart of Chugh Bai, migrated from Gulmit. Int: Pamirchi & Ashoor Mohd.

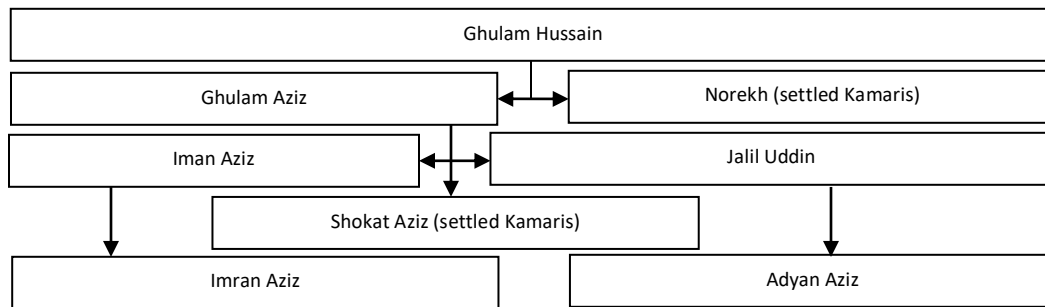


4. The family chart of Iqbal Shah of Budul ketor. Yarzerich. Int: Nazar Ali Shah, the detail chart is given in the family chart of Rehmat Ullah, son of Sultan Muhammad of Gulmit.

5. The family chart of Saiful Shah of Budul ketor of Yarzerich.



6. The family chart of Ghulam Hussain, migrated from Gulmit to Yarzerich.



7. The family chart of Mirdin Shah of Yarzerich. The detail chart is given in the family chart of Ashoor Son of Bulbul of Budul ketor, Gulmit.

Raminj Village

Raminj is the second village of Chipursan valley from Southern part, the population of this beautiful village is more than 700 hundred. All the population of this village came from different villages of Hunza and they speak Brushaski language.

“It is said that in the earlier times, usually the former ruler of Hunza state used to visit Baba Ghundi shrine, and for the collection of taxes from the public of Chipursan. In the year 1912-13, when Mir of Hunza State was going for tax collection and special visit to Baba Ghundi Shrine, on his way to Baba Ghundi he saw a rabbit at the river side of present Raminj village. While following the rabbit for hunt, Mir reached at the present Raminj village. He was much surprised seeing such a wonderful land. According to the villagers; during that short visit to this land he decided to develop this land for farming. It is said that Mir told the people present there that the soil of this land is same like that of Kaskhar in China”³⁹.

When he reached back in Hunza after his visit of the valley, he called meeting of the leadership of the time to discuss and make strategy for the proper channel construction and farming of the land he visited during his visit to Chipursan. After lengthy discussion on the issue a famous hunter from Passu shared his view. He said to Mir Muhammad Nazim Khan, that I have been there during hunting; there is a great source of water from its North side which is the only potential and easy source of water for the land. The idea was accepted and task was assigned to the concerned authority for furthering the development project.

In 1914 Mir insisted the work of channel construction for the uncultivated land of present Raminj village be carried out under the supervision of an expert from Hunza, but who woefully failed to complete the channel work. Another expert from Ahmedabad named Ghulam was appointed for the construction of channel. The people from Shenaki (present Rahimabad) to Chipursan were called for doing the unskilled laboring (Rajaki or Hashar). After seven years of continuous work the project got completed in 1921 and water was fetched to the land, what Mir Muhammad Nazim Khan had desired.

In 1999; a team of engineers from AKRSP held an assessment and observation of the channel and as a result they found it six feet lower where it should have been with today's measurement scale for channel construction. According to the team's observation, they constructed the channel with high skill, too hard even with given modern period technology.

In 1921 Mir of Hunza asked his courtier to accommodate hundred households on that part of land. For cultivation of population there, a survey was conducted by Mir's arbob (chief political administrator) and representative, they submitted their final report to Mir that the land has available capacity of only 12 households' to be accommodated. When Mir was informed about such capacity assessment, he become too angry and warned the courtiers

³⁹ Face to face interview of Fida Ali of the village.

and representatives to make settlement of hundred households in that area or they will be punished or they will be reprimanded. To which the representatives of Mir replied that, they have not taken the area anywhere with them it is there to see it for yourself about its accommodating capacity. Eventually they did settle twelve households there, which included different cast; Thatusing, Mamusing, Ghanj Ali, Hazara Baig, Sultan Shah, Nadil Aman and Qalnadar Shah.

From 1921 to 1928 people had seasonal visits to this place for cultivation and maintenance of the canals. People had permanently settled there after actual cultivation was started in 1928. It is said that this region was lush and fertile to the extent, that people after fulfilling their own needs, used to send the excess to their folks in Hunza. Till 1935, all this occurred smoothly, but unfortunately in 1935 during the repair of the channel landsliding happened and six people left for eternity and only one person escaped the death. Due to this tragic incident people said final good bye to this place and left for Hunza for good.

When Mir Muhammad Nazim Khan heard the news of the people being returned from Raminj, he was disappointed and enraged, he warned the people to go back to their area otherwise they will be given harsh punishment. Keeping in mind the death incident of six people and the harsh life there, Mir exempted this village from taxation and renamed as Khairabad. Khair is a Brushaski word which means to quit or leave. When the first farmers from Hunza came to Raminj, Mir sent 12 households' people to Raminj. Thus this village constituted 22 households and the population started living therein. In 1971 other people from Hunza came and had their settlement there, which included a person named Ibrahim.

Raminj Jamat khana was constructed in 1967; the foundation stone was laid in 1964 and was completed in 1967. The land for this building was donated by Aziz Ullah Najeeb and Iqbal Shah and family.

School System in Raminj:

The first schooling system was started by late Khalifa Asmat Ullah from his house. After the death of Asmat Ullah Arbab, Muhammad Thayoom Khan continued the schooling system from his house. In early 1960's proper building was constructed by the community and in 1972, the LGRD funded a small grant for one room and in 1983 another one room was constructed by Dilab Shah's son as sadaqah jariyah (ceaseless charity) for their mother Bibi Naynough as nomus (donation) for the community. And in 1948-47 the Aga Khan Education Service Pakistan established a unit of Diamond Jubilee School in this village, which is functional and providing education for the community.

A proper building of AKESP was constructed in 1989 with the financial support from Aga Khan Planning and Building Service Pakistan. The land for the building was donated by late Mehboob Shah and family. In 2004 and 2006 with the financial support of Central Asia Institute, Gilgit (CAI, G) rooms were constructed and upgraded and extending its structural capacity.

The VO and WO of Raminj were started in 1983, since its establishment both VO and WO are working for the development of Raminj, its main achievements are the following projects;

1. Extension of irrigation channel in 1999 and again in 2012-13.
2. Land development of Sadiqabad in 1999 funded by AKRSP. This project was brought by late Almbardar (literal meaning flag bearer) Ghulam Sadiq of Moorkhun, and because of his efforts for this project the land was named as Sadiqabad (Author's father-in-Law).

The community of Raminj established a welfare organization under the name of Khairabad Welfare Organization in 1996. The aim of this community organization is to boost educational efforts of the students studying in different colleges and Universities of the country. This organization is also working for the social and cultural development of the village. Its main achievements are

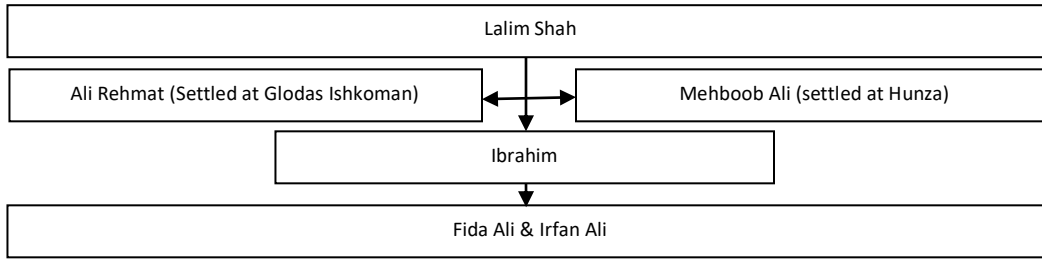
1. Water storage tank with the assistance of CIDA.
2. Matching grand project, 25% financial support was given by Khairabad Social Welfare Organization (KSWO).

The community of Raminj had conserved their area for wild animals and forest development.

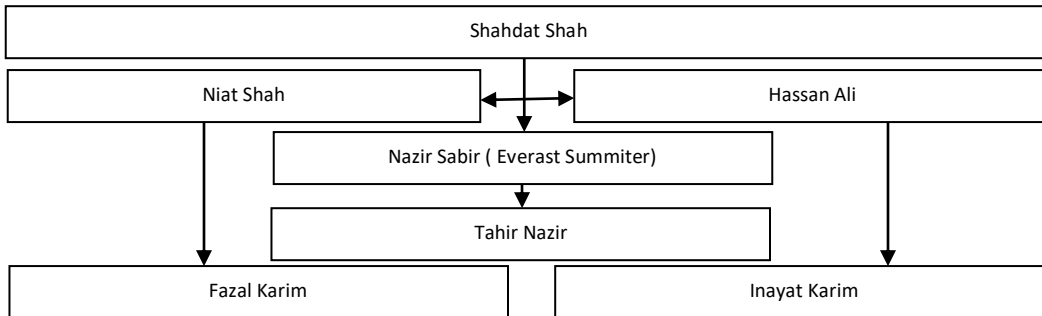
The local Government had established a first aid post in 2008, which is providing basic health care facility for the community. Though the first aid is properly facilitating the people with given capacity but for emergency cases the patients are referred to down cities and big towns for satisfactory redressing.

The detailed family charts of Raminj village.

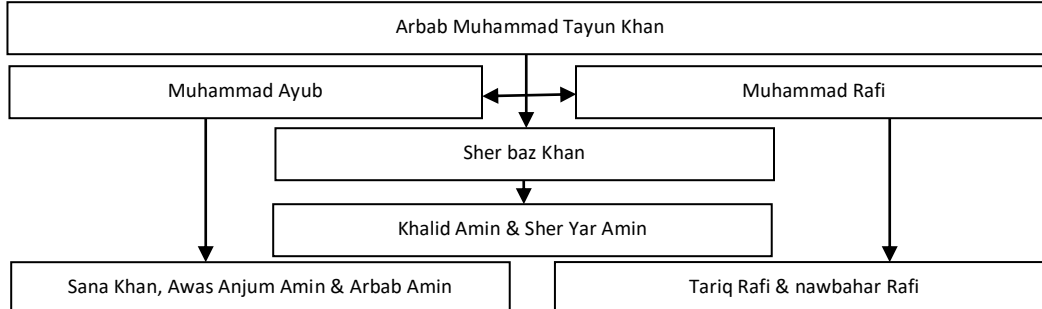
1. The family chart of Lalim Shah, migrated from Hassanabad to Raminj.



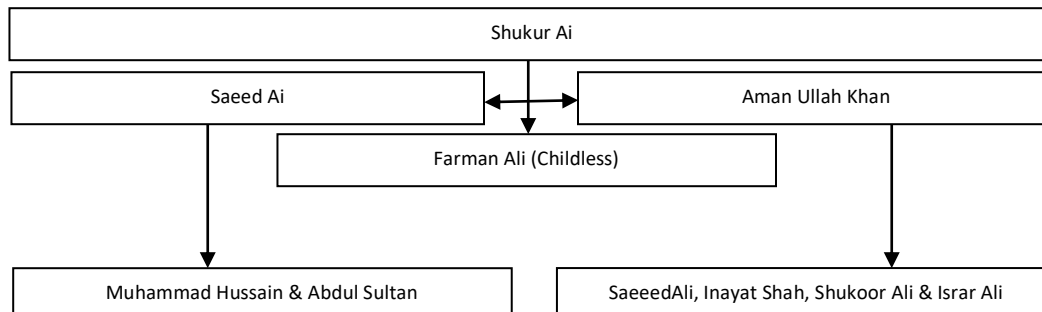
2. The family chart of Shahdat Shah, migrated from Karimabad to Raminj.



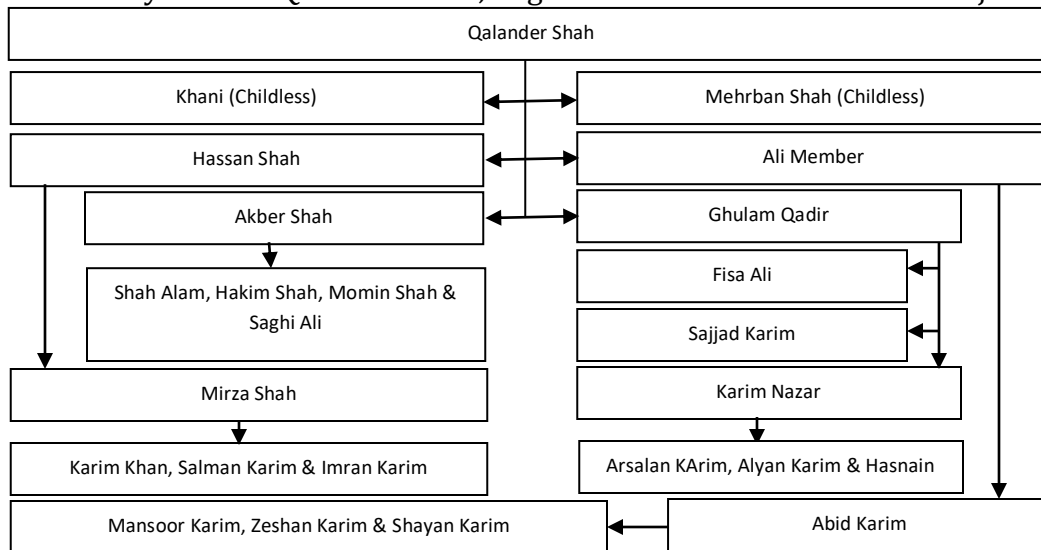
3. The family chart of Arbab Muhammad Tayun Khan, migrated from Karimabad.



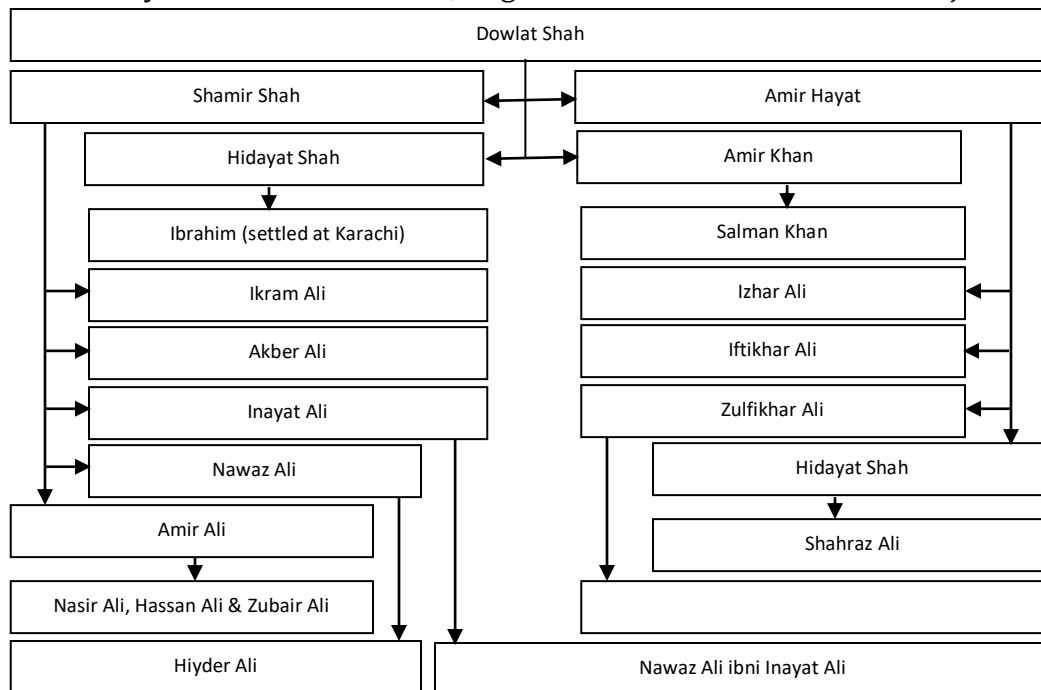
4. The family chart of Shukhur Ali, migrated from Karimabad to Raminj.



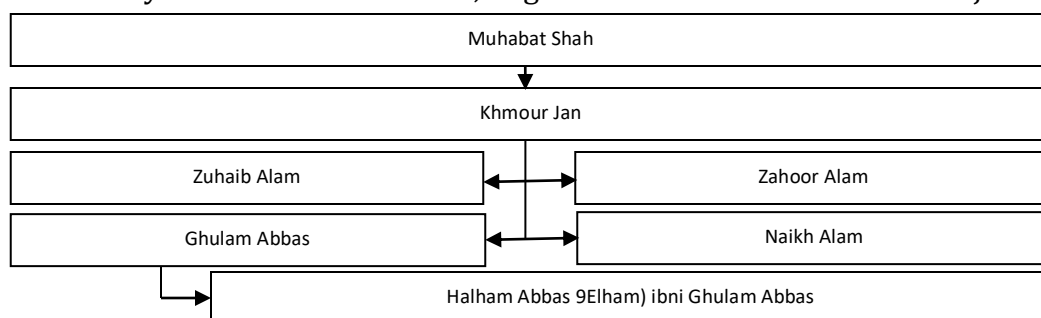
5. The family chart of Qalander Shah, migrated from Karimabad to Raminj.



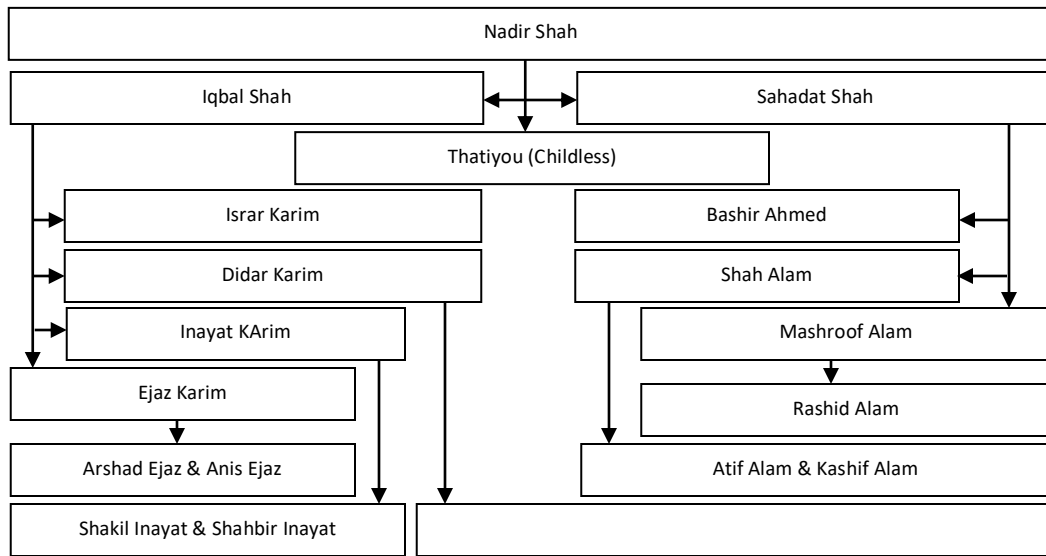
6. The family chart of Dowlat Shah, migrated from Karimabad to Raminj.



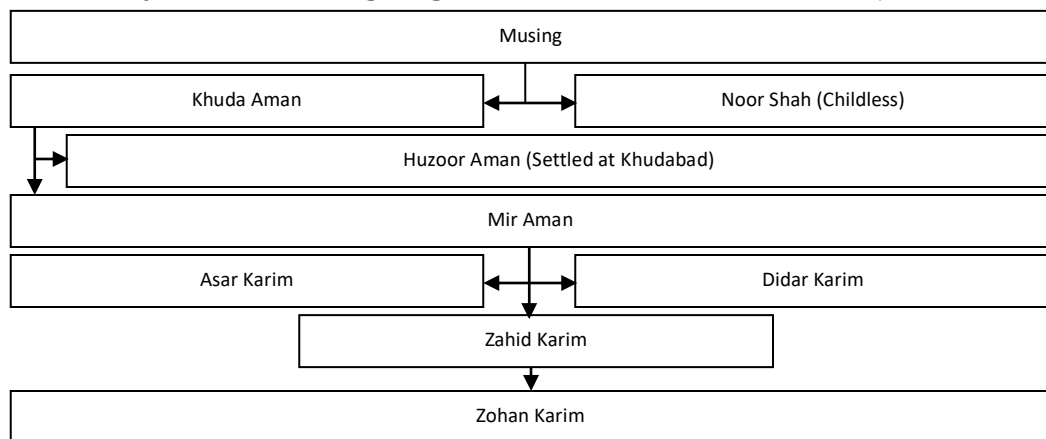
7. The family chart of Muhabat Shah, migrated from Karimabad to Raminj.



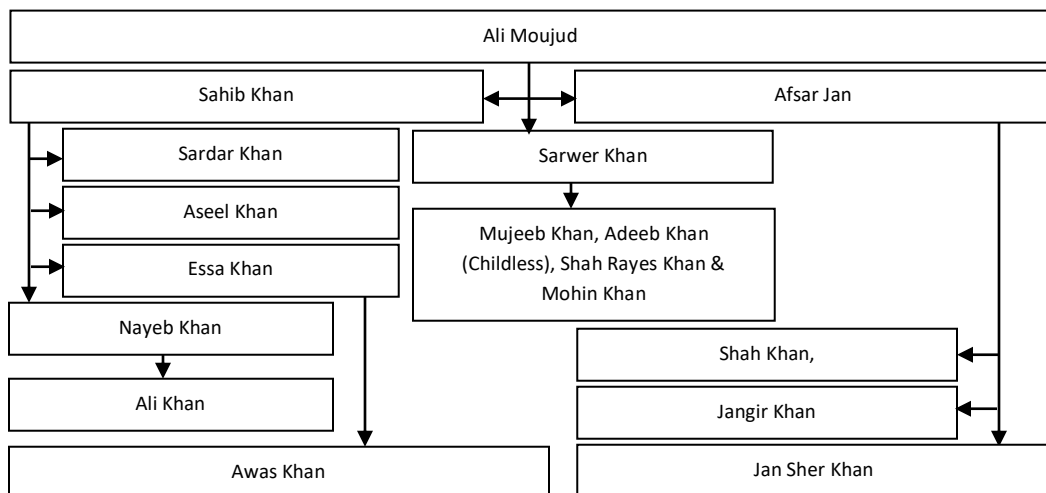
8. The family chart of Nadir Shah, migrated from Karimabad to Raminj.



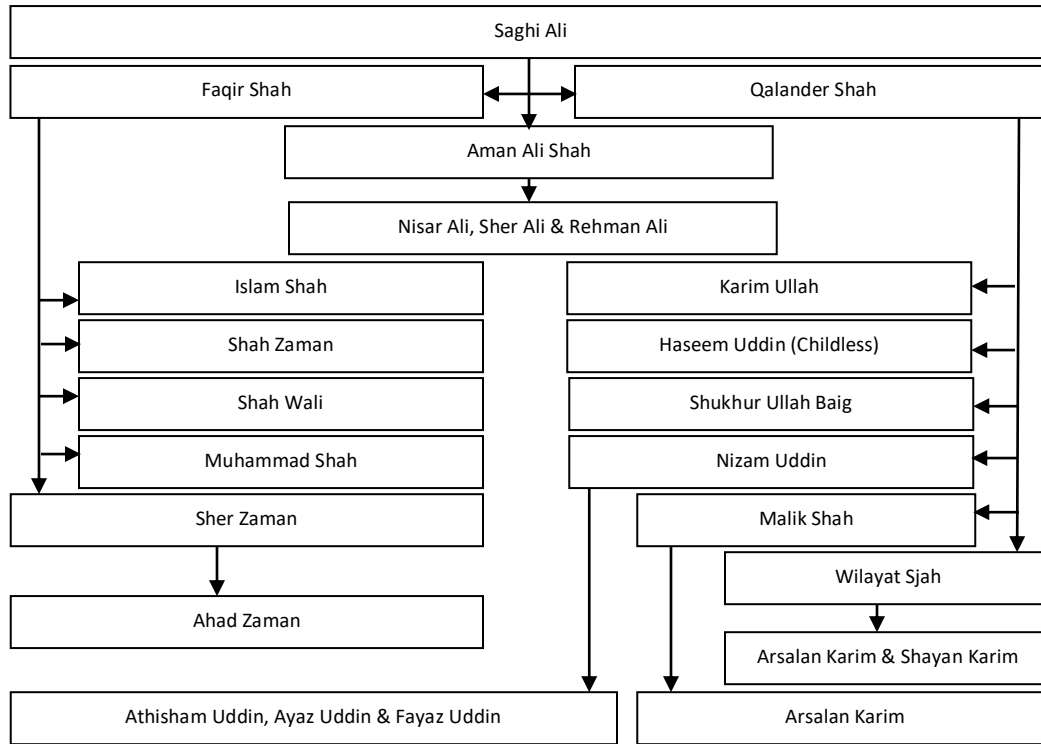
9. The family chart of Musing, migrated from Karimabad to Raminj.



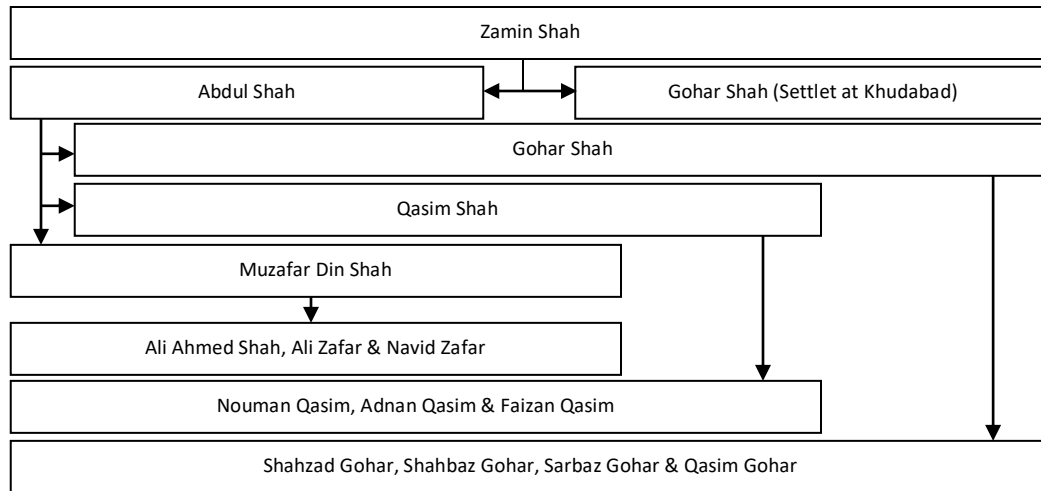
10. The family chart of Ai Moujud, migrated from Karimabad to Raminj.



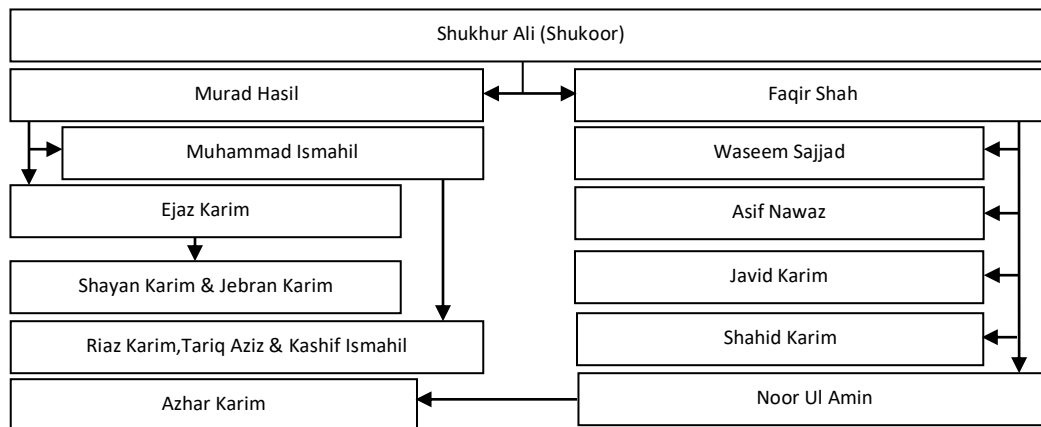
11. The family chart of Saghi Ali, migrated from Karimabad to Raminj.



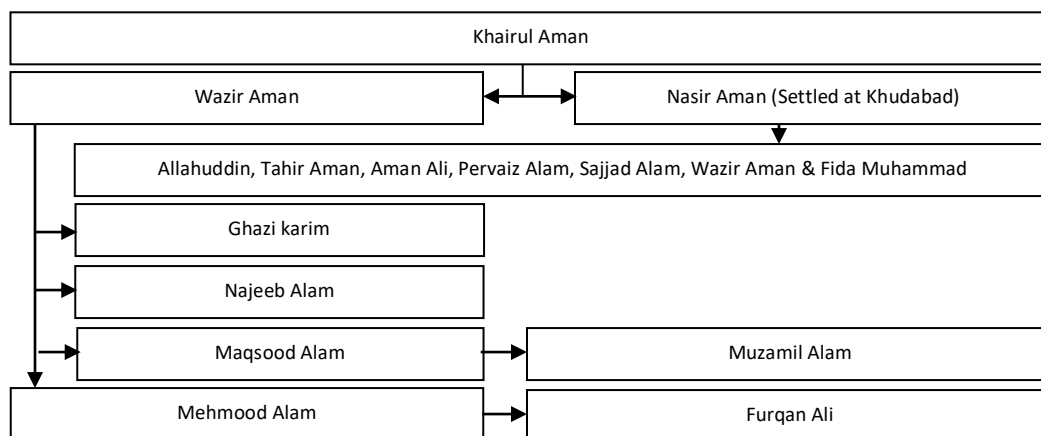
12. The family chart of Zamin Shah, migrated from Hyderabad to Raminj.



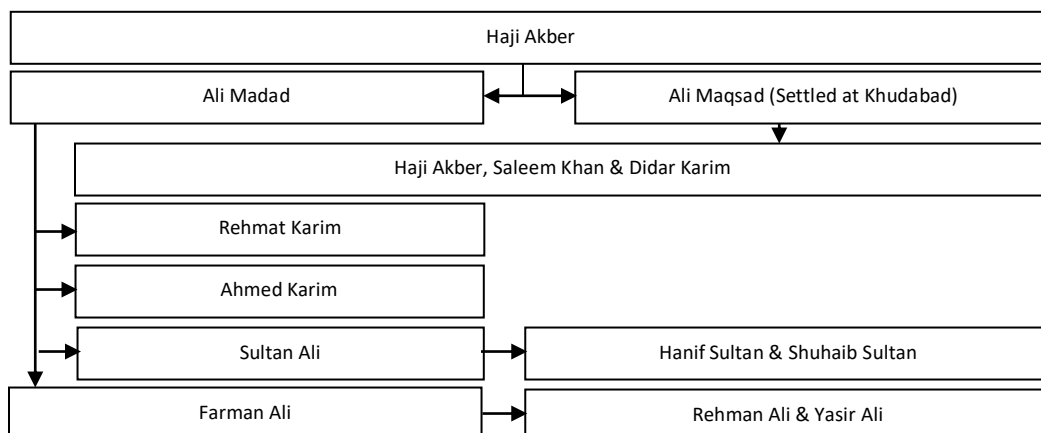
13. The family chart of Shukur Ali (Shukoor) migrated from Hunza to Raminj.



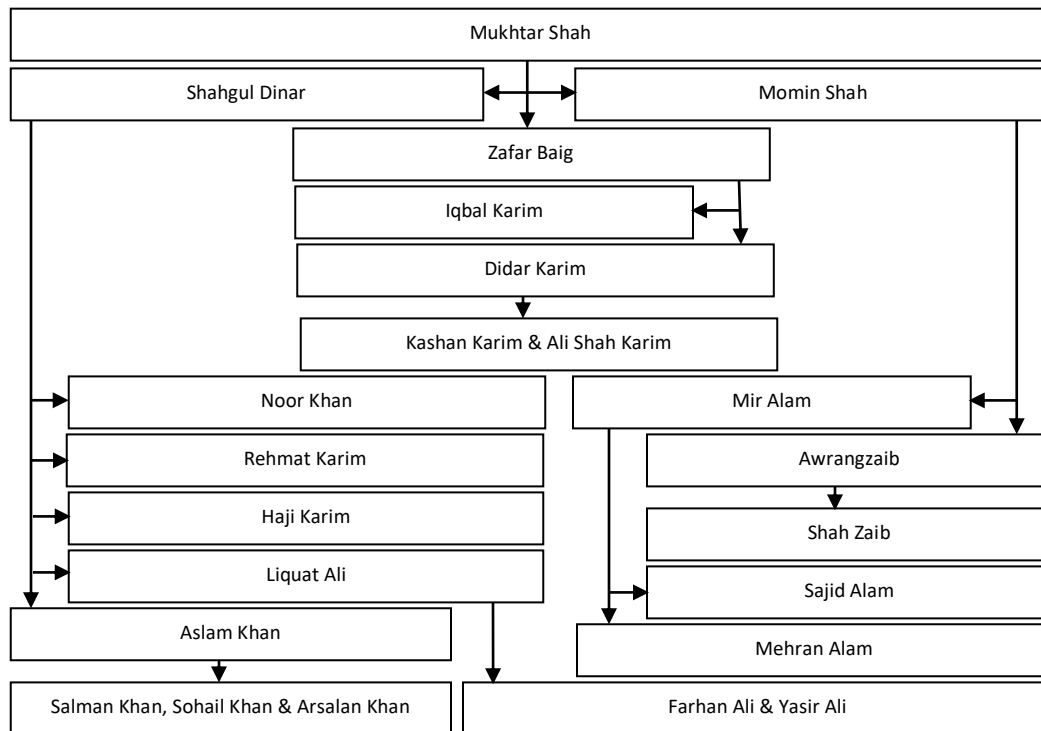
14. The family chart of Khairul Aman, migrated from Karimmabad to Raminj.



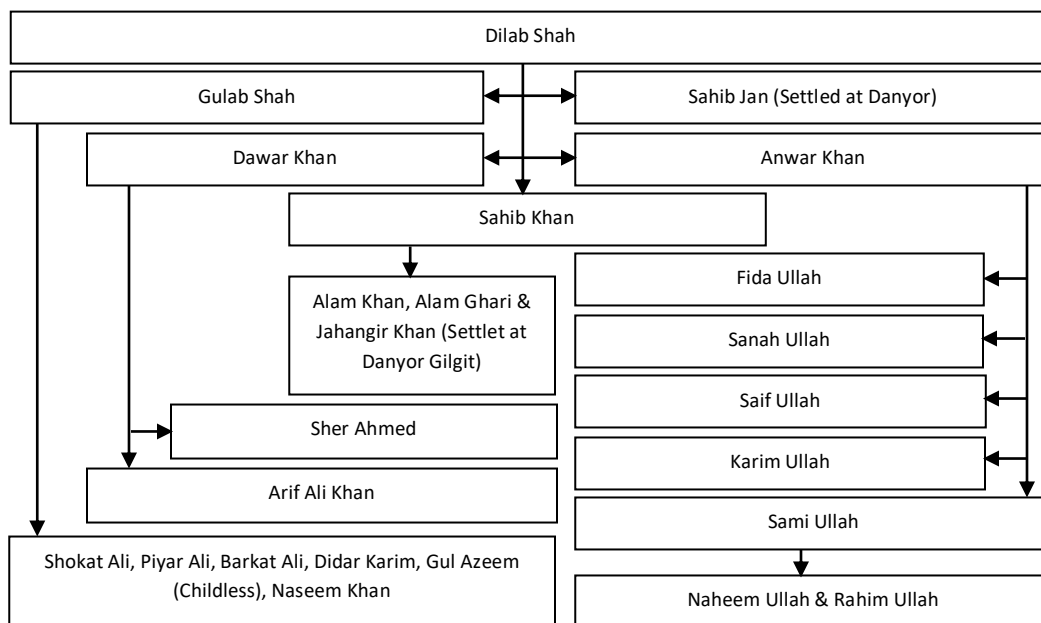
15. The family chart of Haji Akber, migrated from Karimabad to Raminj.



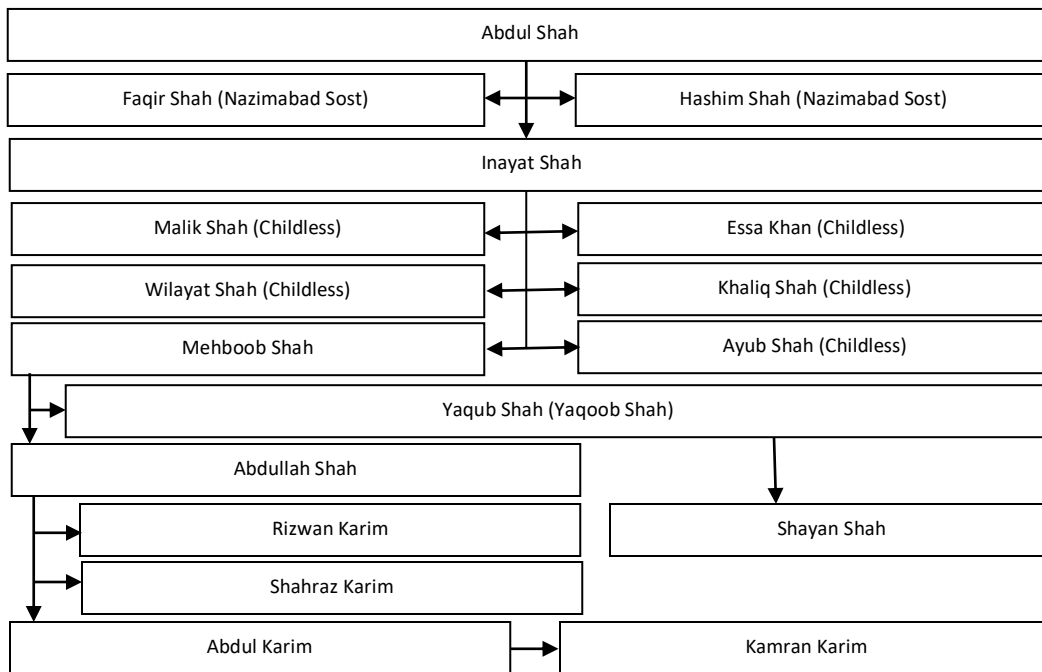
16. The family chart of Mukhtar Shah, migrated from Karimabad to Raminj.



17. The family chart of Dilab Shah, migrated from Karimabad to Raminj.



18. The family chart of Abdul Shah, migrated from Karimabad to Raminj.



Note: all the information about Raminj village was collected from Fida Ali, a young and brilliant teacher, through a brief interview during my visit to Raminj village in January 2016, I am very thankful to him.

Kirmin Village

Kirmin is a village with fertile and lush green land; this village has mixed population of different clans. The name Kirmin has originated from Kirman, a city of present day Iran. The settlement of this village is more than 150 years old. People from different villages of lower Gojal came and settled in this village, majority of the population belongs to Gulmit and Ghulkin.

The foundation stone of the Rahimabad prayer hall was laid in 1974 and was completed in 1975. The constructor of this building was Bakht Baig and Sahib Nazar of Gulmit, land for the building was donated by Qelali and family.

The foundation stone of Aminabad Kirmin prayer building was laid in 1971 and got completed in 1974. The land for which was donated by Maqbool Shah and family, the masons of this building was Bakht Baig and Sahib Nazar of Gulmit.

The foundation of Noorabad prayer hall was laid in 1980 and the construction of this building was completed in 1982. The land for this building was donated by Baig Murad and brothers. The constructors were Fazal Uddin Shah, Hamid Baig and Niaz Muhammad of Kirmin.

This dispensary was established by the Government of Pakistan in 1974, after the obliterating of the former Hunza state by Zulfikar Ali Bhutto, since then this unit is functional in the village. In the year 2011 the community realized the need for establishment of health care in the area, and they formally requested the concern authority for the up gradation of this unit to ten bedded hospital, but still the work of up gradation is in process, hope soon this unit will be upgraded to ten bed hospital.

“This unit is providing basic health facilities for the community; one critical health issue which the whole area is suffering from is delivery cases, a social and volunteer worker of the village Miss Bibi Sadaf wife of Sher Ali is serving on a voluntarily basis a dahi(midwifery) role. She has been serving the community of Chipursan for the last twenty eight years at Rashit Aga Khan Health Center. Her selfless service and unflinching dedicated service to the suffering people need our standing ovation and salute”.⁴⁰

Government middle school Kirmin is established in the village to provide basic education for the young generation, where both boys and girls are enrolled. The foundation of this school was laid in 1986 by the local Government and was completed after a year in 1987.

The Government post office Kirmin was established in 1976-77, since its establishment this office is providing postage and parcel communication service for the region. Since its beginning Noor-Uddin Shah is working as post master for the office.

The VO and WO Kirmin was started in 1983 with the intervention of AKRSP in the area, since its establishment both the organization are working for the social and economic development of the village. In 1994 the Rahimabad and Aminabad VO's and WO's were established and now both VO and WO are working in three sub villages of Kirmain.

⁴⁰ Face to face interview of Sher Ali of the village.

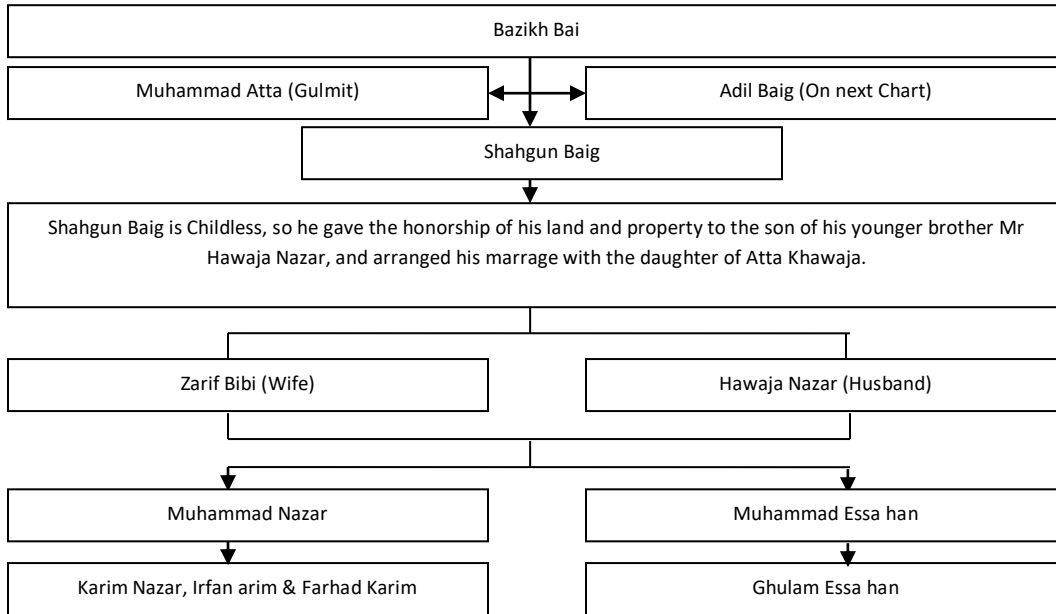
Its main achievements are

1. Rahimabad to Aminabad Kirmin pastur bridge project funded by AKRSP in 1984.
2. Qandoq Jingal irrigation channel project.

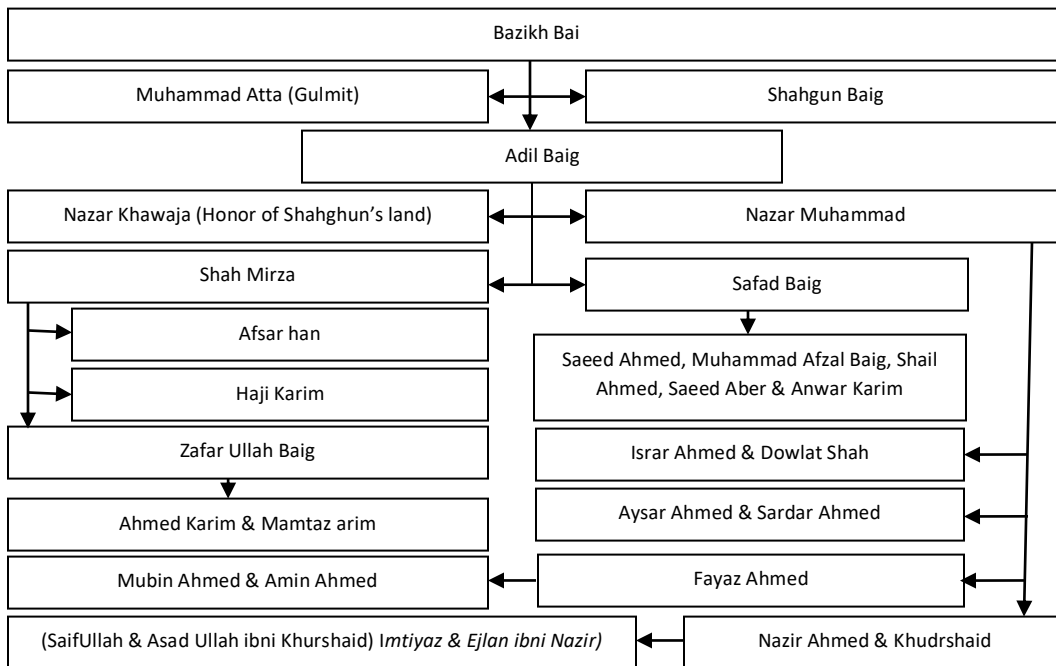
The Rahimabad Kirmin vocational center was established in 2009, the building and construction work was carried out voluntarily by the community. It was funded and equipped by Central Asian Institute, Gilgit (CAI, G) currently all its affairs are run by the community.

The detailed genealogical chart of Kirmin Village.

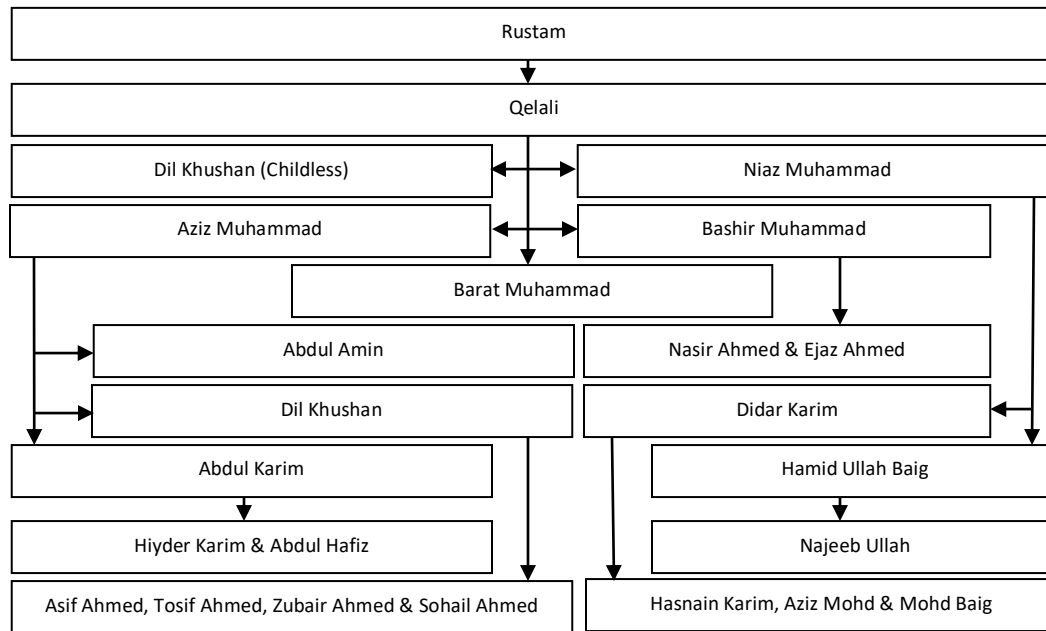
1. The family chart of Bazikh Bai of Budul Ketor, migrated from Gulmit to Kirmin.



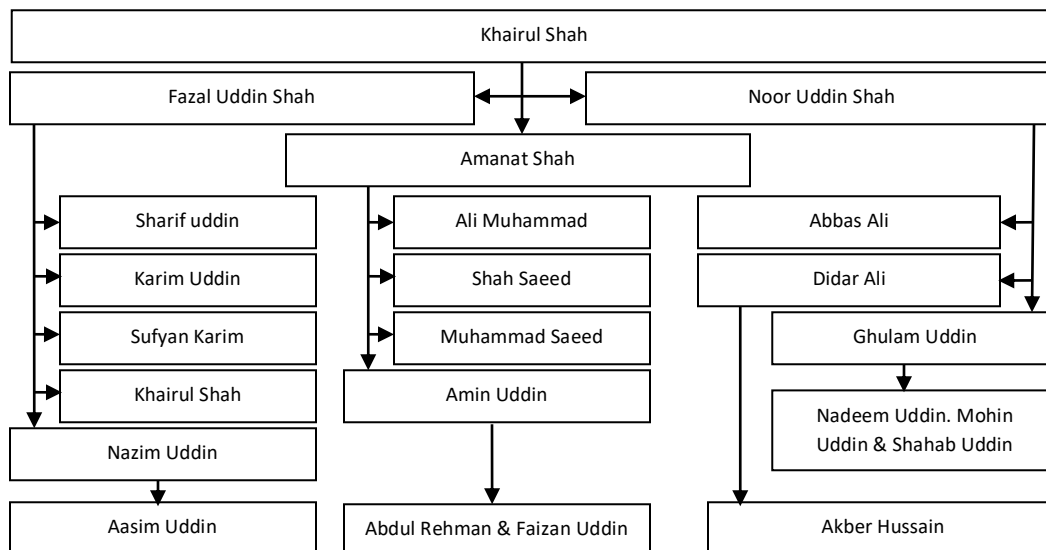
1.1 The family chart of Adil Baig Son of Bazikh Baig continued from chart No 01.



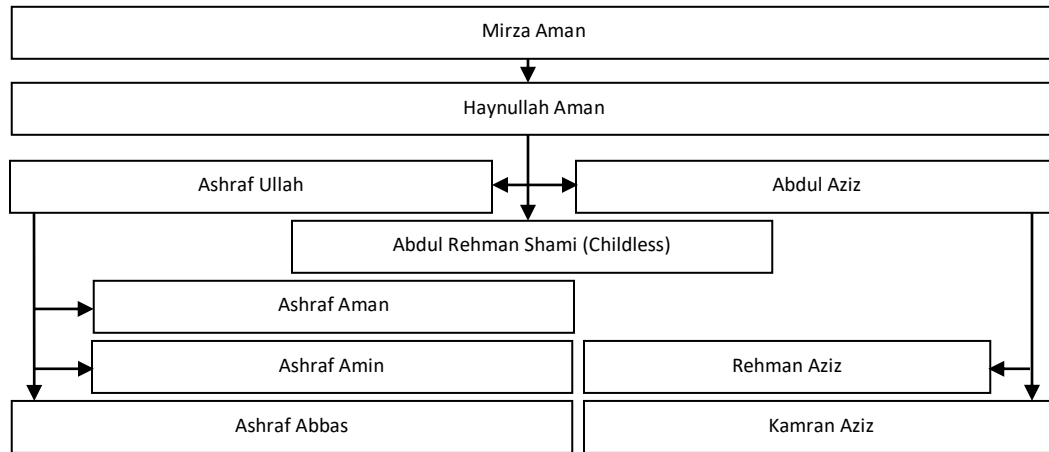
2. The family chart of Rustam, Migrated from Ghulkin to Kirmin.



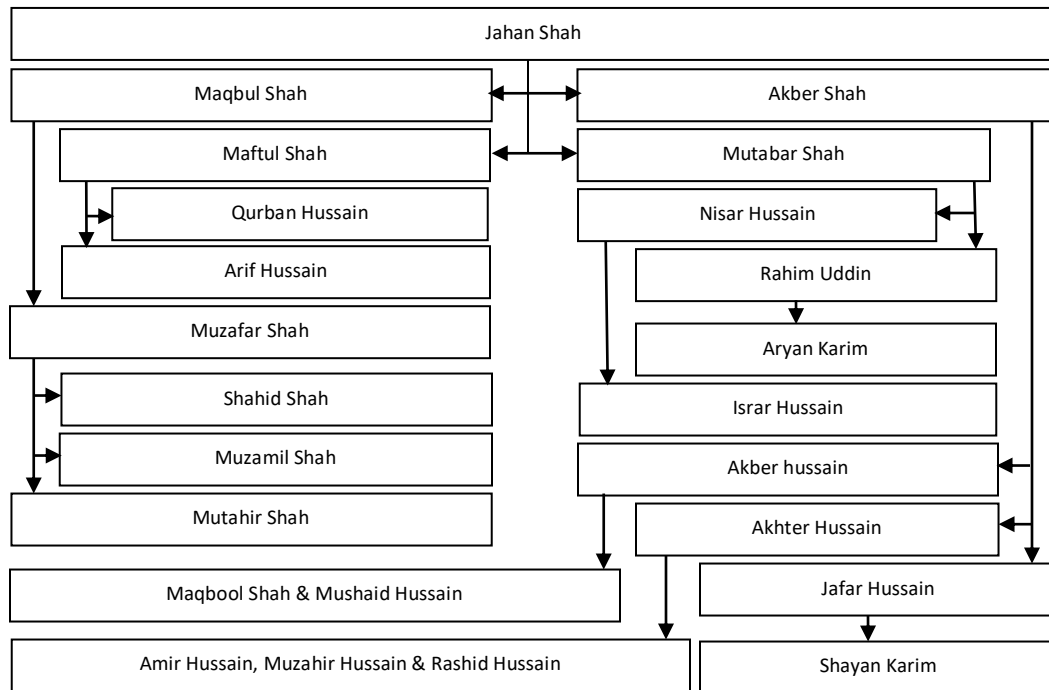
3. The family chart of Khairul Shah, migrated from Gulmit to Kirmin.



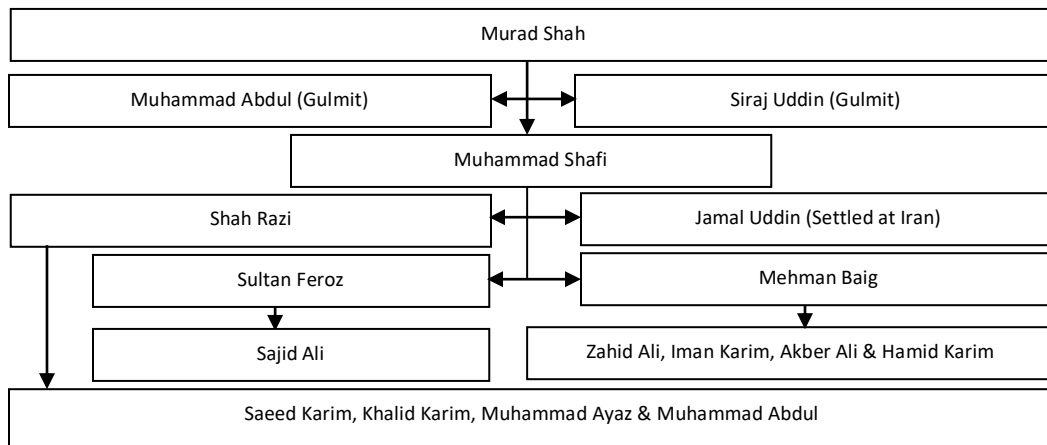
4. The family chart of Mirza Aman, migrated frim Gulmit to Kirmin.



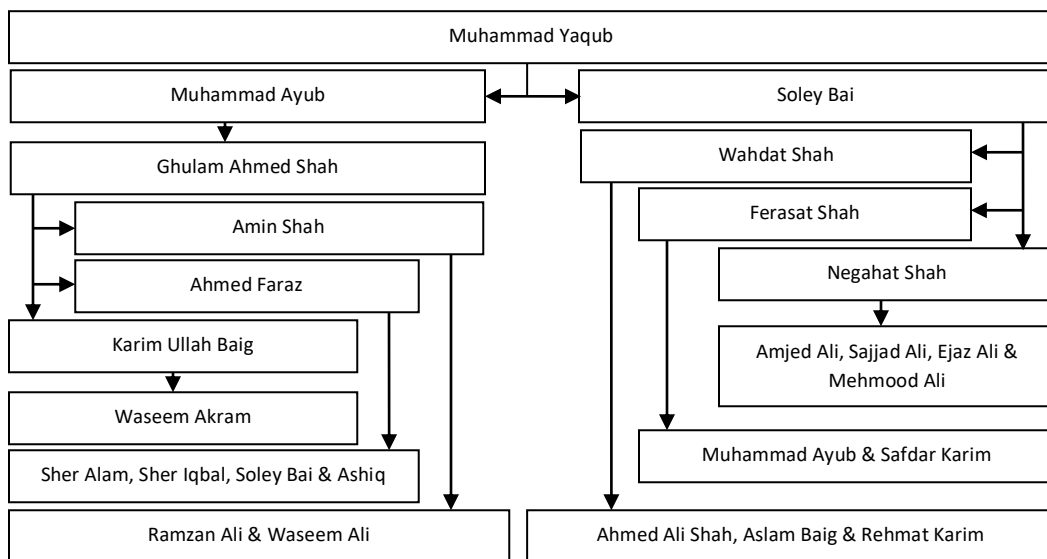
5. The family chart of Jahan Shah, migrated from Gulmit to Kirmin.



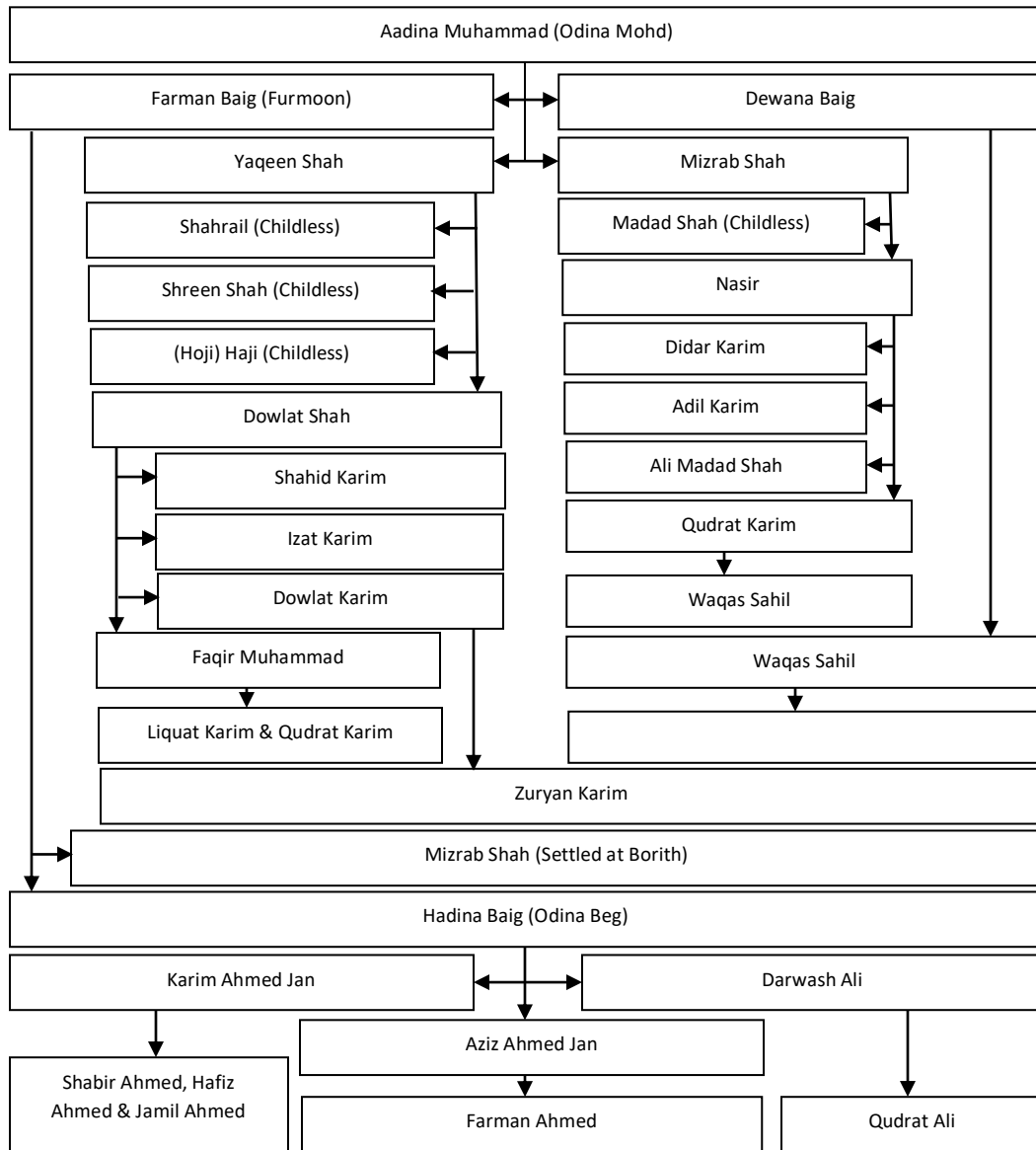
6. The family chart of Murad Shah, migrated from Gulmit to Kirmin. This chart is also typed in the family chart of Beeroz Ketor of Gulmit.



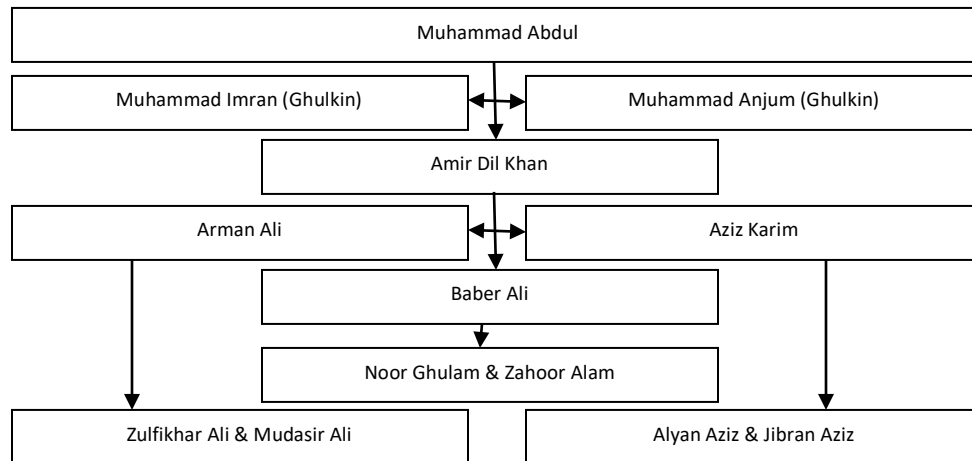
7. The family chart of Muhammad Yaqub, migrated from Hussaini to Kirmin.



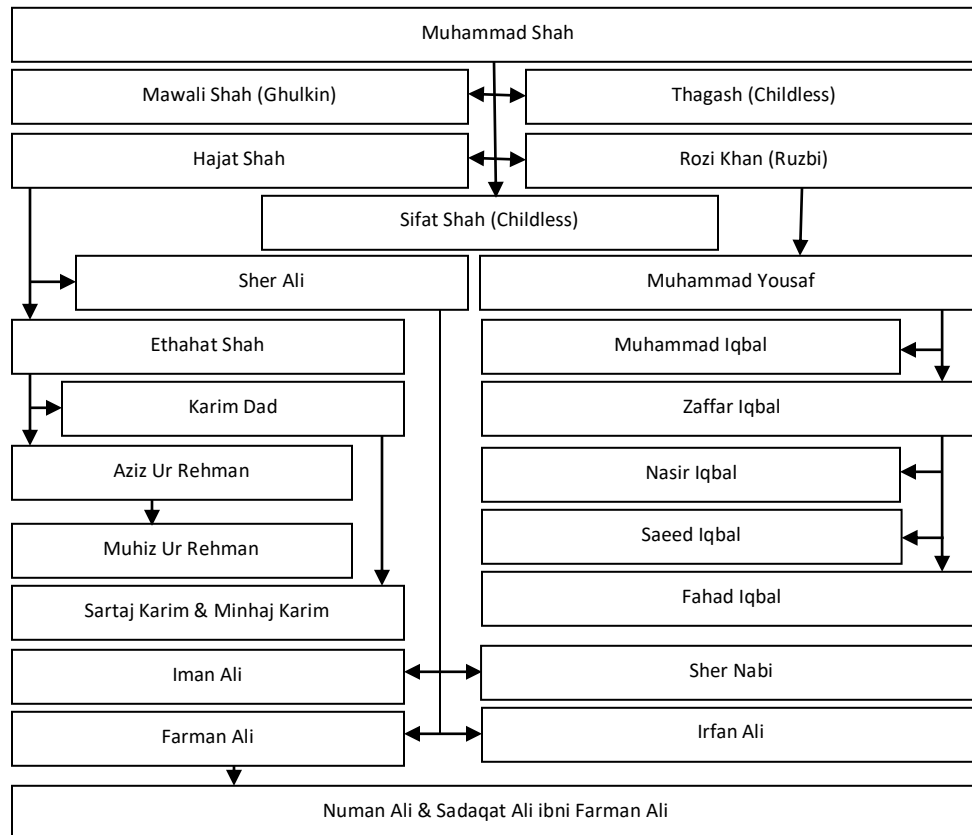
8. The family chart of Dowat Shah & Aadina Baig, migrated from Borith to Kirmin.



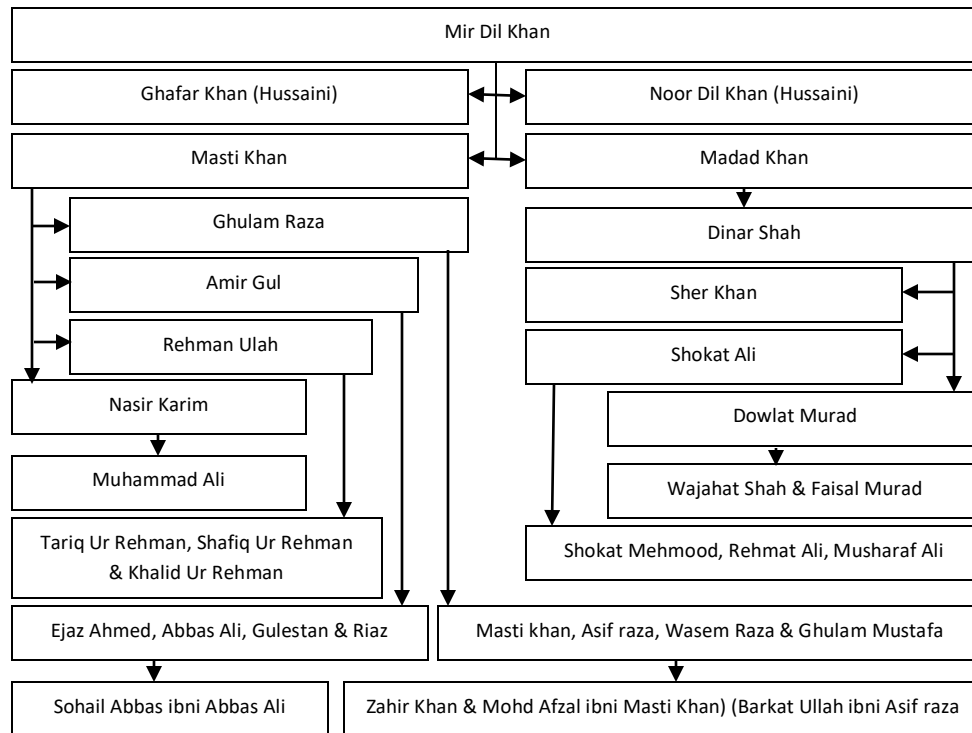
9. The family chart of Amir Dil Khan of Cheqer Ketor, migrated from Ghulkin to Kirmin.



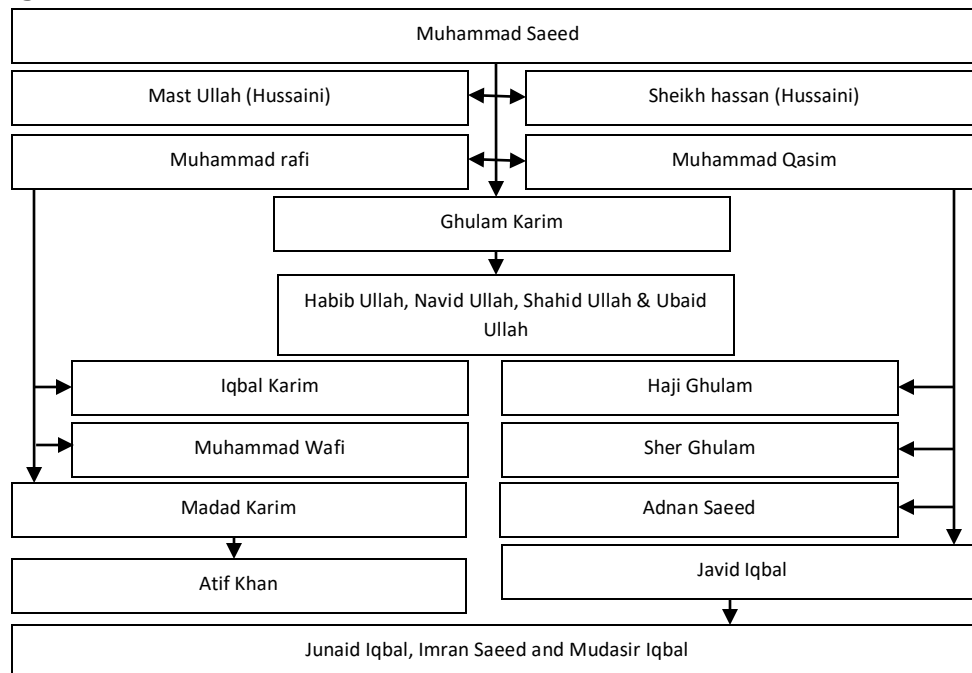
10. The family chart of Hajat Shah & Rozi Khan of Cheqer Ketor, migrated from Ghulkin to Kirmin.



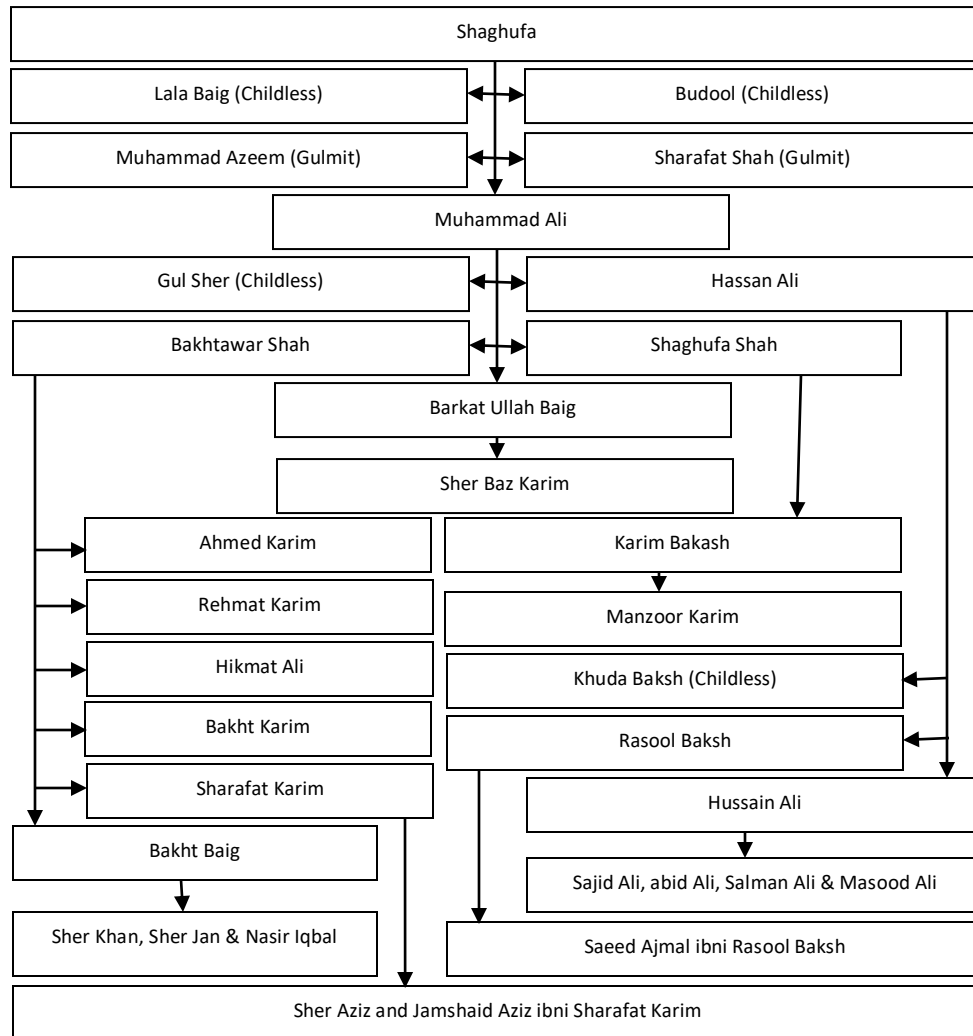
11. The family chart of Madad Khan & Masti Khan son of Mir Dil Khan of Shool Ketor, migrated from Hussaini to Kirmin.



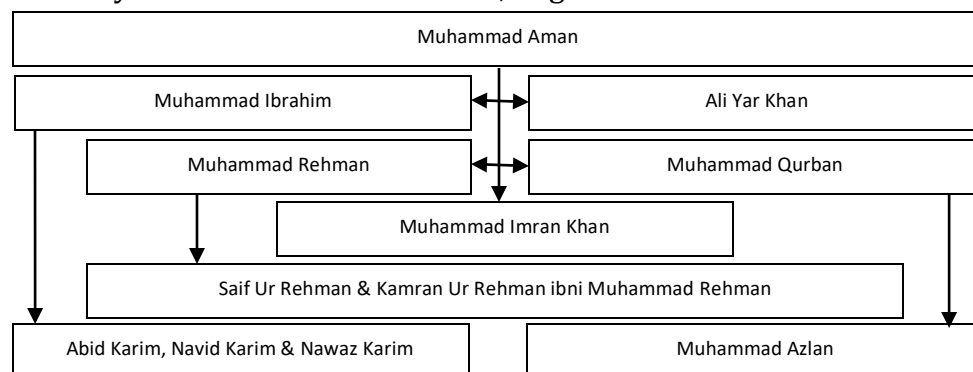
12. The family chart of Muhammad Rafi son of Muhammad Saeed of Shool Ketor, migrated from Hussaini to Kirmin.



13. The family chart of Muhammad Ali son of Shaghufa of Ashoor Ketor, migrated from Gulmit to Kirmin.



14. The family chart of Muhammad Aman, migrated from Gulmit to Kirmin.



Thanks for all the informants of Kirmin village, for providing information about the village, and special thanks to Sher Ali and family for the special dinner and accommodation during my visit to Kirmin village in February 2016.

Kill Village

Kill is a small village of Chipursan valley, located on the left side of Chipursan River. The total population of this village is 210 with 29 households.



(Left) Kill jamat Khana; (Right) Kill Diamond Jubilee School (photo by Author).

The Rahimabad Jamat Khana was constructed in 1992-93, the inaugural ceremony was held in 1993 by the president Regional Council for Hunza Mr. Zakhir Hussain of Karimabad. The land was donated by Ibadat Shah and family and constructor was Rustam Baig and Dastgul Khan.

Kill center Jamat Khana was constructed in 1976-77; the land was donated by Ai Madad Shah and family, and was constructed by Fazal Uddin Shah.

Diamond Jubilee primary school Kill was started in 1970's. The land for the school was donated by the community, since its establishment the school is providing basic education for the community of Kill. The pioneer teachers, who served this school for several years, of this school are Nazar Muhammad, Mirza Aman, Bashir Ahmed, Darwesh Ali, Karim Ahmed Jan and Dilkhushan.

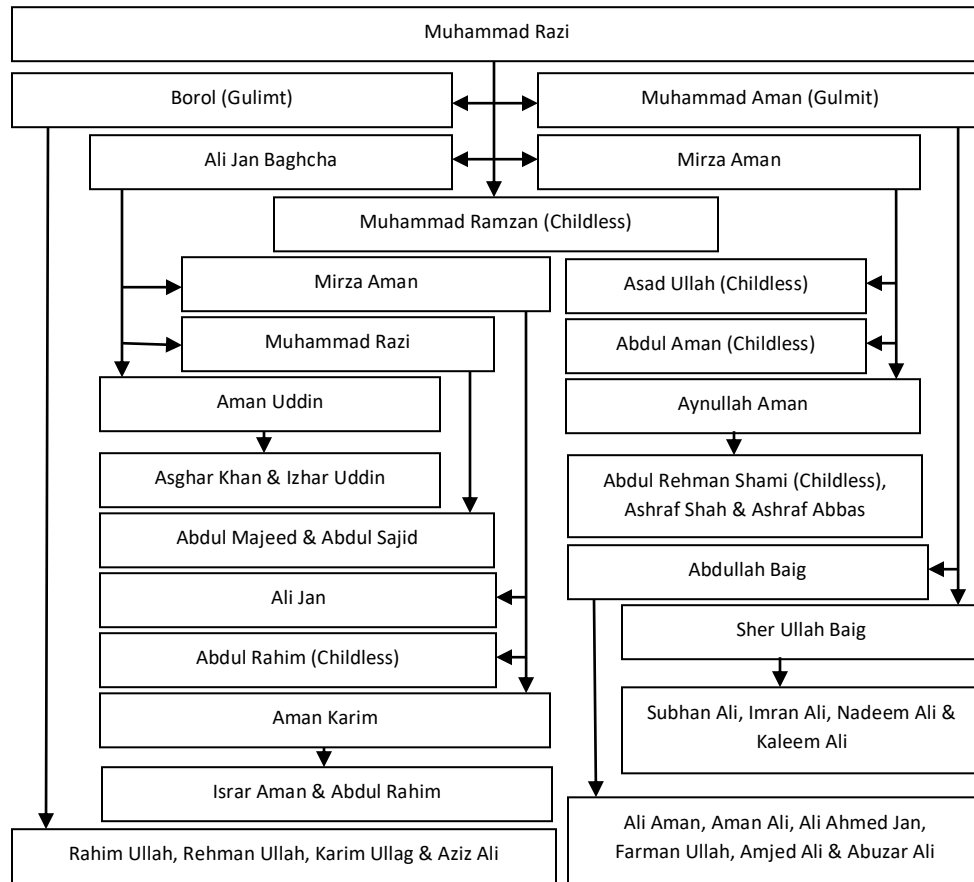
The village organization and women organization of Kill was started in the year 1983 with the assisting hands of AKRSP in the area. Since its establishment both the village organization and women organization are working for the social and economic upliftment of the village.

Main achievements of the organizations are

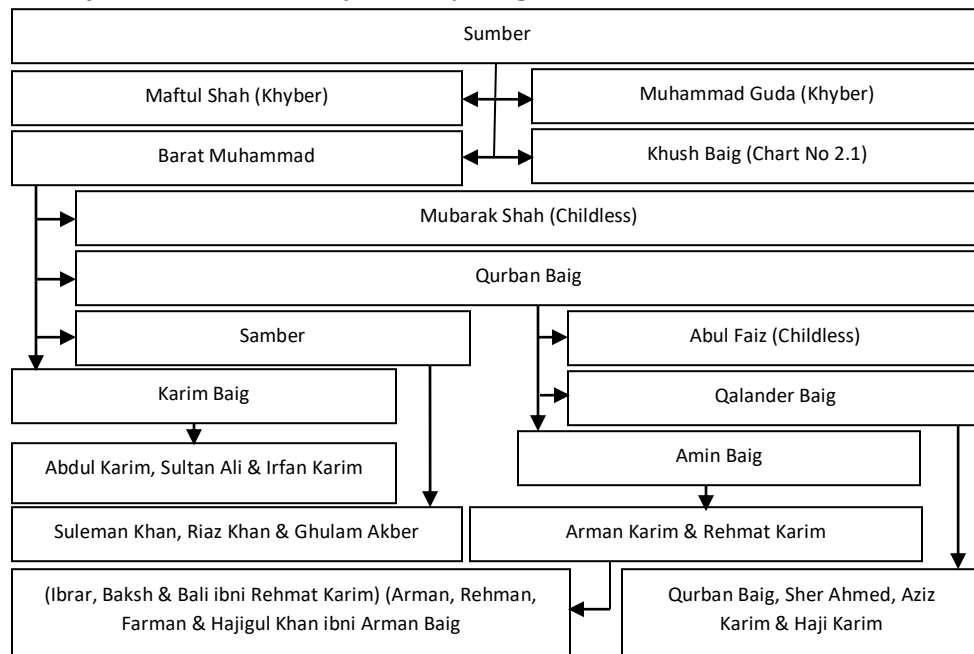
1. Kill irrigation project-1984 which was funded by AKRSP.
2. Kill Jeep-able road project-1987-88 funded by AKRSP.
3. Kill to Sumaire pedestrian bridge- 1988 funded by AKRSP.

The detail genealogical chart of Kill village.

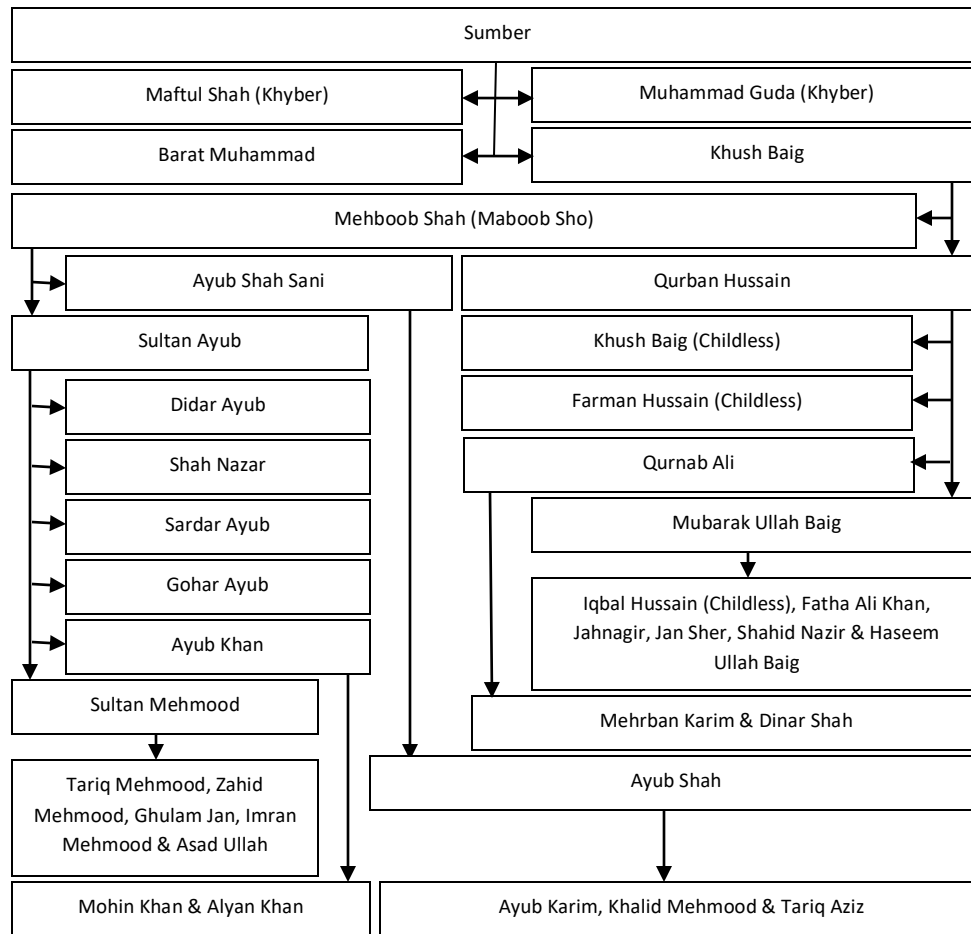
1. The family chart of (Rozi Ketor) Muhammad Razi, migrated from Gulmit to Kill.



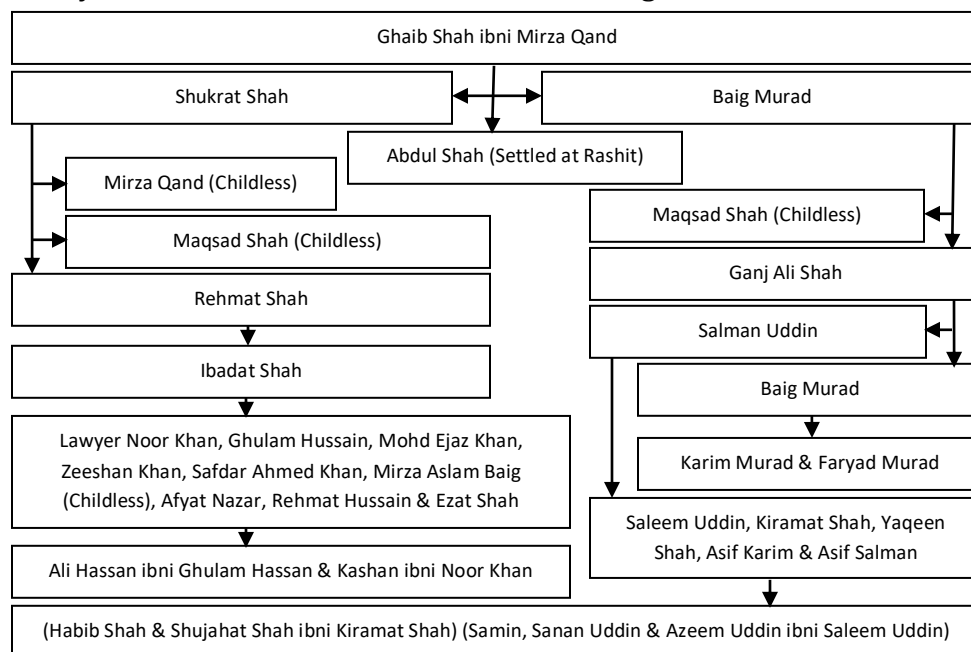
2. The family chart of Sumber (Samber), migrated from Gulmit to Kill.



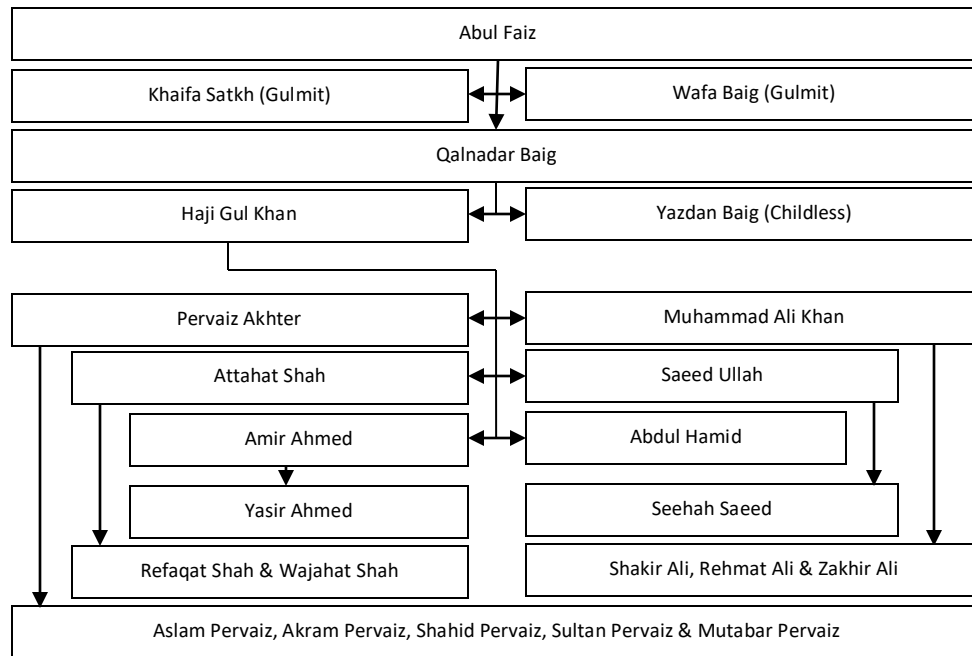
2.1. The remaining family chart of Sumber (Samber) of Kill.



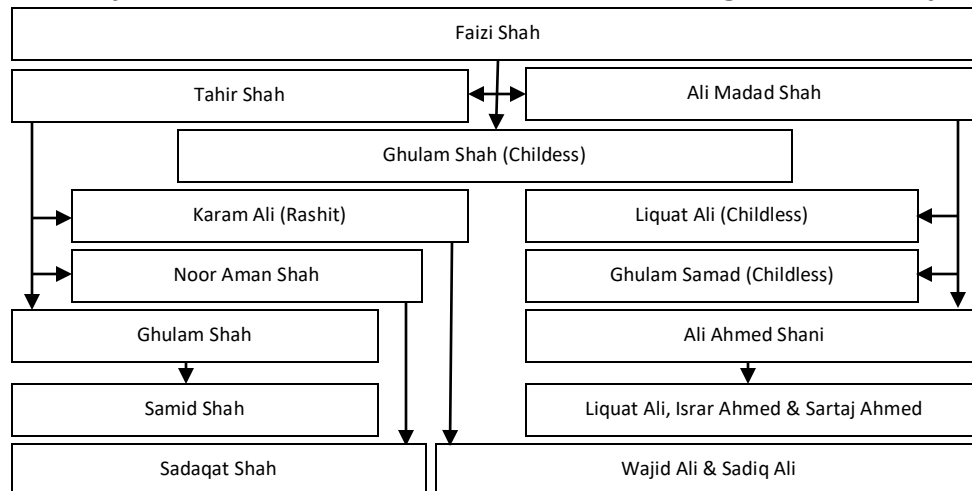
3. The family chart of Ghaib Shah of Gulbast ketor, migrated from Gulmit to Kill.



4. The family chart of Abul Faiz of Budul ketor, migrated from Gulmit to Kill.



5. The family chart of Faizi Shah of Ghulam Sho ketor, migrated from Khyber to kill.



Note: the overall information about this village was provided by Muhammad Razi and Pervaiz Akhter during my stay in the village, gratitude to both of you people.

Rashit Village

Rashit is one of the oldest villages in the valley, during the period of instable governments in Afghanistan, Wakhan and Iran, people from these regions who were farmers and shepherds came to Pamir, and some of those people came to this part with their livestock and started seasonal settlement.

According to a villager, “the name Chipursan has been taken from Iranian language, Chipursan is the combination of two Iranian words “Chi and Pursan” Chi means who and Pursan means enquiry, both the meaning WHO and ENQUIRY gives the meaning of “Who will do enquiry or who will ask us”. This mean that the shepherd thought that no-one will ask them to leave this part of land; that is why they used the word Chi-pursan”⁴¹.

It is said that, when the Mir of Gilgit Mir Thura khan was informed about the population and settlement of Yeshkuk valley. He with his family members and officials of the time visited Yeshkuk valley, he was too much surprised seeing such rich people and wealth population thus he imposed heavy taxes on the people. On return they stayed somewhere near the bridge of Yarzerich (known as Thura Khan Bridge). During discussion with his vazir, Mir Thura Khan had asked his vazir that he felt the people of Yeshkuk are ingratitude and egotistic. His vazir replied him that the people are not egotistic and selfish it's the soil which has such taste of egoism. But Mir Thura Khan insisted and blamed the people. When his vazir arranged bedding for the couple, he sprinkled soil under their bed. The next morning Mir Thura Khan and his wife irritated each other without any obvious reason. Vazir asked them why they are irritated and frustrated. They haven't any answers for his question, finally vazir recalled him about the last night discussion and placing of soil under their bed and proved that the people are not egomaniacal but the soil is.

According to the villagers after the destruction of the valley, during the time of Mir Safdar Ali Khan people used this place as their seasonal farming land, and gradually the settlement started.

The Rashit jamat khana's foundation was laid in 1970 and was completed in 1971, land was donated by Aadina Muhammad (Odina) and family, the constructor and designer of this building was late Sambool Shah and Sahib Nazar of Gulmit.

The Diamond Jubilee primary school Rashit was started in 1947-48; this school is providing basic education for the community. The pioneer teachers were Dowlat Ali Hunzai, Maik Shah Hunzai (1954-55) and Behram Baig (1956-2005). In 2014 the school was closed and was handed over to the local government to be under the Government Education Department but due to some somber reasons the school continued with AKES'P. The family health center Rashit was established in 1997 but proper building for the health center was constructed in 1999-2000, and this unit is providing health care facilities for the valleys-from Zuwudkhun to Yarzerich-Aminabad.

⁴¹ Face to face interview of master Bahram Baig-2016.

Rashit village organization and women organization started in 1984; both organizations are meant to contribute to the development. Since its establishment, it has achieved the following objectives.

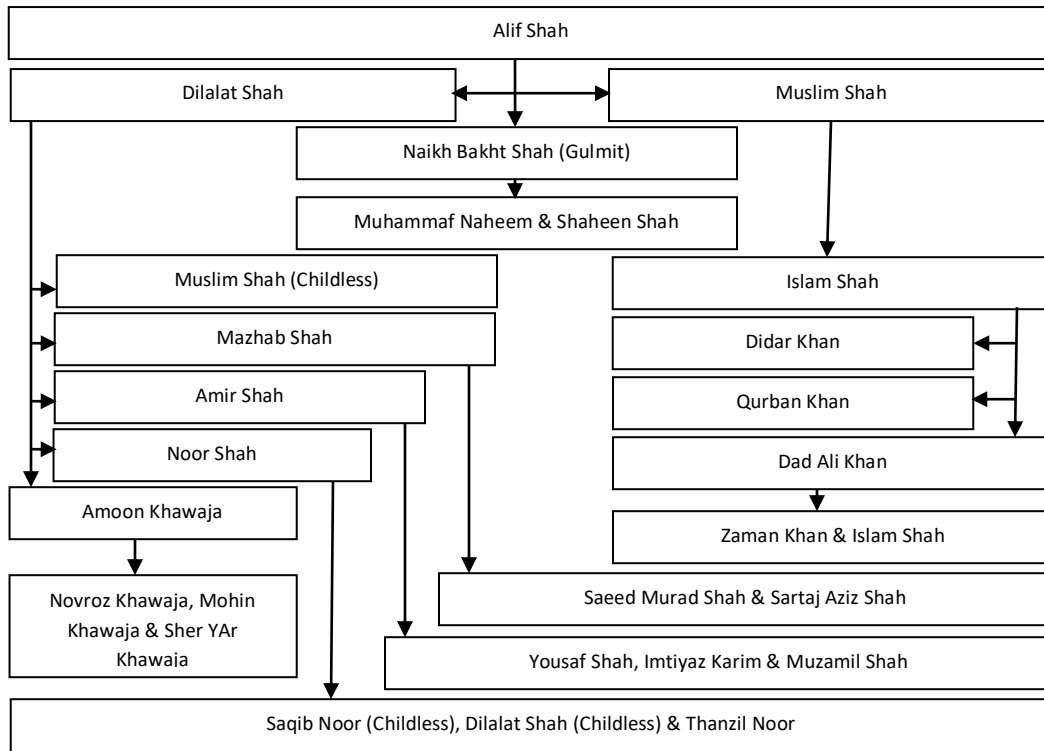
1. Rashit irrigation channel project-1998 funded by AKRSP.
2. Plantation project-1986 funded by AKRSP.

Together with these two main projects the organizations are providing financial assistance whenever any members of the community ask for.

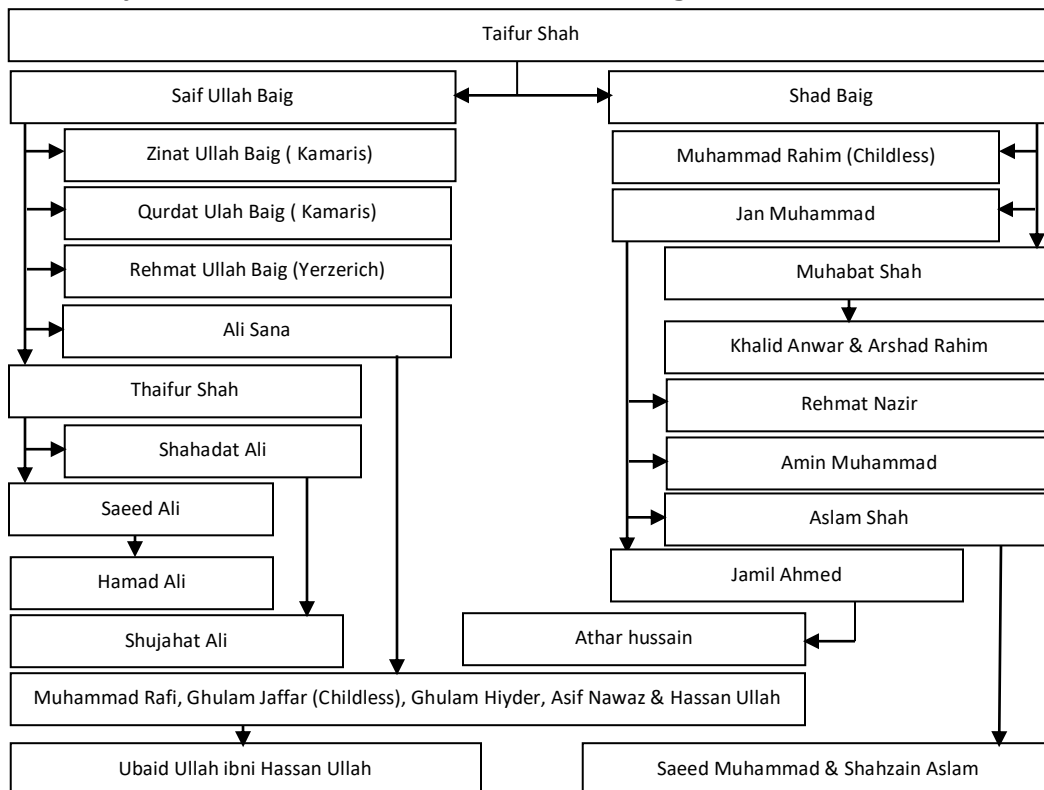
For many demands of any society to meet basic necessities indigenously like food and other basic needs of apparel and household commodity, emphasis has been laid by NGOs to meet these from indigenous resources. NGOs particularly in this area have vision and mission to enhance skills of local population through institutions building. To impart such skills different small community based centers have been opened to provide platform for acquisition of such skills. On the same line Rashit vocational center is working in the village for the social and economic development of the members and society. The vocational center building has been constructed and equipped by Central Asian Institute, Gilgit (CAI, G) and is working under the supervision of it.

The detail family chart of Rashit village.

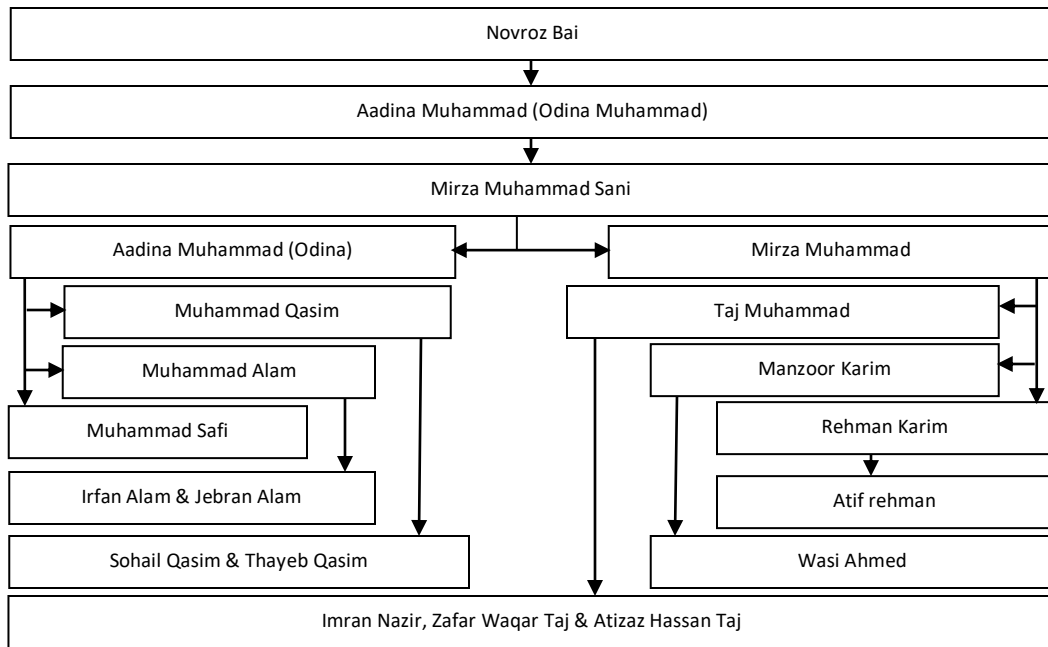
1. The family chart of Alif Shah of Rozdar Ketor, migrated from Gulmit to Rashit.



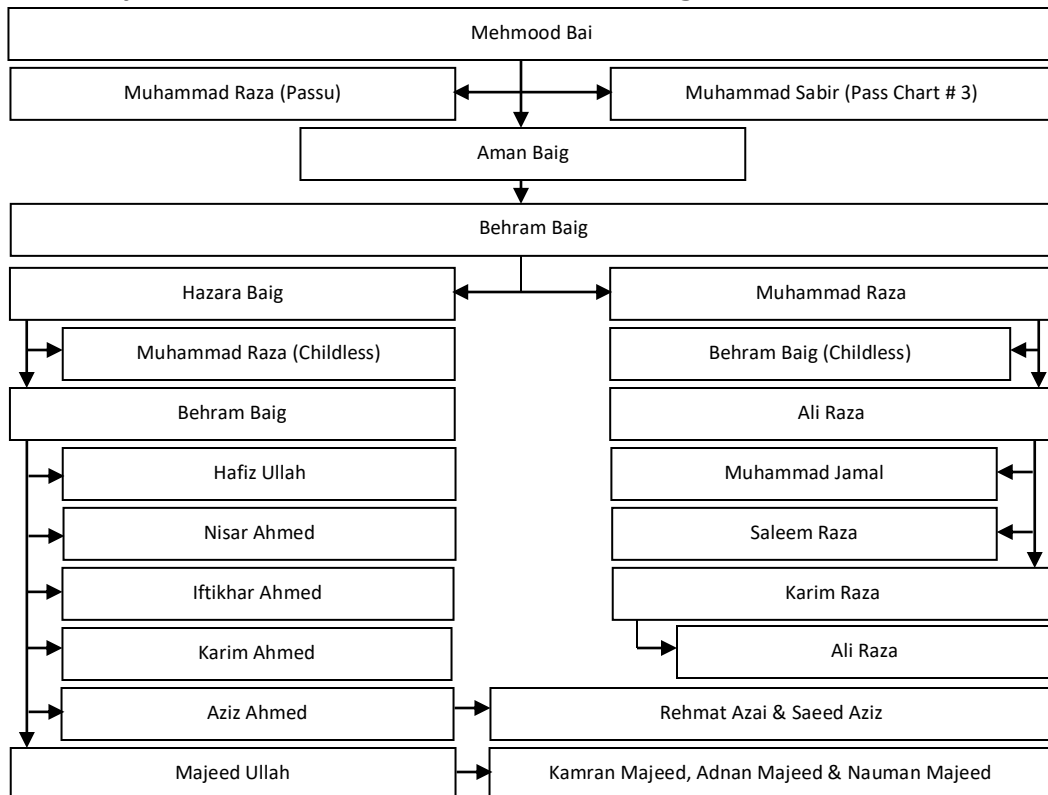
2. The family chart of Taifur Shah of Budul Ketor, migrated from Gulmit to Rashit.



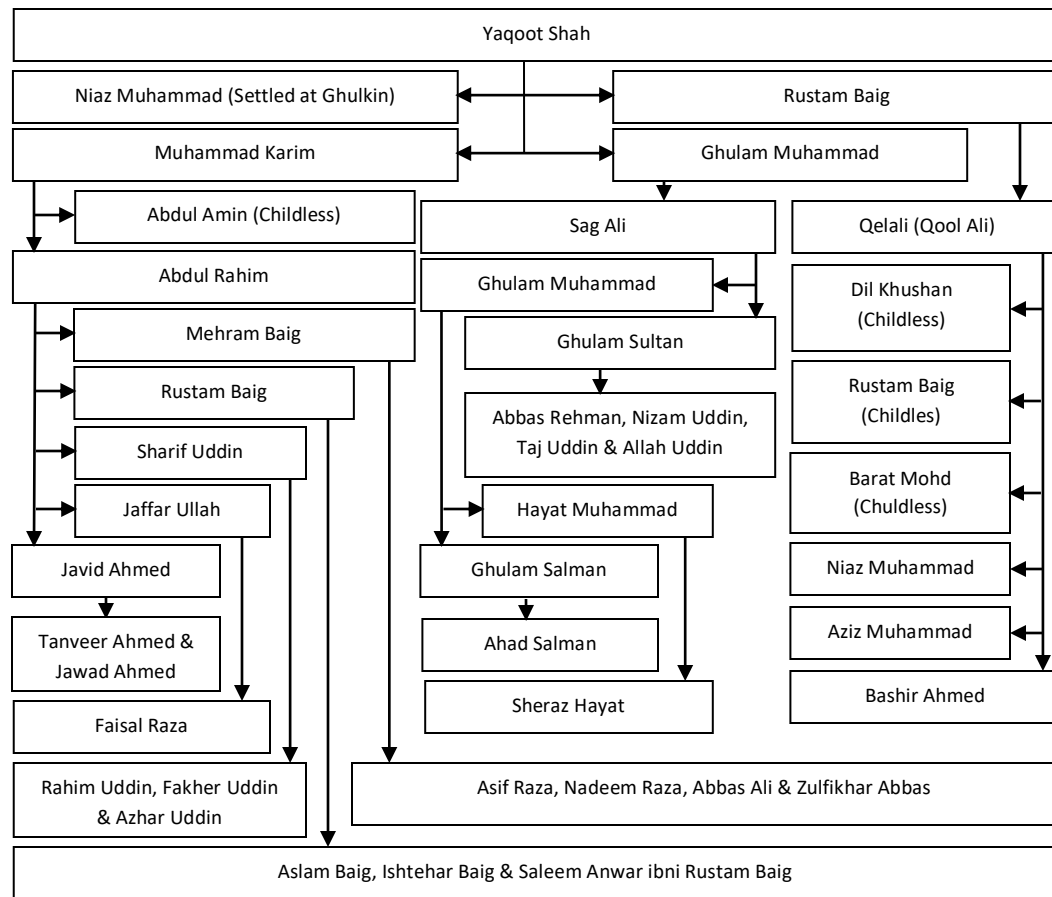
3. The family chart of Novroz Bai of Bakht Ketor, migrated from Ghulkin to Rashit.



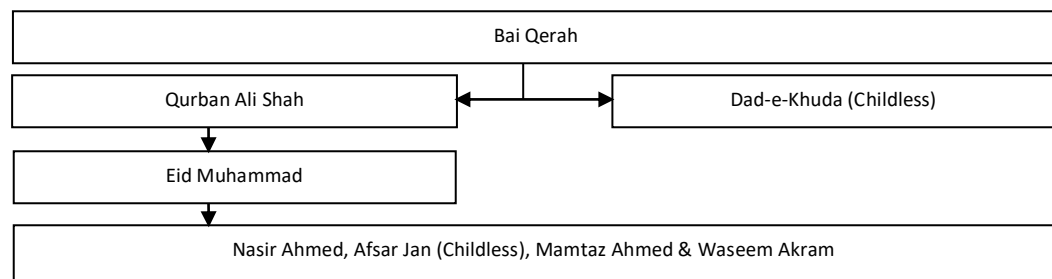
4. The family chart of Mehmood Bai of Quli Ketor, migrated from Passu to Rashit.



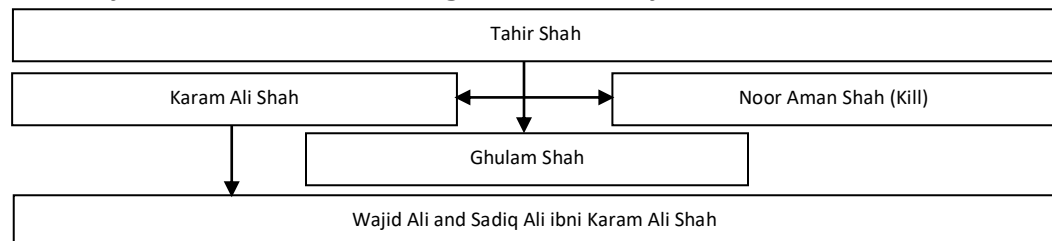
5. The family chart of Ghulam Muhammad of Qergaiz Ketor, migrated from Ghulkin to Rashit.



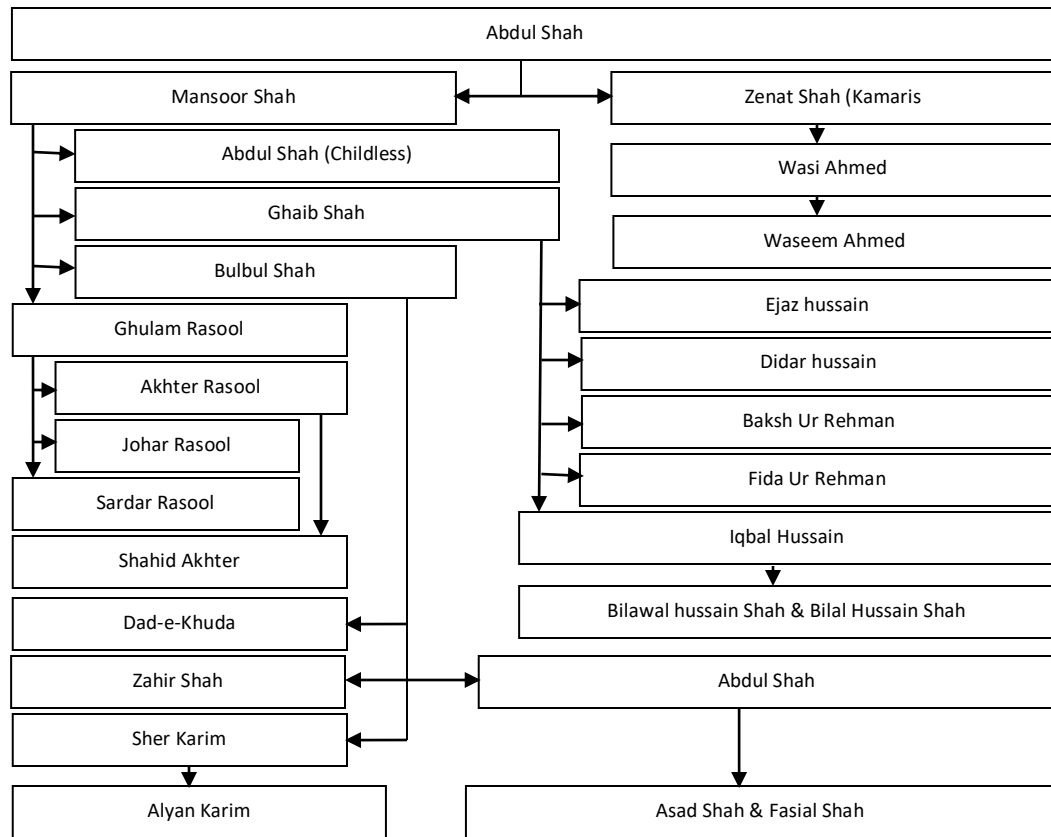
6. The family chart of Bai Qerah of Budul ketor, migrated from Gulmit to Rashit.



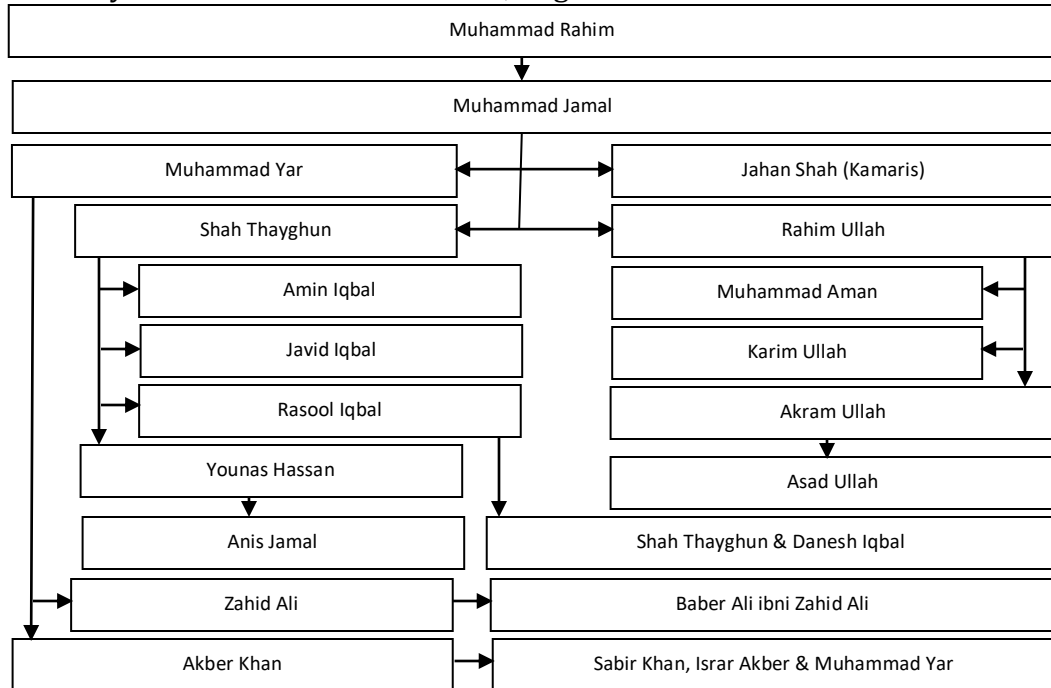
7. The family chart of Tahir Shah, migrated from Khyber to Rashit.



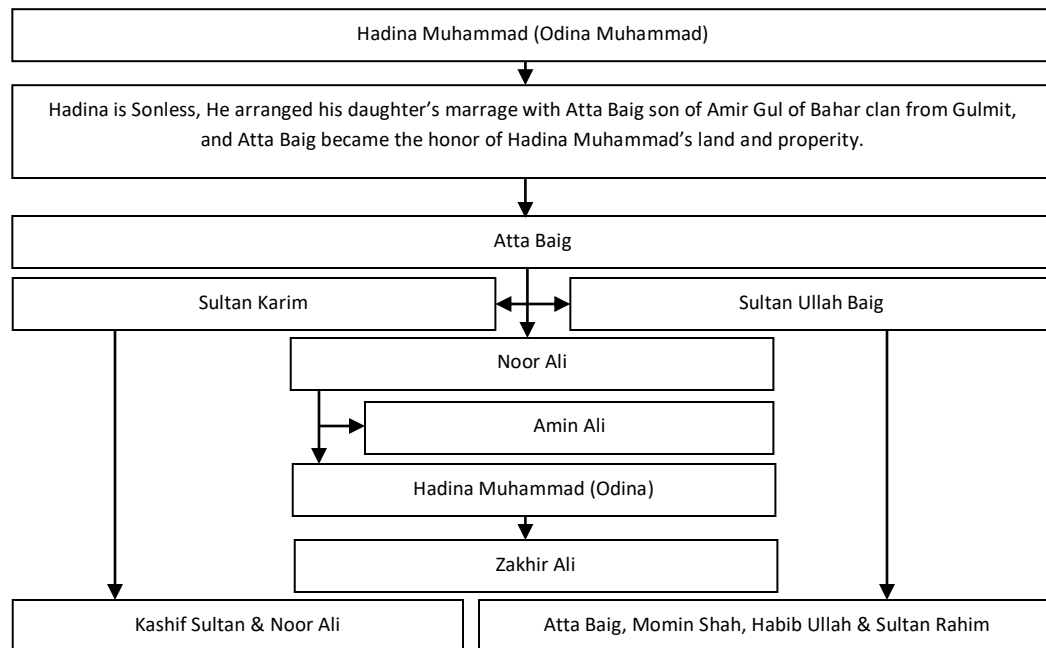
8. The family chart of Abdul Shah, migrated from Gulmit to Rashit.



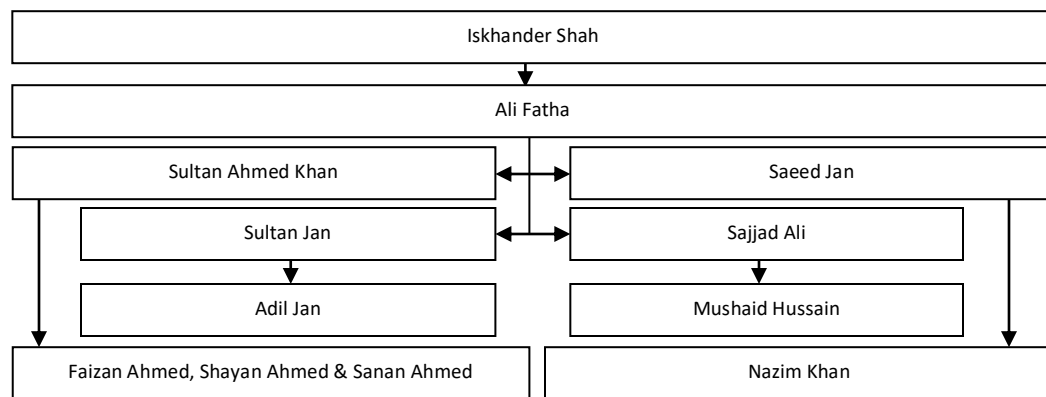
9. The family chart of Muhammad Rahim, migrated from Gulmit to Rashit.



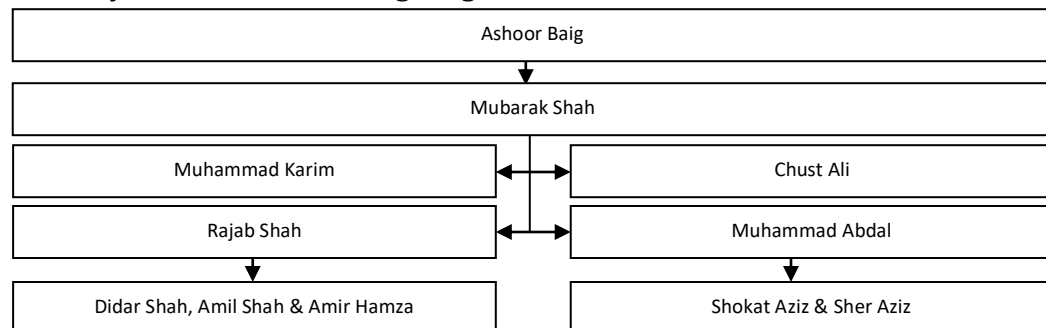
10. The family chart of Aadina Muhammad (Odina Muhammad) of Bahar Ketor, Migrated from Gulmit to Rashit.



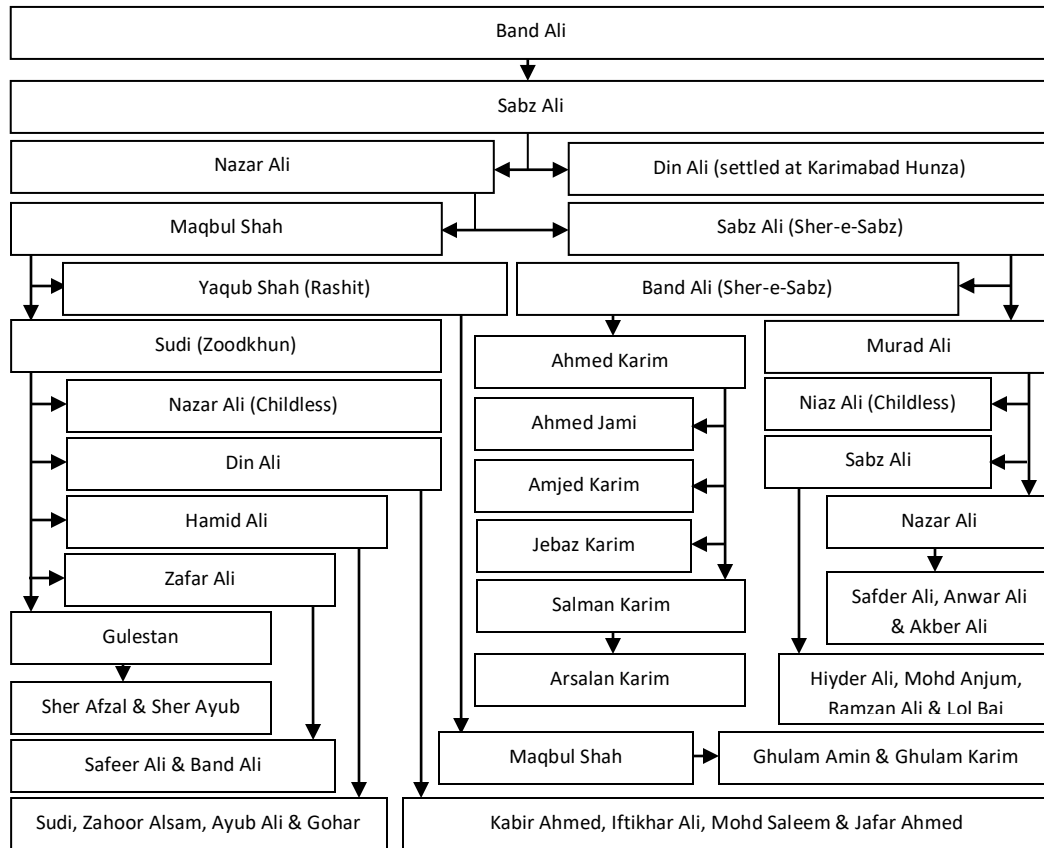
11. The family chart of Iskander Shah of Abdullah Khan ketor, migrated from Ghulkin to Rashit.



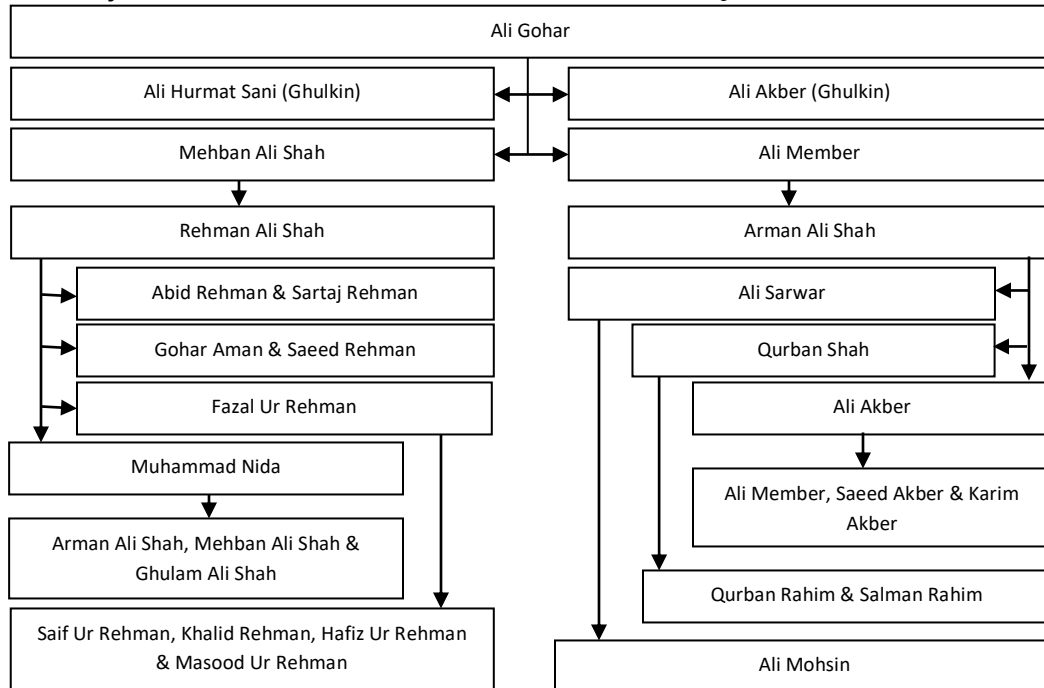
12. The family chart of Ashoor Baig, migrated from Gulmit to Rashit.



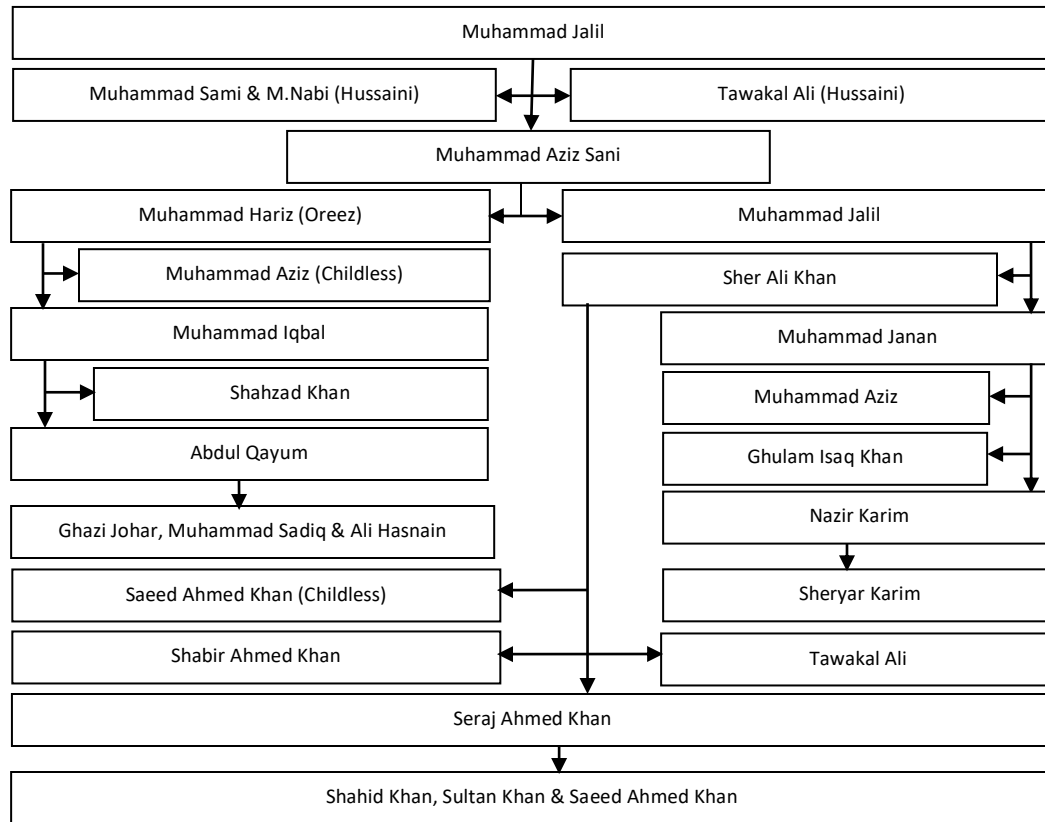
13. The family chart of Sabz Ali, migrated from Wakhan to Rashit.



14. The family chart of Ali Member & Mehban Ali Shah of Qurban Sho ketor, Rashit



15. The family chart of Muhammad Aziz Sani Son of Muhammad Jalil of Nabi ketor, migrated from Hussaini to Rashit.



Note: the detailed genealogical information was given by Master Bahram Baig of the village during my visit to Rashit in January 2016; many thanks for your support.

Sher-E-Sabz

Sher-e-Sabz village is situated on the left bank of Chipursan River. This village comes is preceded by Rashit village. This village has a mixed population of different clans. These clans had migrated from different villages of Gojal (Gulmit, Ghulkin, Hussaini & Passu) and Wakhan of Afghanistan.



Foot imprint place of Baba Ghundi at Sher-e-Sabz Chipursan, where Baba Ghundi performed his prayer(Photo by Manzoor Karim of Yarzerich during our visit to Chipursan on 15th January 2016)

The sher-e-sabz jamat khana was constructed in 1970-71. The foundation stone of this jamat khana was laid in 1970 and was completed in 1971. The land was donated by Asmat Ullah Mushfiq and family. The designer and constructor was Sambool Shah from Gulmit. Asmat Ullah Mushfiq is one of the highly esteemed religious intellectual figures of the town. The first Muki was Asmat Ullah Mushfiq while Peer Ali was Kamedia.

On the same pattern of small communal basis set up and few other small government entities like in the surrounding villages, this village also houses such facilities meant for speedy progress of its society. Below we will highlight few of them working in the village.

The local Government started a primary school in the village with its principal motto to promote basic education among the children. The school was started in the village in 2002, and purpose-built building for the school was constructed in 2006 where currently the school system is being run.

The Diamond Jubilee school Sher-e-Sabz was started in 1947. Initially the schooling system was started from a local house. A particular designated building for the school was constructed in 1977. The land for which was donated by Mullah Qurban as nomus (ceaseless charity) for late Ali madad and Khudadihat Shah. In 1980 the school was shifted from Rashit to Sher-e-Sabz, in 1998 due to heavy rain and threat of sliding from FOCUS Pakistan. The school was shifted to the Council office-Sher-e-Sabz, the school was accommodated in the council office till 2000. In 2001 the school was shifted to Rashit village where the proper building for the school was constructed.

The village organization and women organization was conceived in 1983. So far the communal efforts have completed the work.

1. Pedestrian bridge project funded by AKRSP in 1983-84.
2. Boundary wall project Thanzimabad funded by AKRSP in 1986.
3. Irrigation channel funded by AKRSP in 2002
4. Link Road funded by Government.
5. Drinking water pipe project funded by WASIP in 2012.

Both Village Organization and Women Organization are supplementing and maintaining these projects and exploring other direly needed work to be done for the betterment of the village since its establishment.

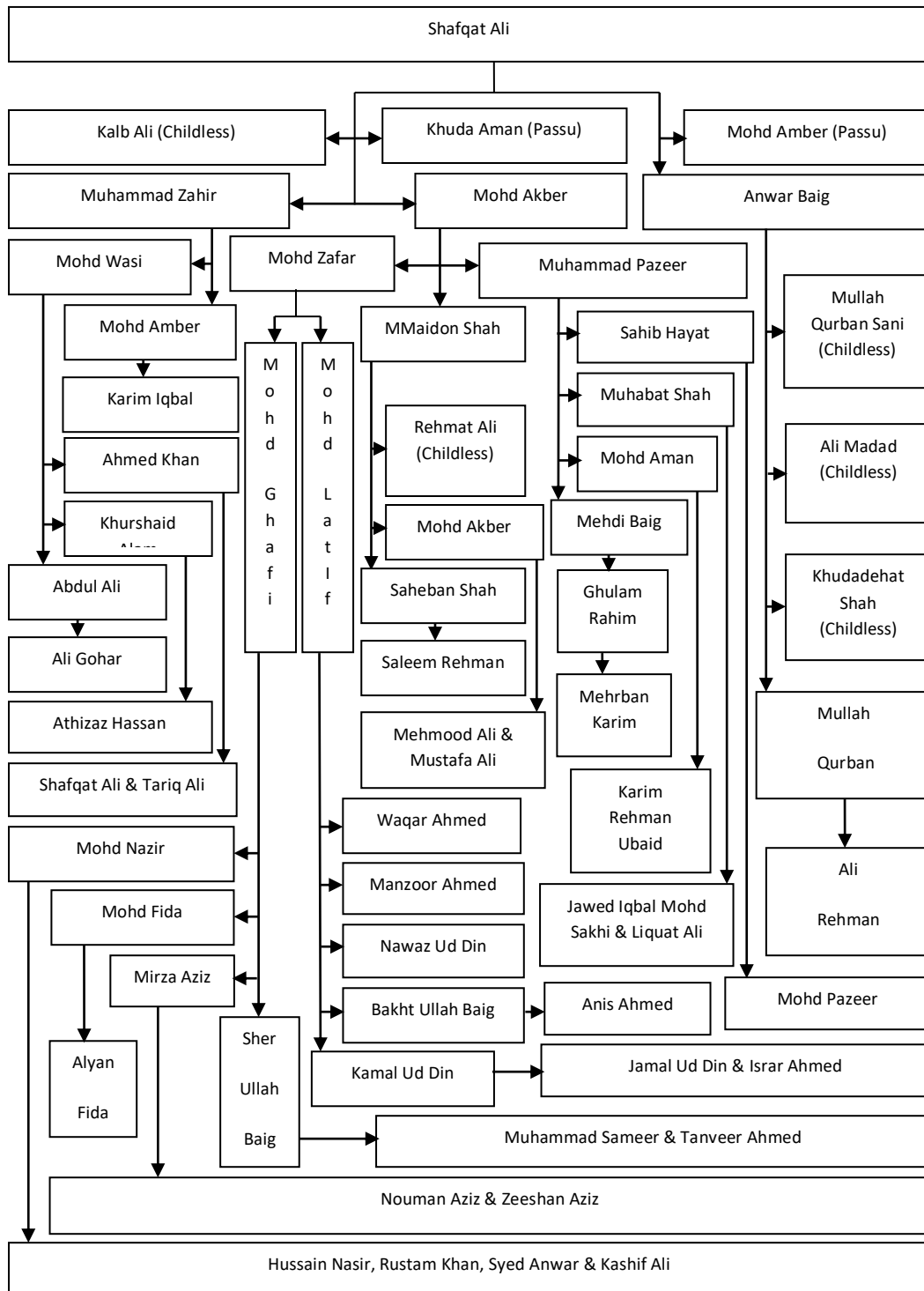
A unit of vocational center has been working in the village for the last fifteen years. The center is providing vocational activities for the women enhancing their earning capacity through imparting new skills. The building for the vocational center was constructed by the Central Asian Institute, Gilgit (CAI, G) and its upkeep is also afforded by it.

All the local offices of institutions of Aga Khan net work are located in Sher-e-Sabz.

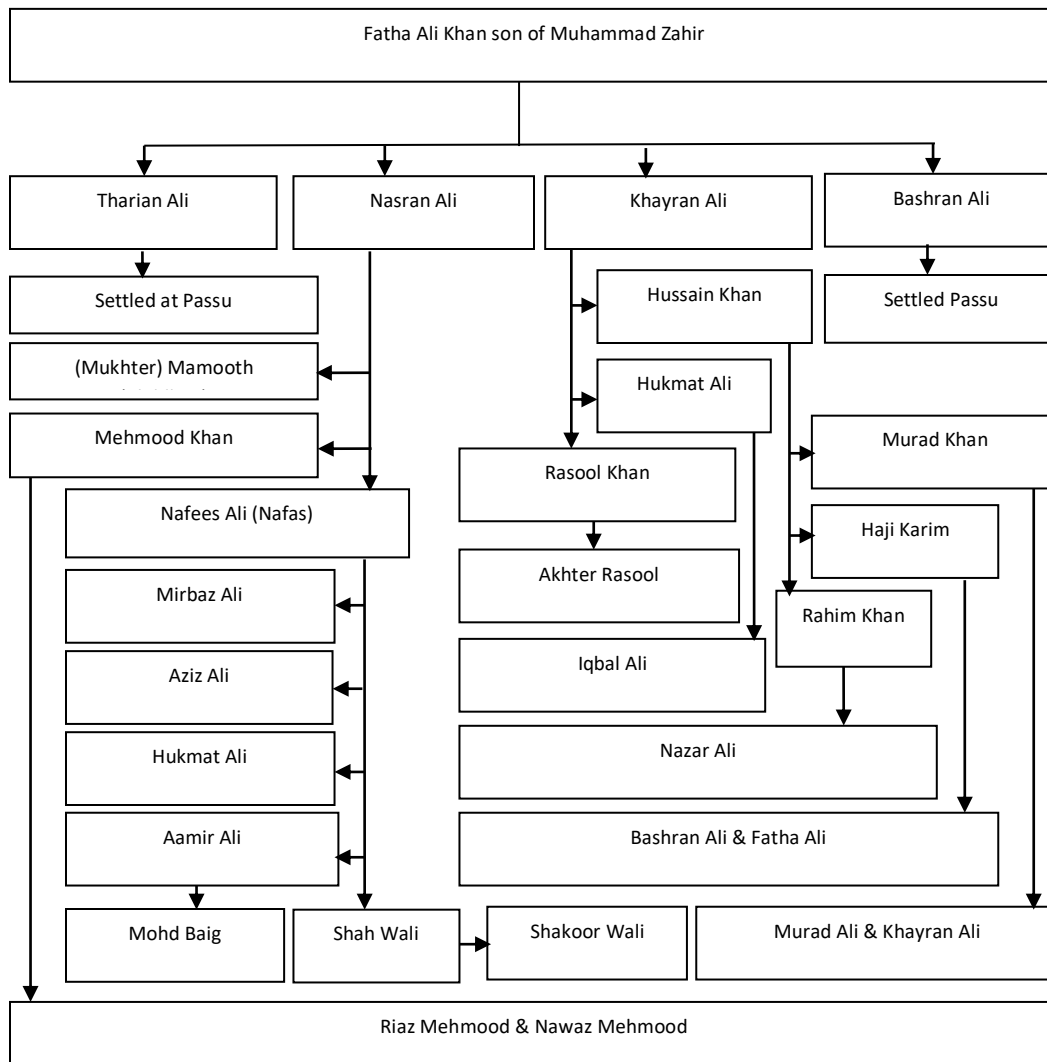
1. The Chipursan Malti pourpose Coopratve Socity office is located at Sher-e-sabz. (Land for the society office was donated by Momin Hayat as nomus for his Son late Sher Ayub).
2. Chipursan Golden Jubilee Band office is located at Sher-e-sabz, (the villagers from Yarzerich to Zuwudkhun are the member of this band group).
3. Sher-e-sabz Youth Develoment Association (SYDA) is a youth organization based in Karachi, established in 2010 by the youth of Sher-e-sabz.

The detailed genealogical charts of Sher-e-Sabz village.

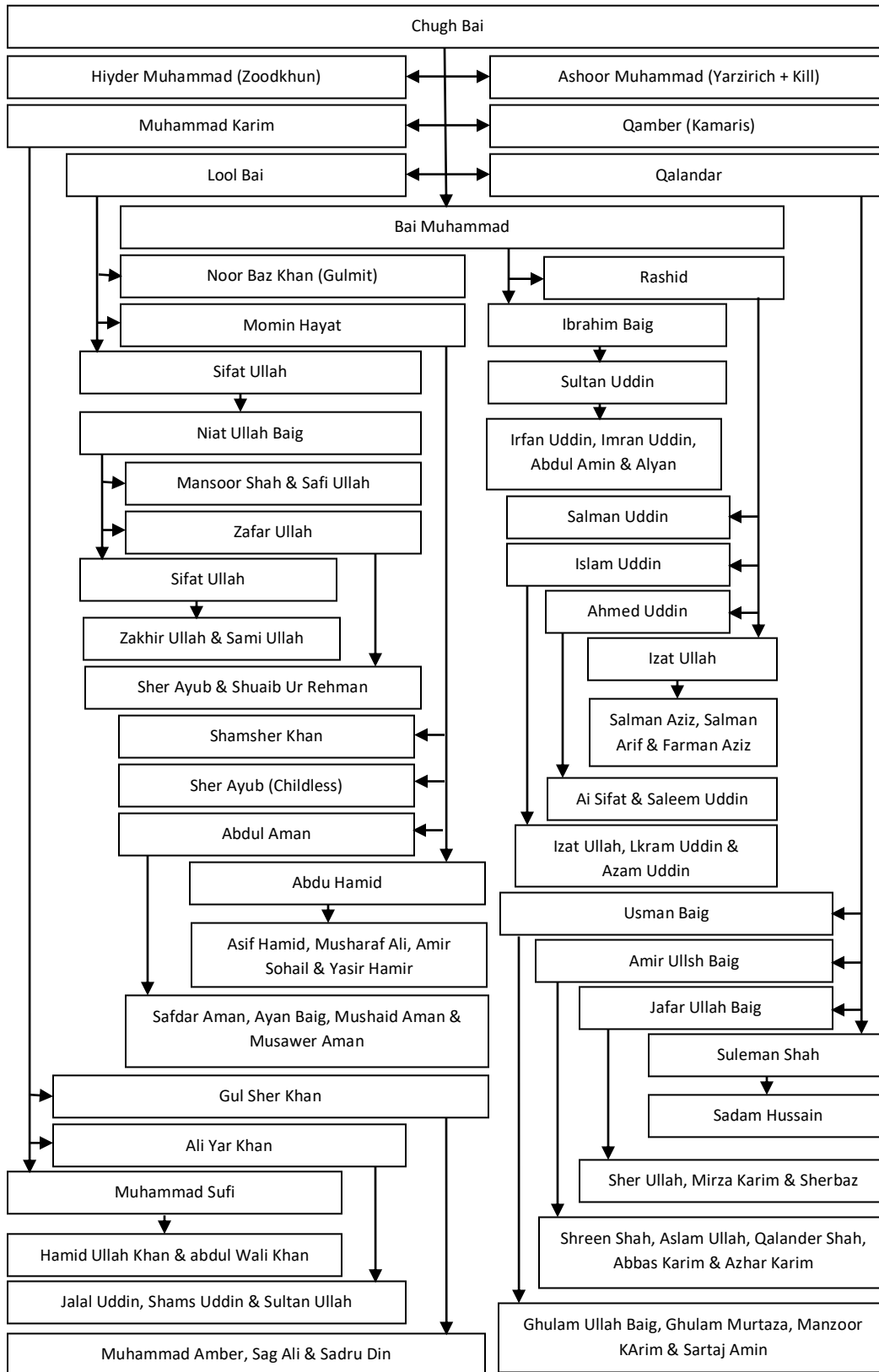
1. The family chart of Muhammad Akber (Spainji), Anwar Baig (Sher-e-Sabz) & Mohd Zahir (Spainji) son of Shafqat Ali of Sakhi ketor migrated from Passu.



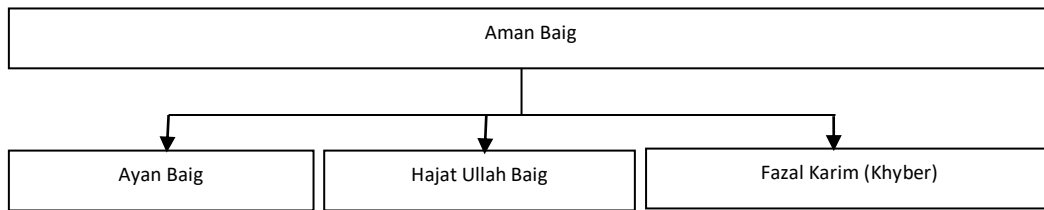
2. The family chart of Nasran Ali & Khayran Ali son of Fatha Ali Khan of Sakhi ketor, migrated to Sher-e-Sabz Chipursan. (Interview source: Mohd Amber, Mohd Wasi & Mirza Aziz of Spainj Chipursan).



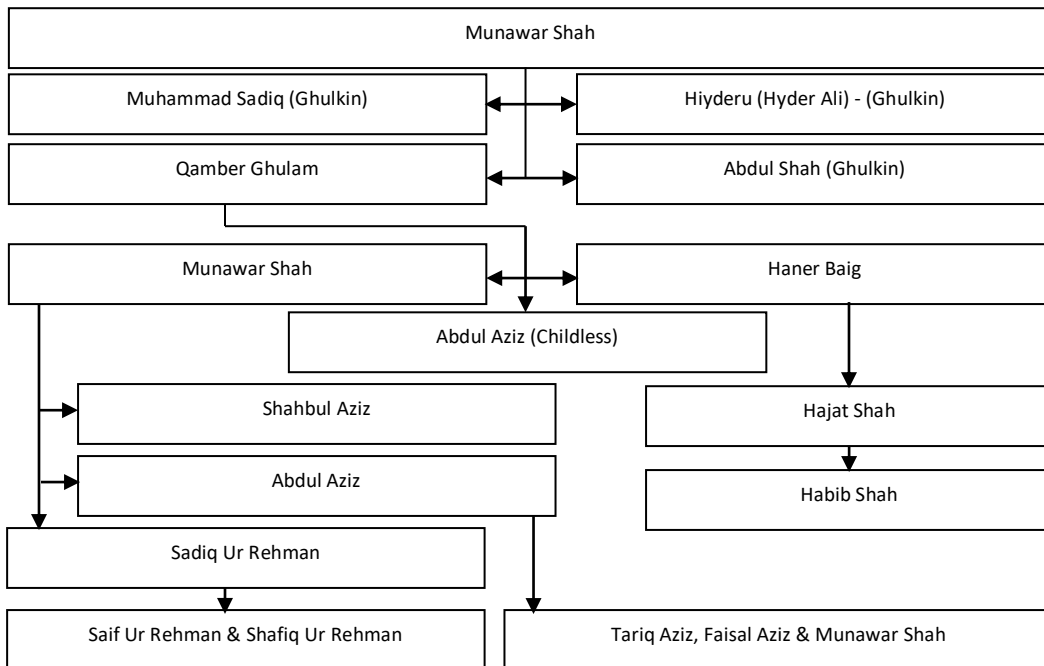
3. The family chart of Chug Bai of Sher-e-Sabz. Int: Abdul Hameed.



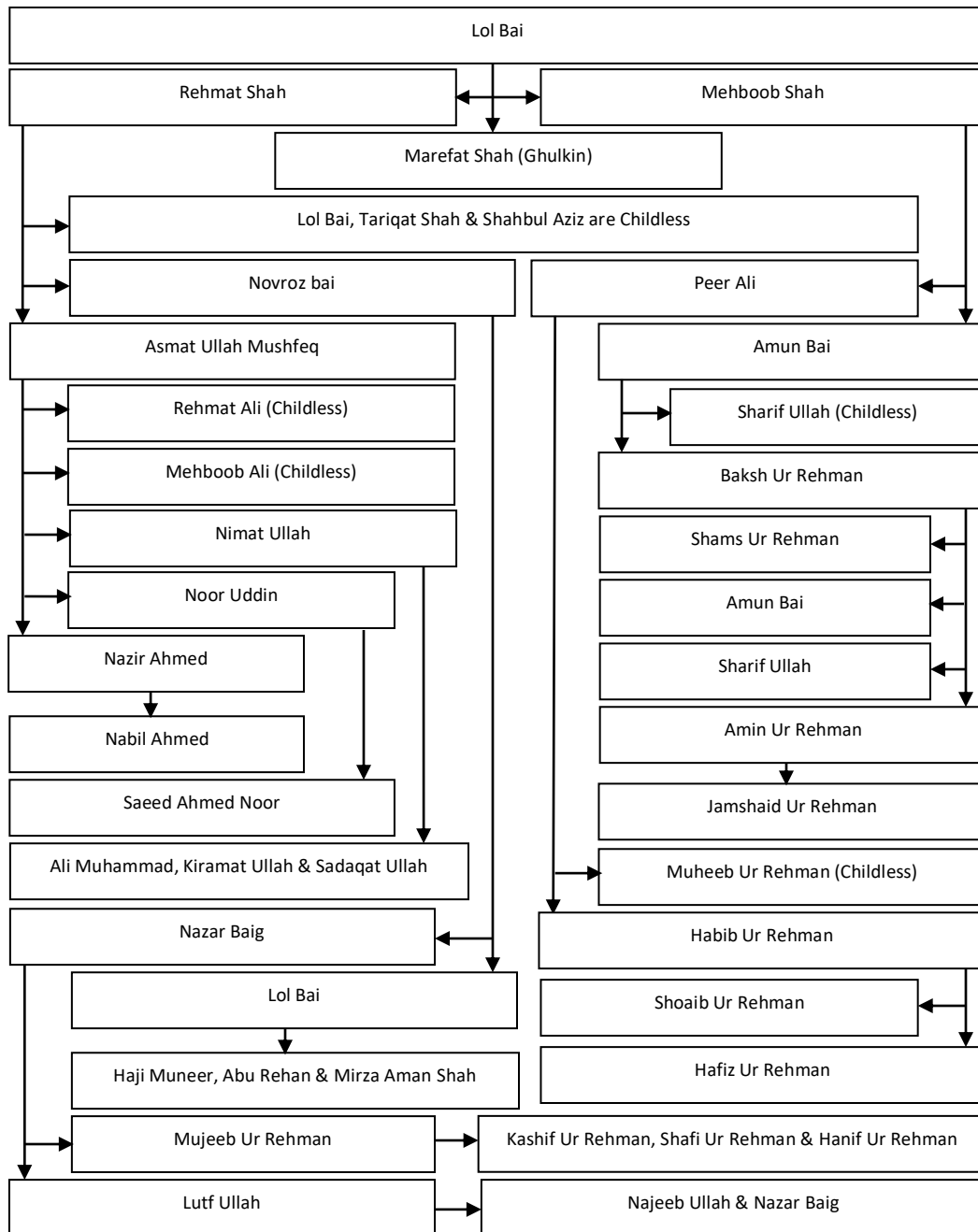
4. The family chart of Amon Baig ketor, Aman Baig's grantfather migrated from Passu to Khyber, his son Hajat Ullah Baig and Ayan Baig settled at Sher-e-Sabz Chipursan.



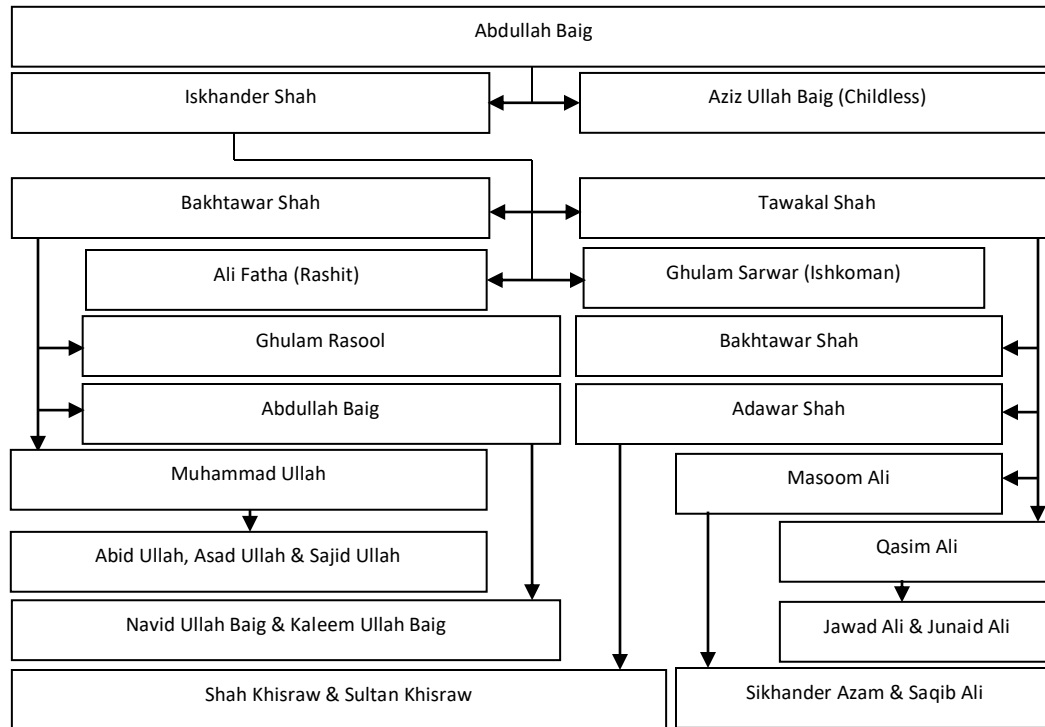
5. The family chart of Qamber Ghulam of Cheqer ketor (Qurquch ketor), migrated from Ghukin to Sher-e-Sabz Chipursan. (Interview source: Dowlat Baig (author's father), sadiq Ur Rehman & Abdul Aziz).



6. The family chart of Lol Bai of Bakht ketor, migrated from Ghulkin to Sher-e-Sabz.



7. The family chart of Abdullah Baig of Abdullah Khan ketor, migrated from Ghulkin to Sher-e-Sabz. Int; Abdullah Baig.



Thanks to all the informants for your cooperation and support for giving me such wonderful interviews and providing useful hereditary information.

Ispanj Village

Ispanj village is located on the left side of Chipursan River. The total population of this village is more than four hundred and fifty (450) comprising of fifty (50) households. This village is a mixed population of different clans and share same tradition and culture.

The inhabitants of this village are Nusree and Besheloo of Ghulkin, Muhammad Akber of Passu, Hasrat Ullah of Gulmit, Ghayeb Nazar of Ghulkin and Ali Muhammad of Ghulkin, the present population is off shoots of the above immigrants.

The village has one religious praying place (communal hall), where the community are performing its religious activities. The foundation stone of this jamat khana was started in 1975 and was completed in 1977. The constructors were late Sambool Shah and his brother Sahib Nazar of Gulmit. One of the unique aspects of this jamat khana is the three sided finished marble pillars. These marble stones have been addressed by the knack hands highly skilled masonries and work carried out by public with religious fervor. Land was donated by Ghayeb Nazar and family.

The diamond Jubilee primary school Ispanj was kicked off in 1960-61 from a local house. The first teacher was Muhammad Ghafi who spared his house for the academic activities of the first school. After four-five years the school system was shifted to the premises of communal religious hall (Jamat khana). The building meant for the school was constructed in 1987-88 during the chairmanship of late Ghulam Uddin of Gulmit. Land for the school building was donated by Sahiban Shah and family.

The village organization and women organization of Ispanj was started in 1984, since its establishment both the organizations are acting a fountain head for any progressive work to be initiated and are platforms for such decision-making. So far it has undertaken the following projects.

1. Irrigation Channel Project (7km) from Yeshkuk to Ispanj in 1985, funded by AKRSP.
2. Plantation project in 1985-87, funded by AKRSP.
3. Drinking water pipe line project in 1992, funded by Government of Pakistan in collaboration with VO & WO.

With these major work completed, they are hunting avenues against which actionable step can be taken for bettering the community's tomorrow bright, so that people are going forward at par with rest of adjoining village.

The vocational center Ispanj was started in 1980 from a community room, and a purpose-built building for the center was constructed by the Central Asian Institute, Gilgit (CAI, G). That is being run jointly by both- community and CAI, G.

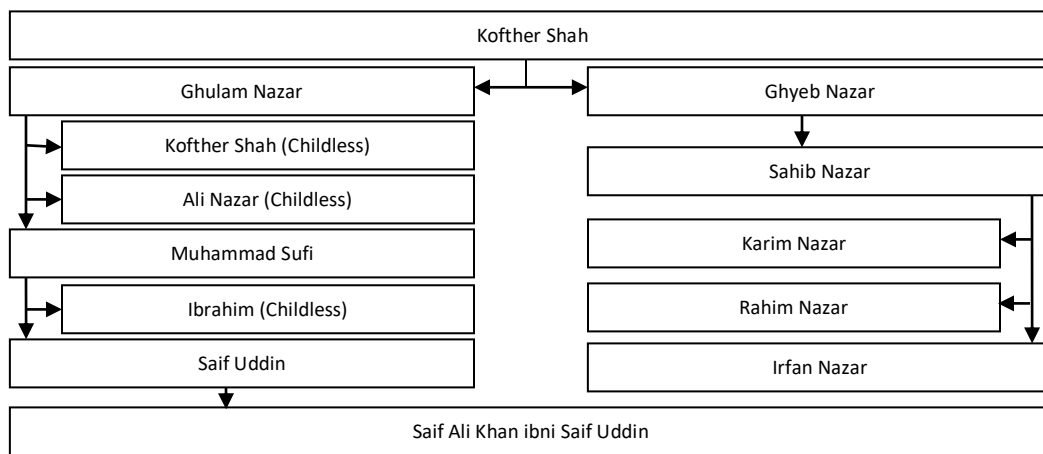
The Government of Pakistan established the first aid hospital in 2013 for treating patients suffering from minor illness and diseases.

Animal health care is very important, because animals cause different health issues for human. Still in most cases human dwelling is quite adjacent to cattle pens, which is inhygienic and injurious to human health. The veterinary hospital was established in the

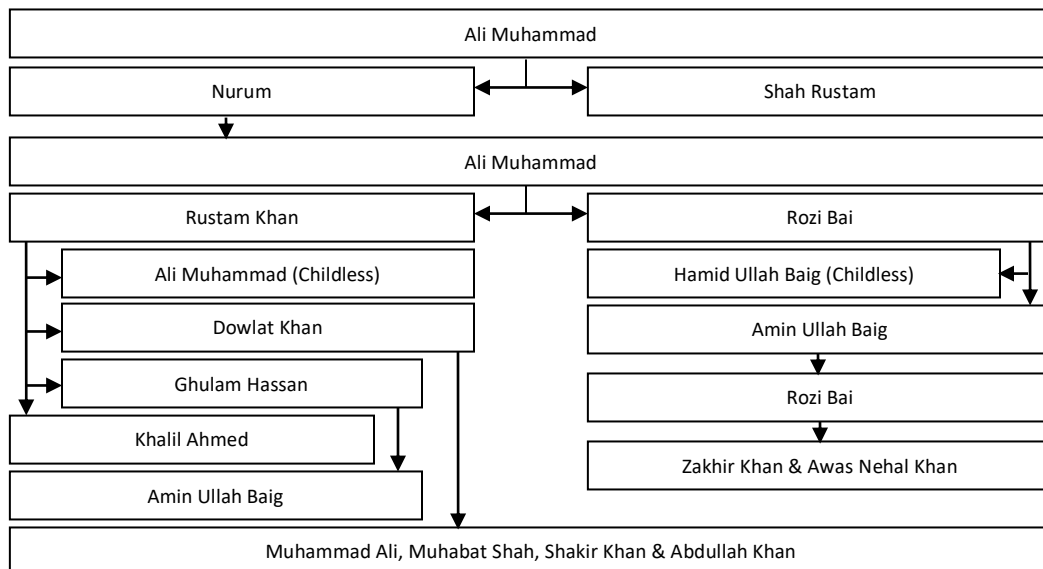
mid of 1980's to protect animals from various disease and contracted infections. Livestock are saved from preventable and treatable diseases which otherwise plagued the whole area in the distant past. The locales from Zuwudkhun to Yarzerich are getting benefit of this service which not only helps in ensuring that animal products like milk, meat etc are safe for human consumption but it also increases livestock population which are employed for various rural tasks .

The detail family charts of Ispanj village.

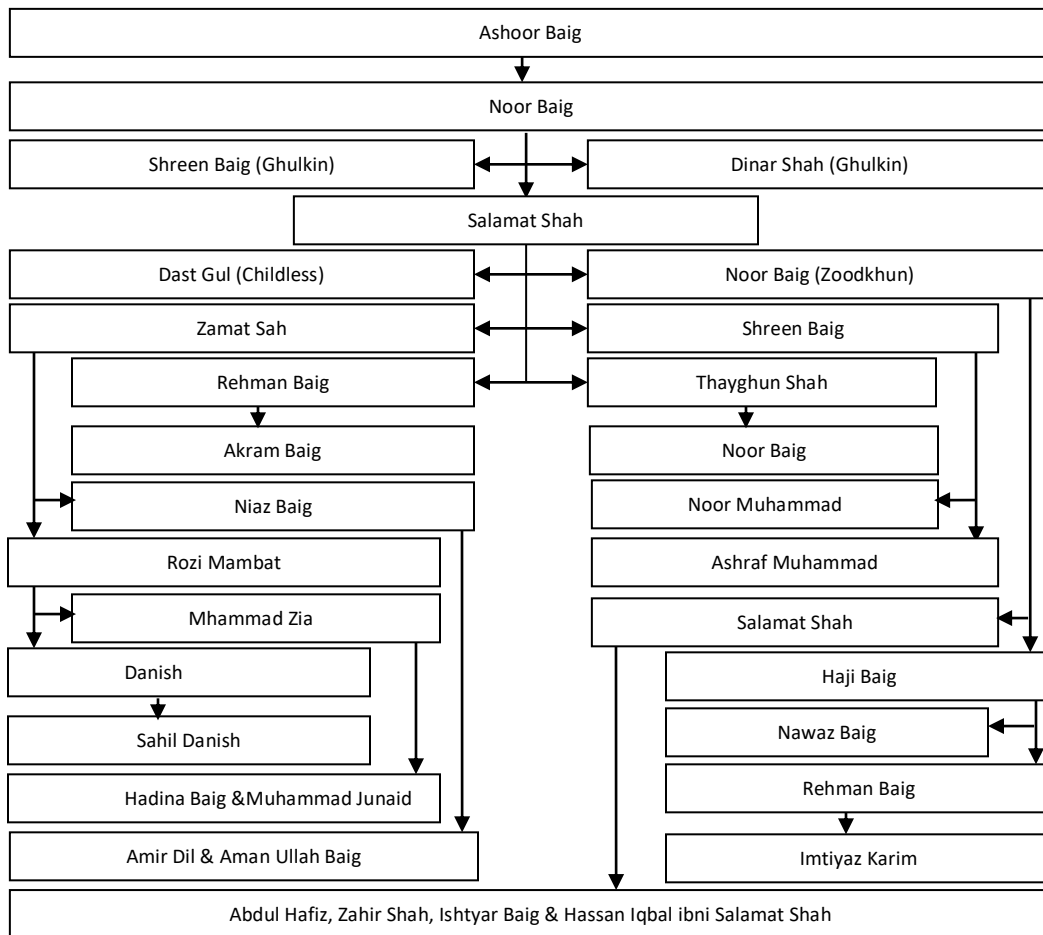
1. The family chart of Kofther Shah of Cheqer Ketor, migrated from Ghulkin to Ispanj.
Int: Sahib Nazar & Saif Uddin.



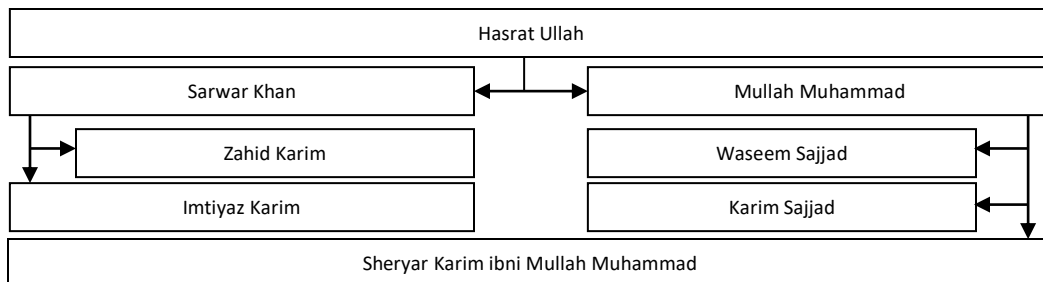
2. The family chart of Ali Muhammad of Bakht Ketor, migrated from Ghulkin to Ispanj.



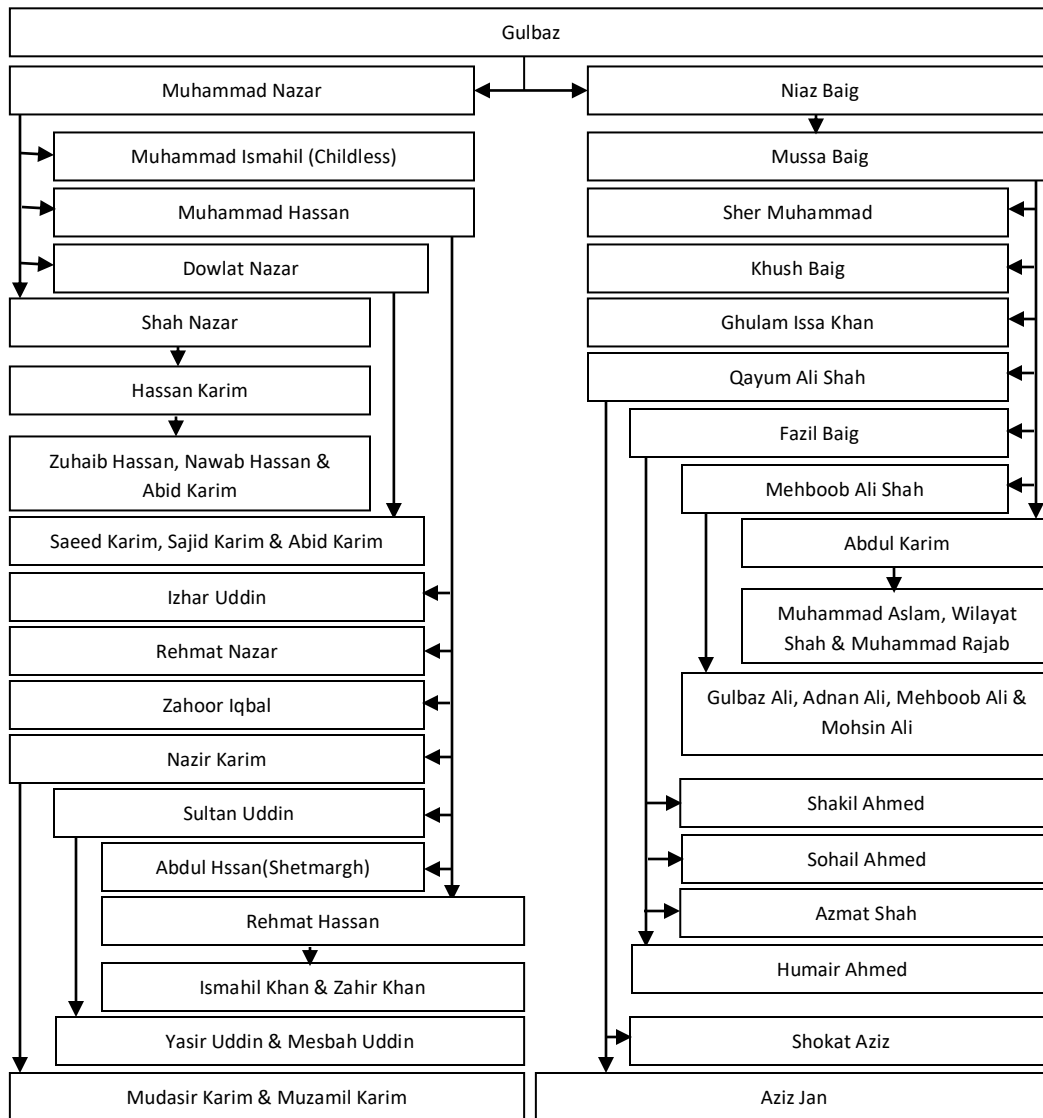
3. The family chart of Ashoor Baig of Nakchery Ketor, migrated from Ghulkin to Ispanj.



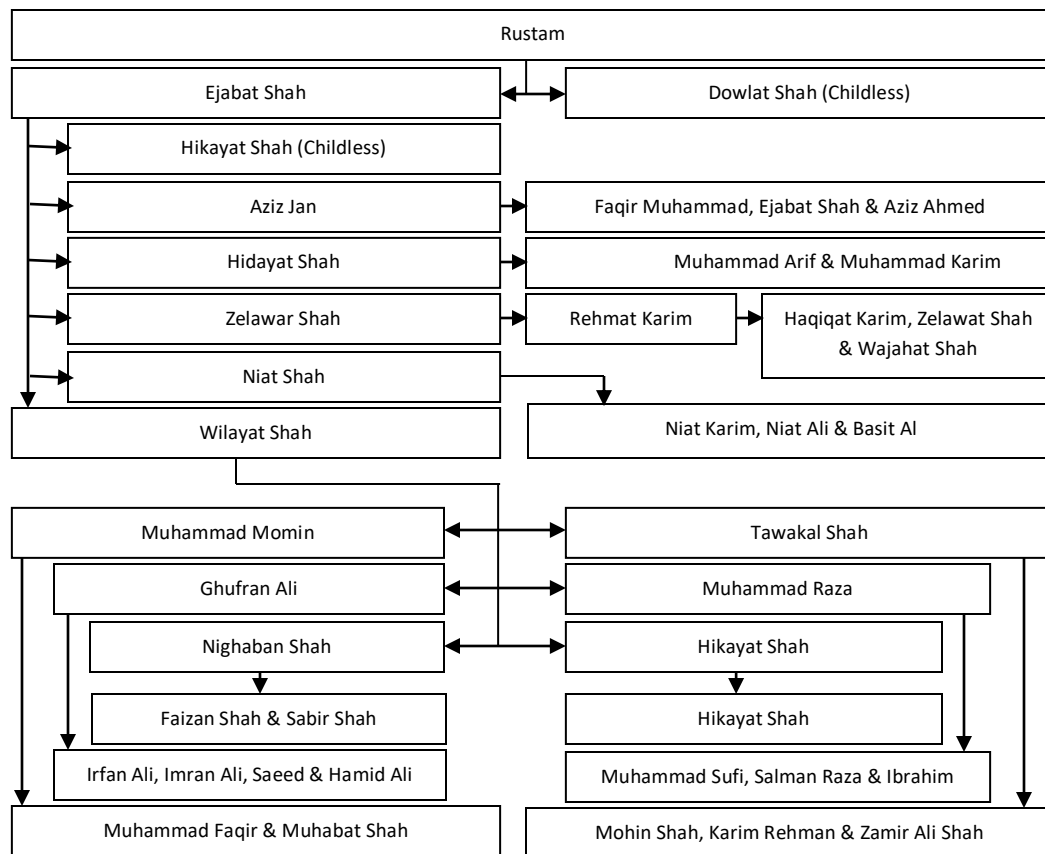
4. The family chart of Hasrat Ullah, migrated from Gulmit to Ispanj. Int; Muhammad Amber.



5. The family chart of Gulbaz of Nakchery ketor, migrated from Ghulkin to Ispanj



6. The family chart of Rustam, migrated from Passu to Ispanj.



(NB: the detailed information about the infrastructures and clans was taken from Muhammad Amber and Muhammad Nazir of the village, many thanks for your shrewdness of faculty and sharing it for record. January 15, 2016.)

Kumper Deyor and Shetmargh

The name 'Kumper Deyor' is attributed to the old woman, who served milk and food to the wandering saint, who had visited this village. "The actual name of this old woman is said to be Abida". (Pehlwan Biag-2016)

The story has already been mentioned on the previous page, as to how the whole village got annihilated in split second due to invoking anger of this mysterious holy man, who appeared there in mysterious circumstances. As people were irreligious and thus could not gauge the power of spirit. It is also folk told by some that wickedness and evil was deeply widespread and people were steeply immersed in wrongdoings, thus this wrath and warning from nature was inevitable. Such parallel parables about few of the prophets are also mentioned in the Quran whose nations and tribes were destroyed like Hz. Ismail, Hz. Shuayb, Hz. Salih, Hz. Hud and Hz. Muhammad (peace be upon them all). The destruction of the nations of Ad, Thamud and the nation of Shuayb, the Flood of Arim, which destroyed the nation of Saba, the incident of Ashab al-Uhdud and the incident of Fil (Elephant) all took place on Arab land known as Bilad al-Arab. The place where the Pharaoh and his men, who were enemies of Hz. Musa, where Qarun (Croesus) and Haman were destroyed was Egypt. The disaster that eliminated the nation of Lut, and the slight punishment given to the nation of Ilyas took place in Bilad ad-Dimashq (Damascus). So it was not being an exception. The physical look of the village (Kumper Deyor) still gives the evidence of the harsh punishment in the past.

After many years of the upside down and destruction, the village were rehabilitated by the people of Wakhan and other villagers of lower Gojal.⁴² Kumper Deyor and Shetmargh are considered to be one village unit. The total population is more than 370 persons with total 57 households. Majority of the population directly belong to Wakhan of Afghanistan, two household belong to Ghulkin and one from Gulmit. The age of pre-destruction population is said to be about thousand years old and the new population settlement is said to be about hundred years.

The first religious prayer chamber was constructed in 1925. After 54 years, in 1975 the second jamat khana was constructed, which constructor was late Sambool Shah of Gulmit, the land for which was donated by the community collectively.

The Shetmargh Village organization and woman organization were started in 1984. As is the case with other villages' such establishments, it aims at alleviation of poverty through generating finance by increasing the pool of collective savings and putting it to better use. Few uses of such fund are detailed below.

1. Irrigation channel project-1984, funded by AKRSP.
2. A tractor was purchased for the community in 1989 through Village organization but it was sold out in 2007-08.

⁴² Between OXUS AND INDUS

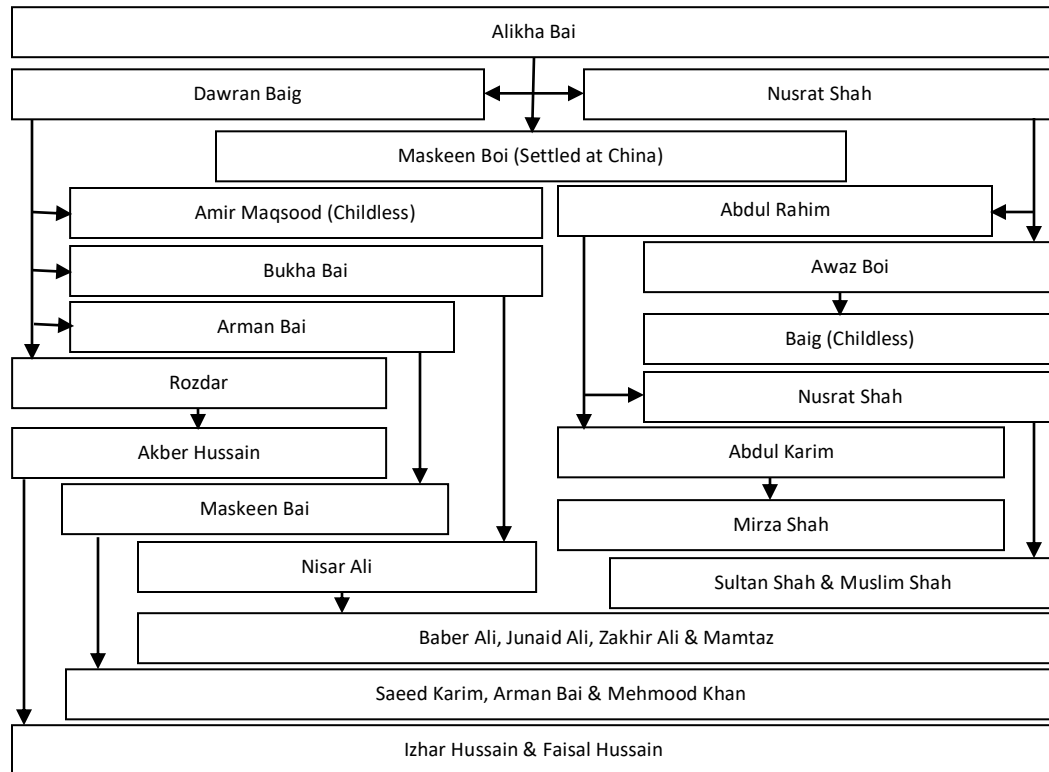
3. Hydroelectric Power Project was a combined venture of Zuwudkhun, Shetmargh and Ispanj villages and Woman Organization in 1998, but after the operation of Khyber Hydel power station this unit is only used on need basis.
4. With the support and financial assistance of AKRSP, five orchard projects with almost one million plants were planted in 1988; two of the orchards were completed in 1995, one in 1996 and one in 1998.
5. Irrigation channel project-2000-2001, funded by AKRSP.
6. Irrigation Pipe Project-2004-05, funded by AKRSP.
7. Drinking water pipe project completed 2010-11.
8. Wheat Store; the community had stored wheat in case of food crisis in the village or area.

The Government primary school Shetmargh was established in 2009-10. The Shetmargh vocational center is working for the economic empowerment of women. A well furnished building for the center was constructed by Central Asian Institute, Gilgit (CAI, G) and currently the center is being run by the community herself.

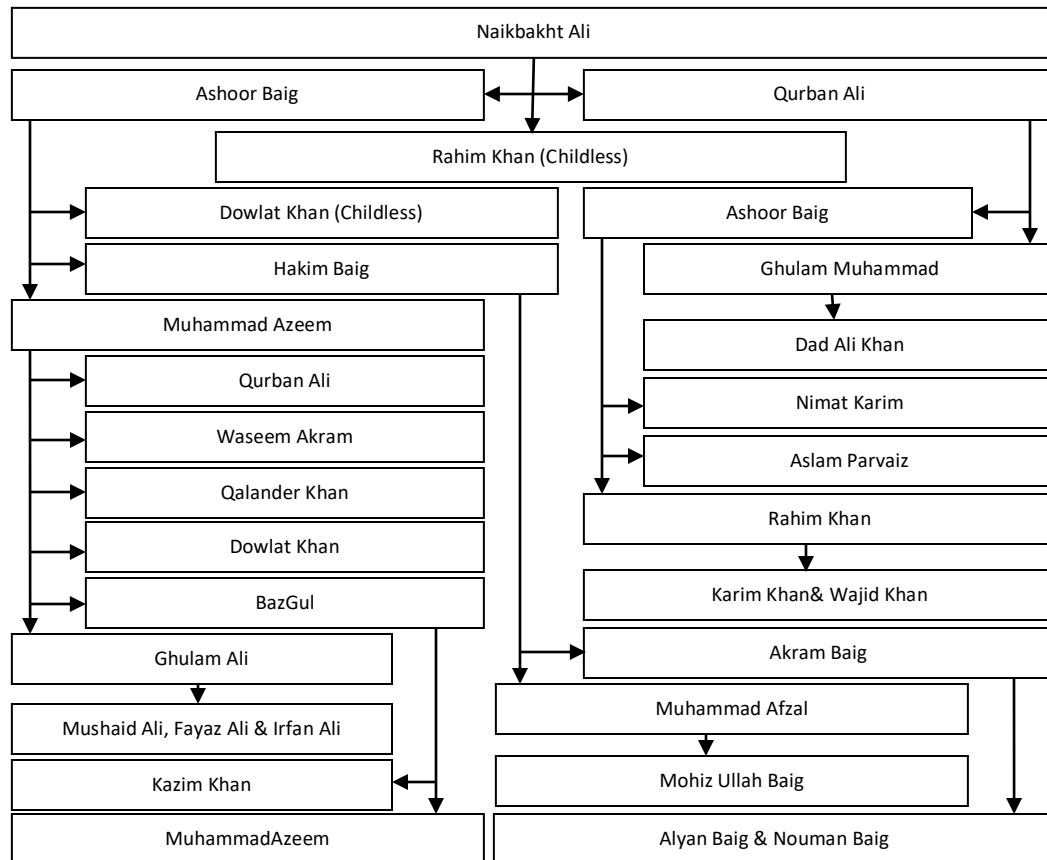
Shetmargh study center was started in 1991-92 by the community elders. A separate building of its own was constructed by the community in collaboration with Ismaili Tariq and Religious Education Board (ITREB) later. The land was donated by the community; readers can access to more than two thousand books which are available in the study center.

The detailed genealogical charts of Kumper-Deyor and Shetmargh are penned below.

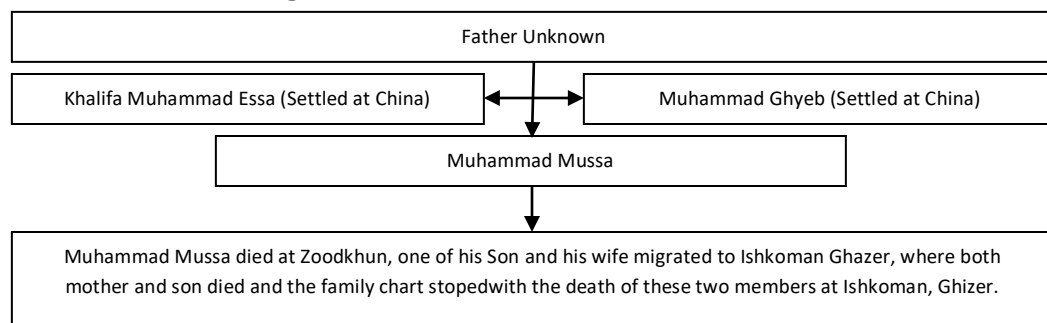
1. The family chart of Alikha Bai, migrated from Wakhan to Shetmargh. Inr: Nisar Ali Bazmi.



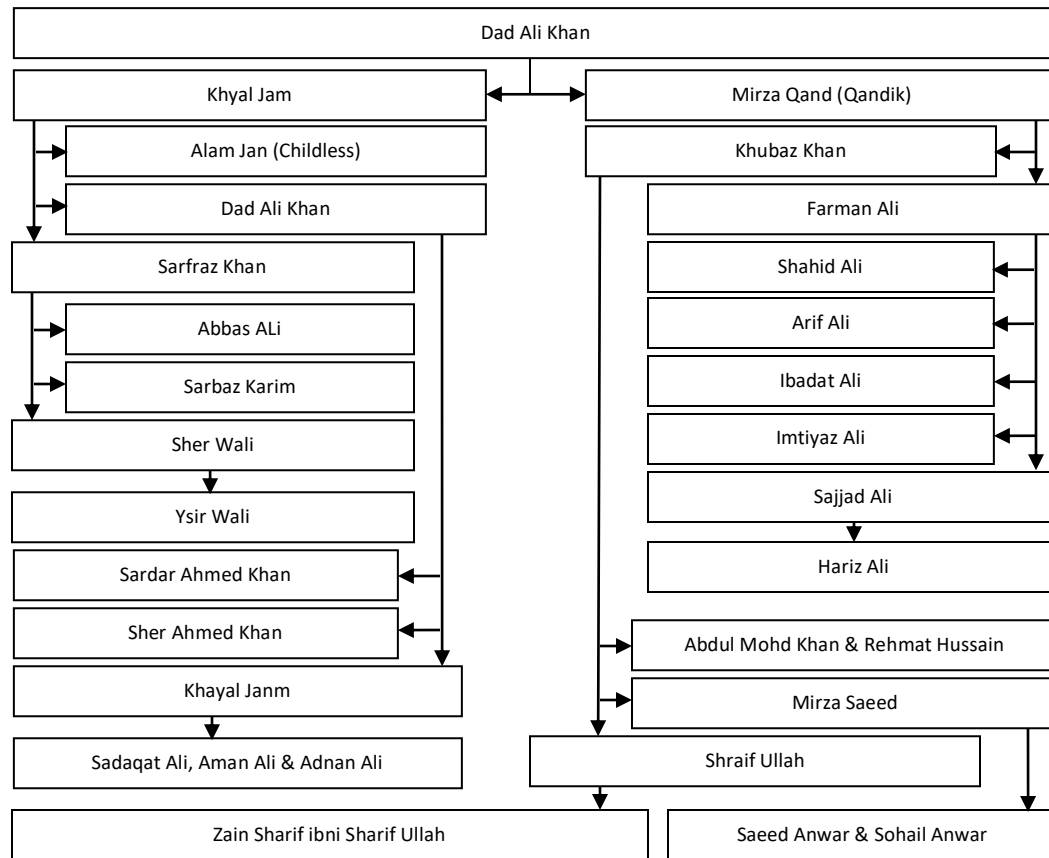
2. The family chart of Naikbakht Ali, migrated from Wakhan to Shetmargh.Int: Ghulam Ali.



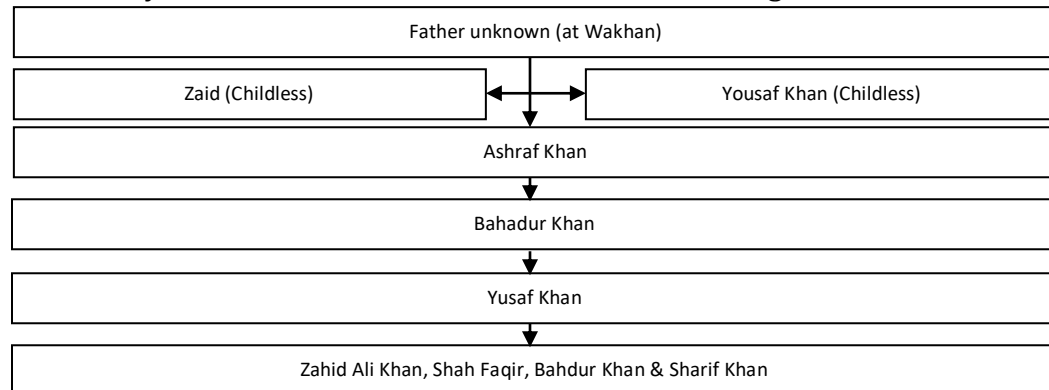
3. The family chart of Khalifa Muhammad Essa and brothers who migrated from Wakhan to Shetmargh.



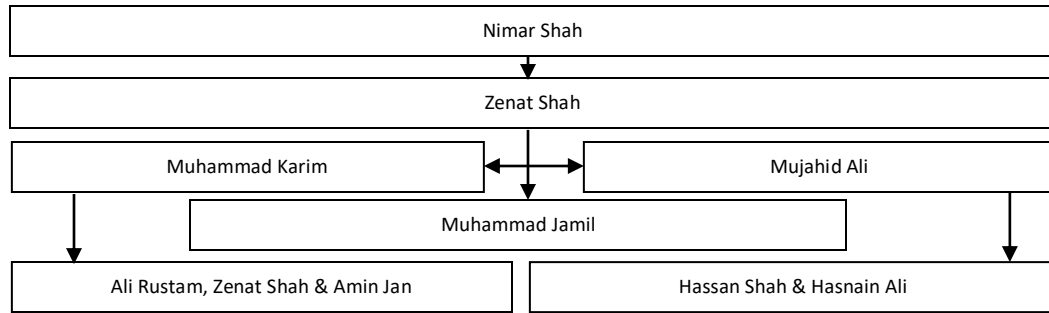
4. The family chart of Dad Ali Khan, migrated from Wakhan to Shetmargh.



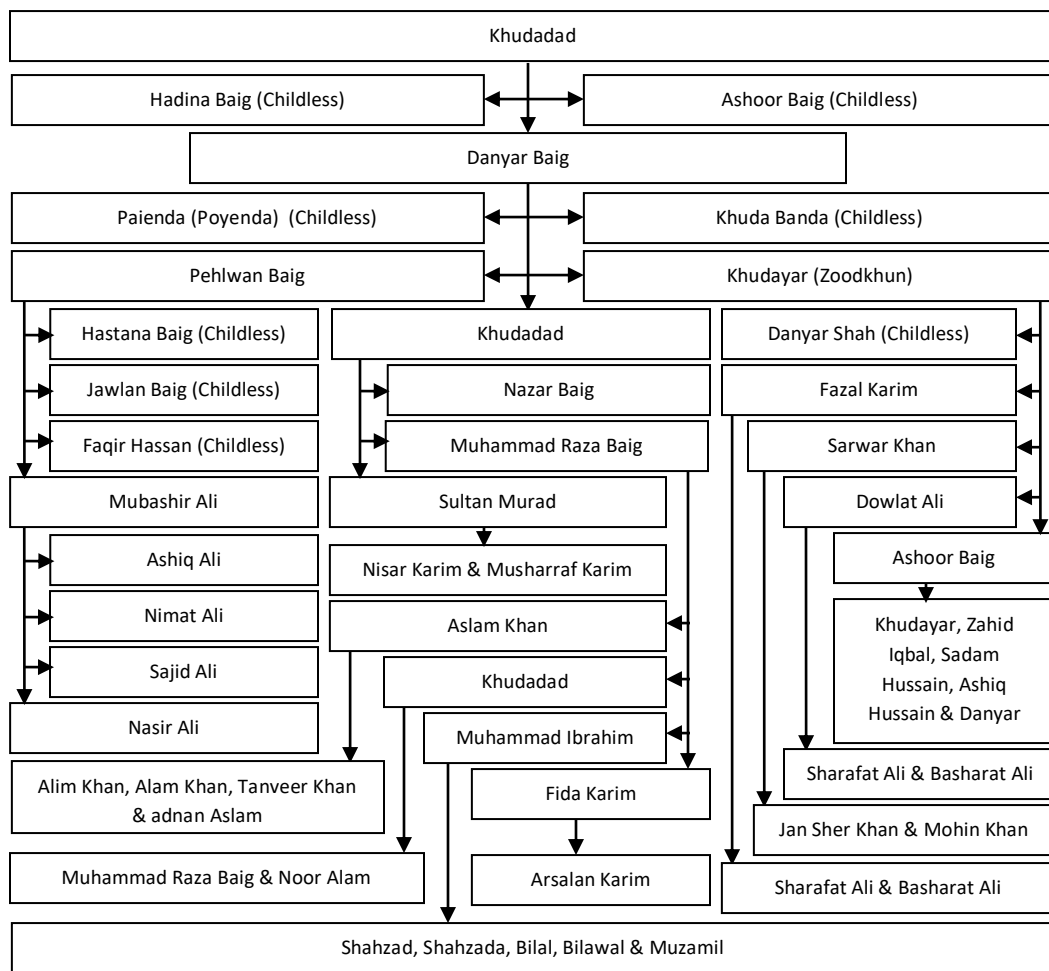
5. The family chart of Yousaf Khan, Zaid & Shraif Khan, migrated from Wakhan.



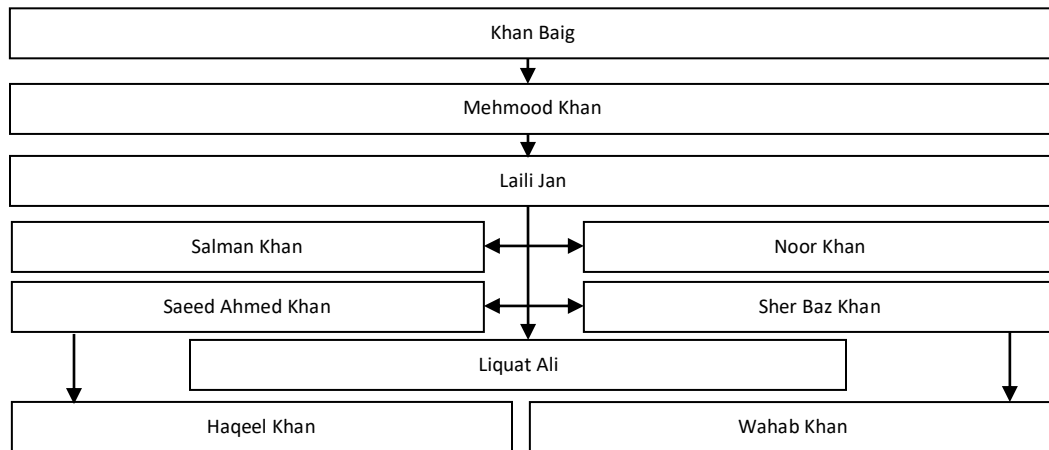
6. The family chart of Nimat Shah, migrated from Ghulkin to Kumper-Deyor.



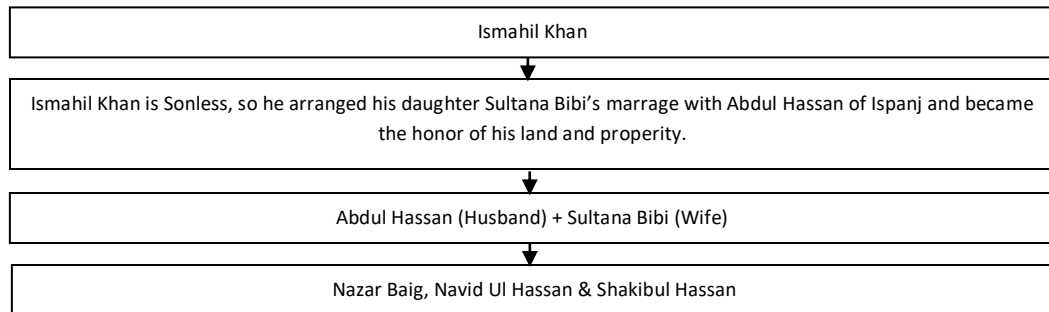
7. The family chart of Khudadad, migrated from Wakhan to Shetmargh.



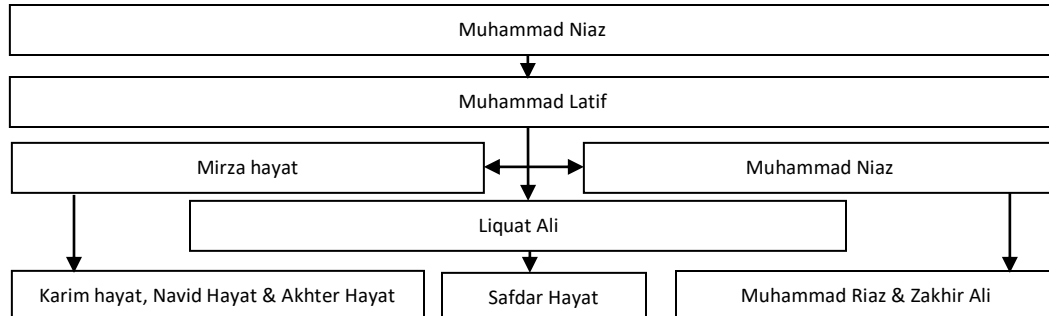
8. The family chart of Khan Baig, migrated from Ghulkin to Shetmargh.



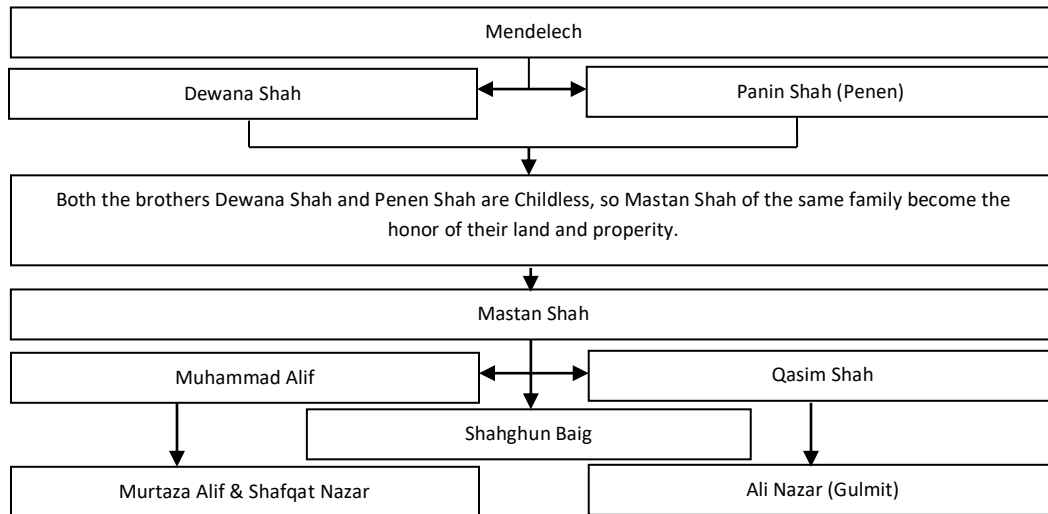
9. The family chart of Ismahil Khan, migrated from Ghulkin to Shetmargh.



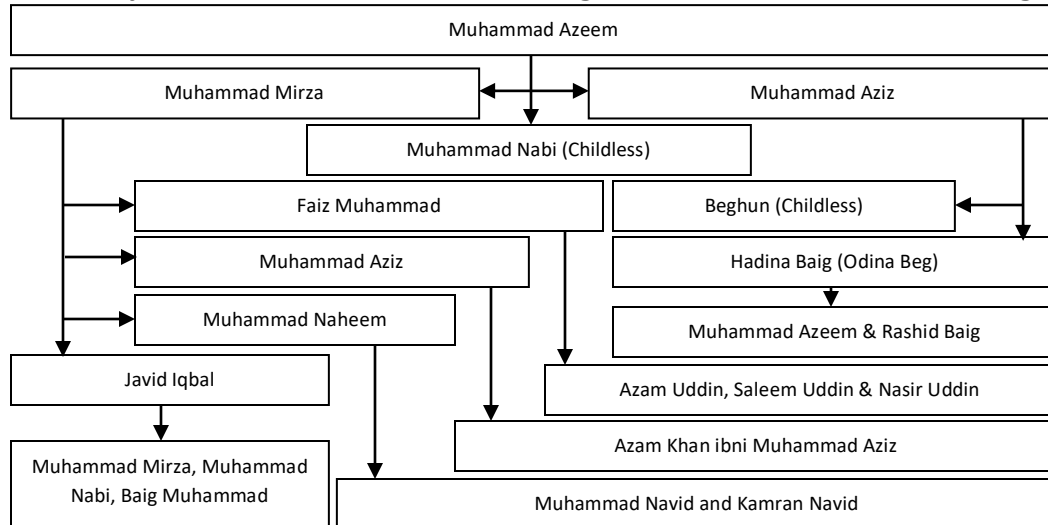
10. The family chart of Muhammad Niaz, migrated from Wakhan to Shetmargh.



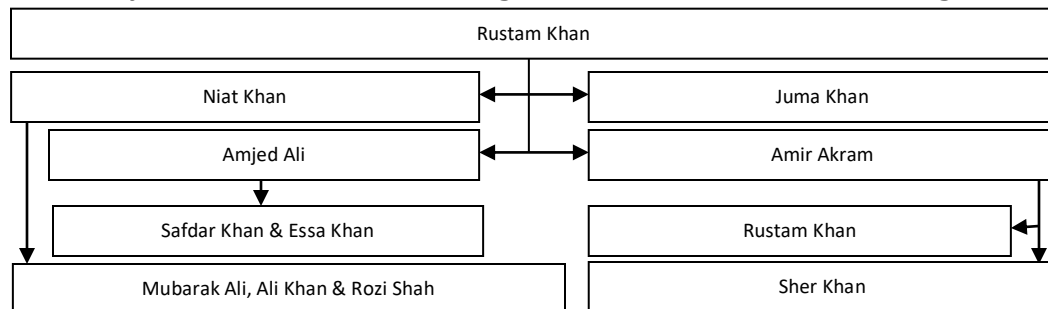
11. The family chart of Mendelech, migrated from Gulmit to Shetmargh. Int: Muhammad Alif.



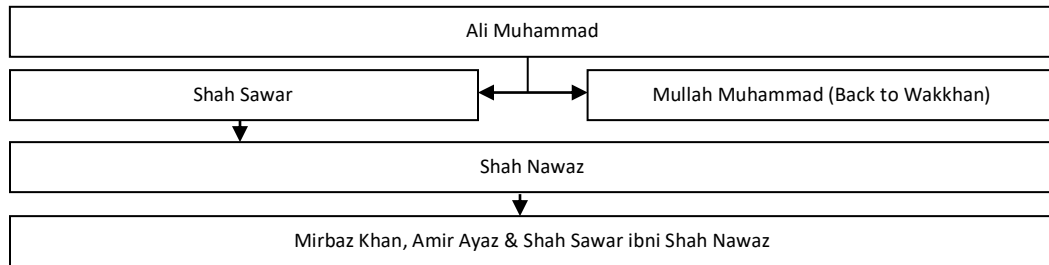
12. The family chart of Muhammad Azeem, migrated from Wakhan to Shetmargh.



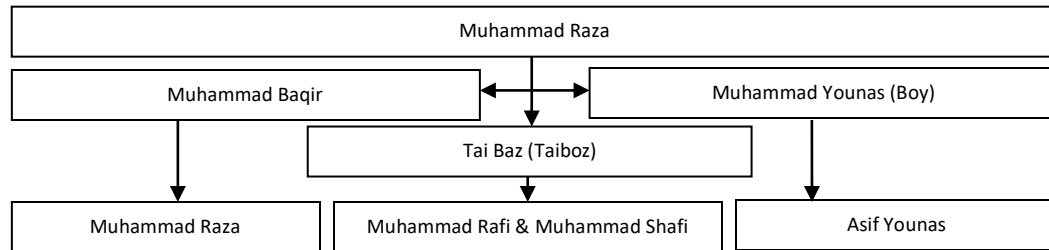
13. The family chart of Rustam Khan, migrated from Wakhan to Shetmargh.



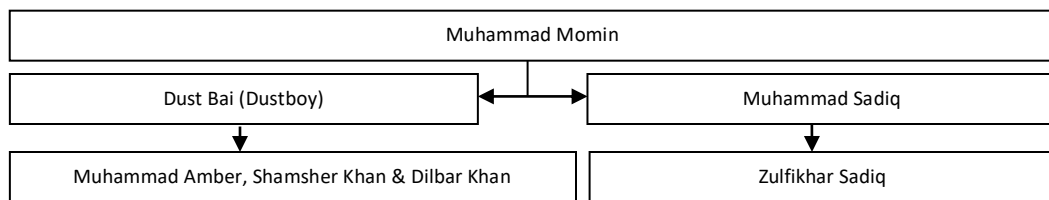
14. The family chart of Ali Muhammad, migrated from Wakhan to Shetmargh.



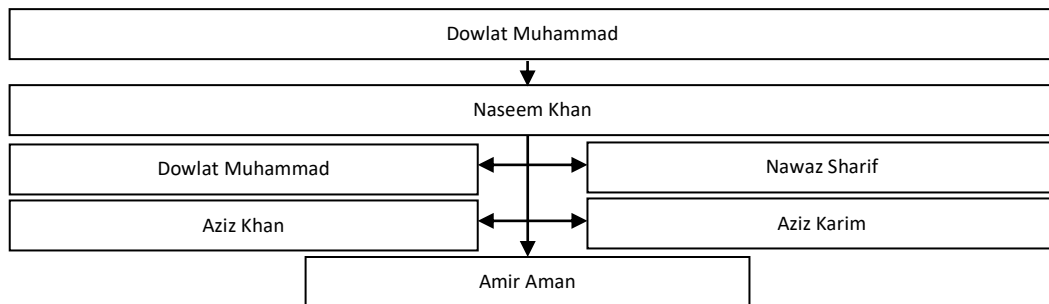
15. The family chart of Muhammad Raza, migrated from Wakhan to Shetmargh.



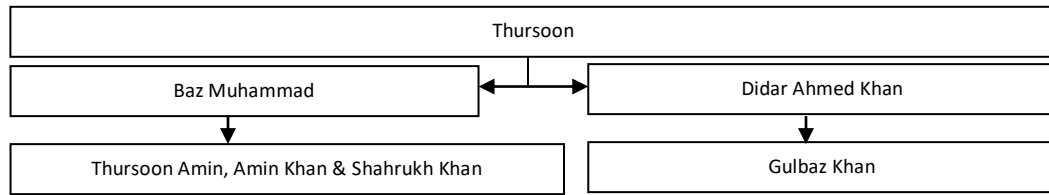
16. The family chart of Muhammad Momin, migrated from Wakhan to Shetmargh.



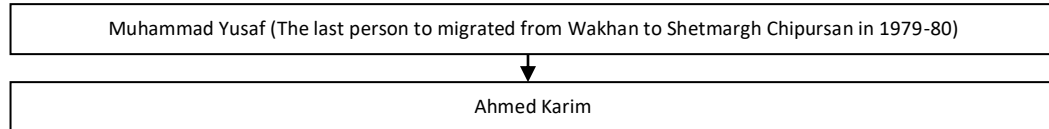
17. The family chart of Dowlat Muhammad, migrated from Wakhan to Shetmargh.



18. The family chart of Thursoon, migrated from Wakhan to Shetmargh.



19. The family chart of Muhammad Yousaf, migrated from Wakhan to Shetmargh.



20. Rahim Wakhani also migrated from Wakhan to Shetmargh, but he was childless and the family ended with him.

NB: the detailed information about infrastructure and genealogy was provided to me by Pehlwan Baig (came to Shetmargh in 1925 with his parents) and his son Master Mubashir Ali, my very thanks for their time, information and nice dinner, really enjoyed the momentous hours of great hospitality with you people.

Zuwudkhun

Zuwudkhun is the last village of Chipursan valley from Southern part but Yeshkuk and the famous Baba Ghundi zeyart (shrine) lie after this village. The total population is estimated to be more than four hundred.

Same like the other villages of Chipursan valley, this village was settled by different sub-clans of Gulmit, Ghulkin, Hussaini, Passu and Wakhan, and is a mixed up of heterogeneous population. Everyone played equal role for the development of the village.

The first inhabitants of this village are Muhammad Murad of Passu, Haider Muhammad of Gulmit, Mehmoon Bai of Ghulkin, Aman Ali Bumani of Passu, Fazil Baig of Wakhan, Sudhi of Wakhan, Rustam Boy of Wakhan, Shukrat Shah of Gulmit, Karwan of Wakhan and Amin Baig from Hussaini became the first inhabitants of Zuwudkhun village.

The first jamat khana (prayer hall) of the village was constructed during the period when Muhammad Murad and Memon Bai used to live there. The second jamat khan was constructed in 1970-71 and the third and present jamat khana was constructed in 1994-95.

Land for the first and second jamat khana was donated by Muhammad Murad and family, and for the third jamat khan land was donated by Aman Ali Bumani and family. The builders of the first jamat khan were Muhammad Murad and Mehmoon Bai, the second jamat khan was constructed by Mr Yar Ali of Ghulkin and the third jamat khana by Rustam Baig of Rashit and Dastgul Shah of Zuwudkhun.

The village organization (VO) and women organization (WO) were started in 1983. Since its inception it has undertaken below projects.

1. Irrigation channel from Yeshkuk to Zuwudkhun village in 1984 with the financial support from AKRSP.
2. Plantation in 1986 and in 1996, fund and plants were provided by AKRSP.
3. Link Road from Medoon to Zuwudkhun in 2005-06 funded by AKRSP.

With these main projects the organization is working for uplifting the economic condition though facilitation of loaning and financing for businesses, health and educational purpose.

The Central Asian Institute, Gilgit (CAI, G) is engaged in changing the social and economic position through better education and investing infrastructures for education. It has so far successfully completed the following work

1. Building of Vocational Center for the community.
2. Drinking Water Pipe line project in 2001.
3. Quaid-E-Azam Muhammad Ali Jinnah Memorial Museum in 2008.

The Diamond Jubilee Primary level education was started in 1950-51 in the old jamat khana's veranda. The school system then was shifted from the veranda to the house of Meskeen Boy. There it continued for more than five years, and later it was shifted to Muhammad Raza Baig's house. But in 1987 a specific-purpose building for the

school was constructed, for which land was donated by Ashoor Baig and family. In 1994 the school was upgraded to middle level and in 2010 it was upgraded to high school. In 2005-06; the Central Asia Institute, Gilgit (CAI, G) constructed eight rooms including hostel for teachers of the school as donation, the first teacher was Asmat Ullah Mushfiq, then Muhammad Ghafi of Ispanj and Sarfraz Khan of Zuwudkhun.

It is pertinent to acquaint the readers about mission of CAI which is to empower communities of Central Asia through literacy and education, especially for girls; to promote peace through education; and to convey the importance of these activities globally. A slight background of CAI would be inspiring and stimulant to our people to help them support their causes.

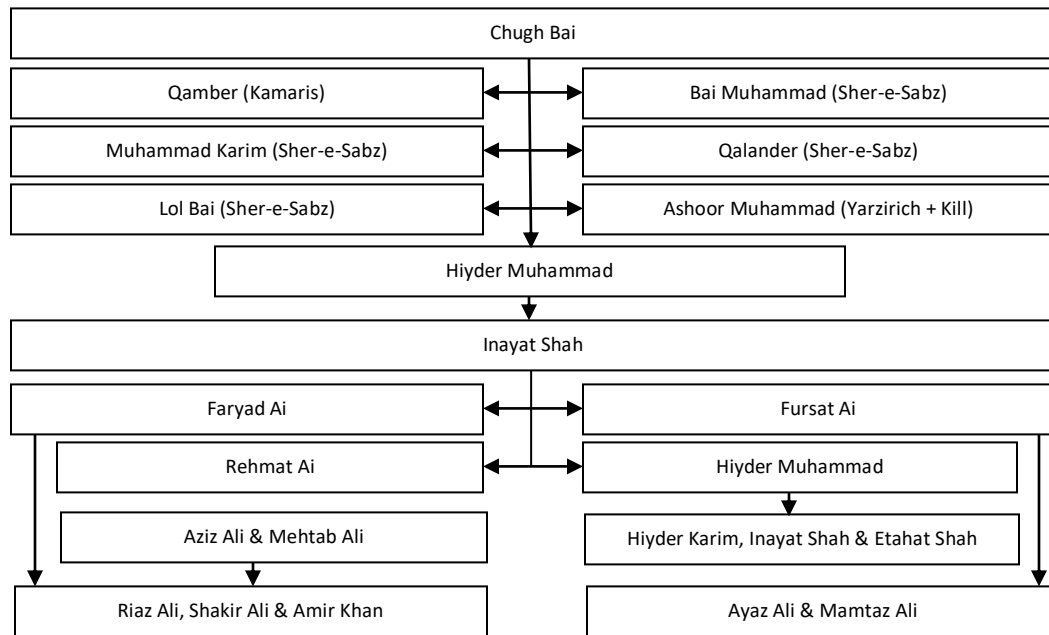
After failed attempt to scale K2 in 1993, Greg Mortenson, a nurse by profession from USA, got enchanted with local people who risked his life on many occasions as porters. In the Karakorum Range of Korphe, Baltistan, he was appalled by harsh and desperate condition school children go through, he decided to set a school there. This was supported by his fellow climber Dr. Jean Hoerni. The Korphe project completed in 1995 but Mortenson was indifferent whether to expand the work to other Central Asian Countries or go back to pursue his nursing profession? In 1996 both founded Central Asia Institute Gilgit (CAI, G), but unfortunately Hoerni died of myelofibrosis (bone cancer) thus could not see his foundation growing to an international and humanitarian force. The director Greg Mortenson shared his Pakistan experience through a book 'Three Cups of Tea', and its subsequent sequel 'Stones into Schools'. These books were New York Times best selling and catapulted CAI into global limelight. Over the two decades CAI has changed lives of hundreds of thousands of people living in far-flung dangerous and isolated regions of Afghanistan, Pakistan, and Tajikistan. CAI, G has been successful in its initiative for widespread change by asking communities what they need. The organization has initiated 400 projects with so many on-going requests and its slogan 'educate a girl, change the world' is attracting mountainous communities.

The Zuwudkhun Study Center was established in 2008-09 funded by Central Asia Institute Gilgit (CAI'G), the center is stocked with almost 2000 books.

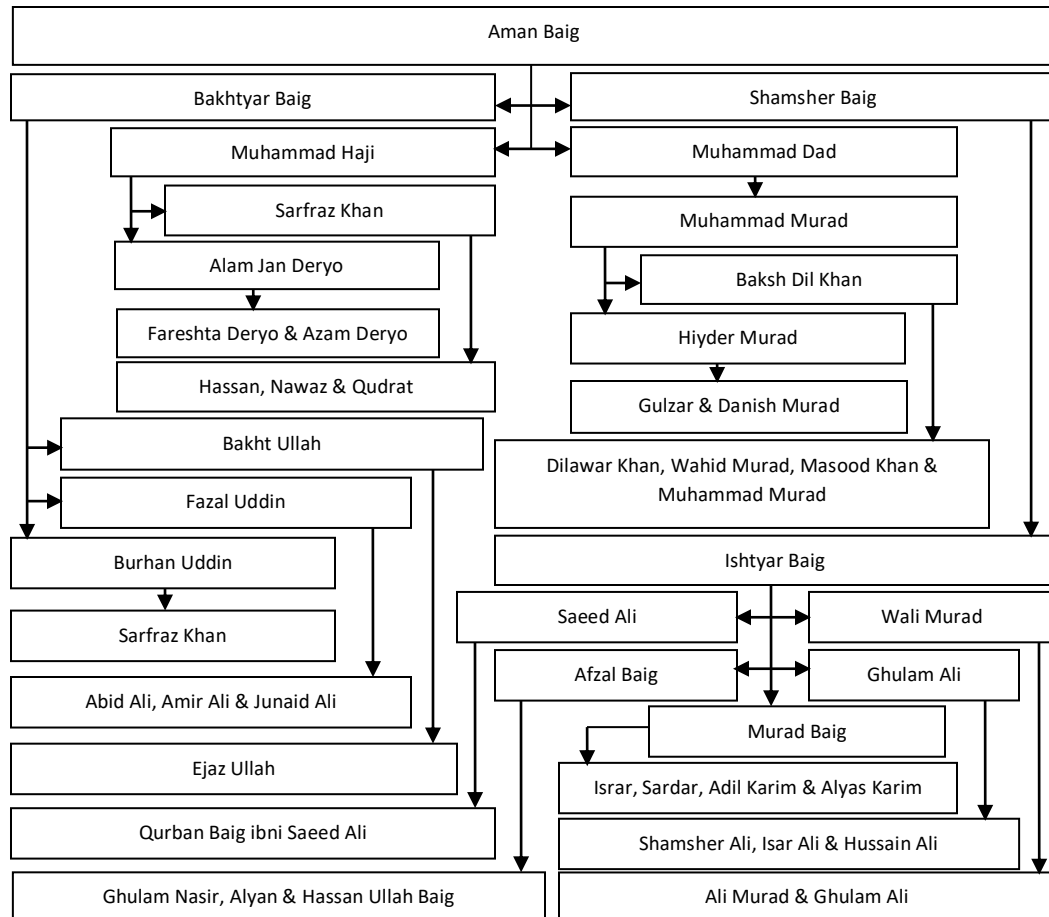
Pamir Sari Guest House Zuwudkhun is a personally owned guest house; the owner is Alam Jan Darya. The house is providing service to the local picnickers and foreign tourists.

The detail family charts of Zuwudkhun village.

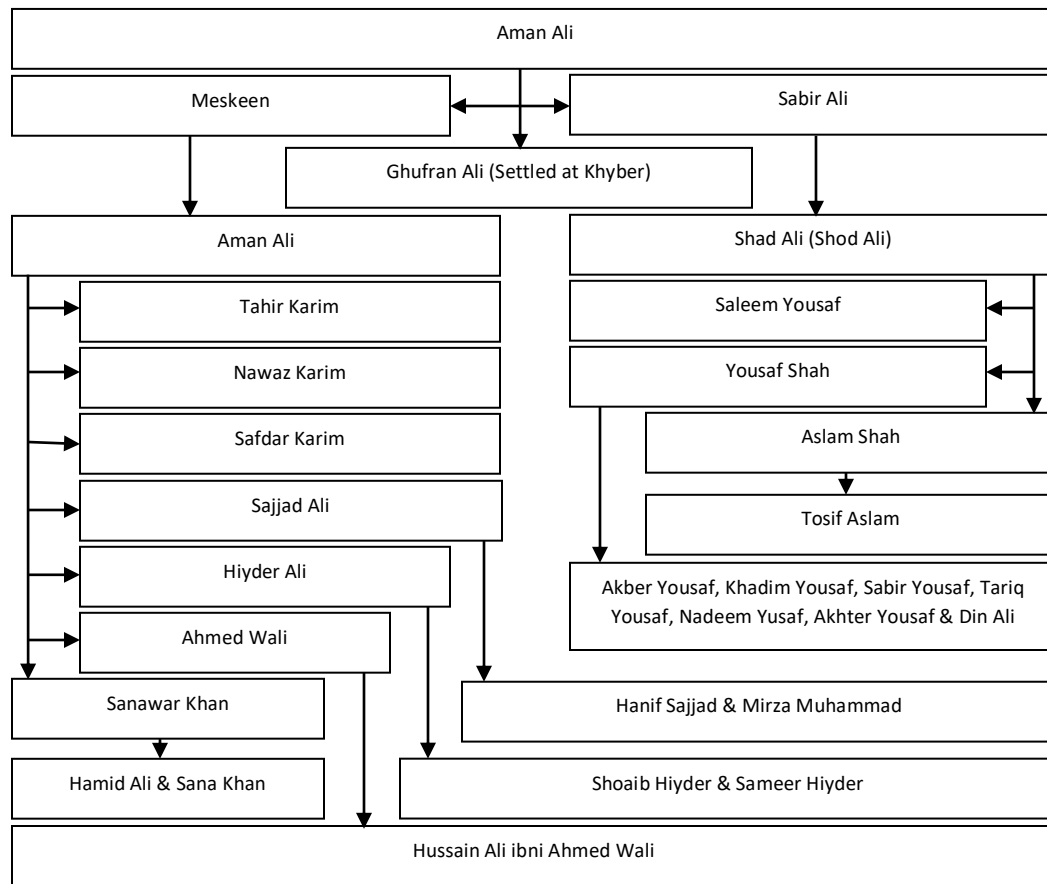
1. The family chart of Haider Mohd son of Chug Bai.Int; Hiyder Mohd & Rehmat Ali.



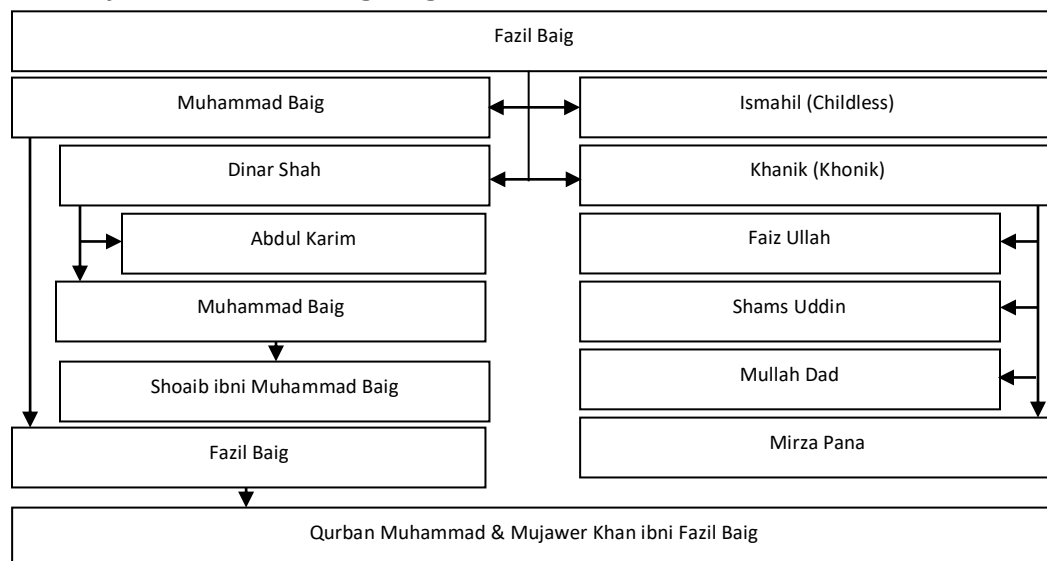
2. The family chart of Muhammad Murad, migrated from Passu to Zuwudkhun.



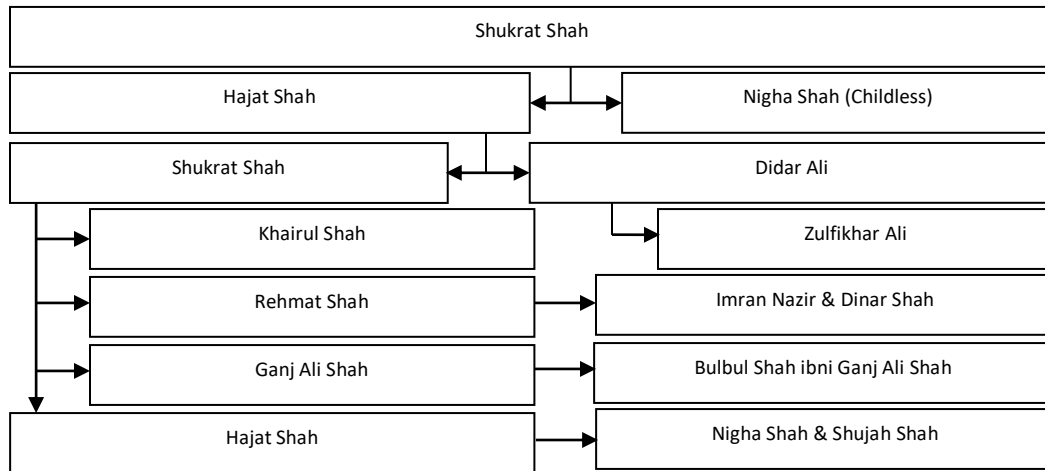
3. The family chart of Maskeen and Sabir Ali Son of Aman Ali of Sabir Ketor, Who migrated from Khyber to Zuwudkhun, Chipursan.



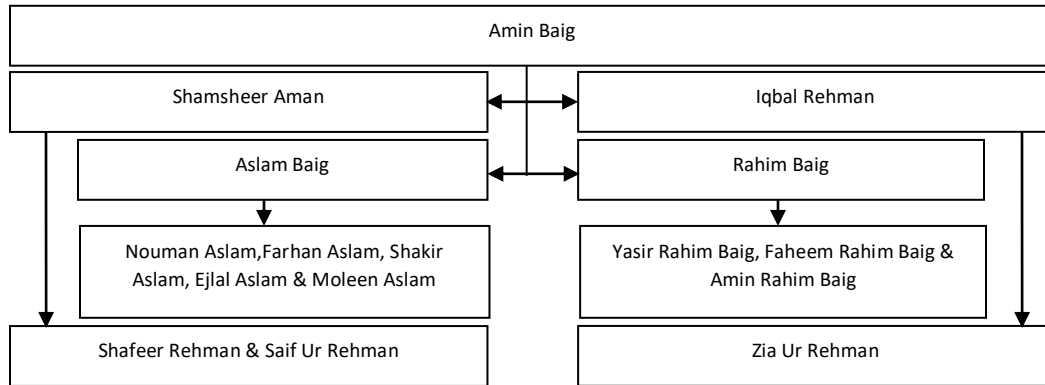
4. The family chart of Fazil Baig, migrated from Wakhan to Zuwudkhun.



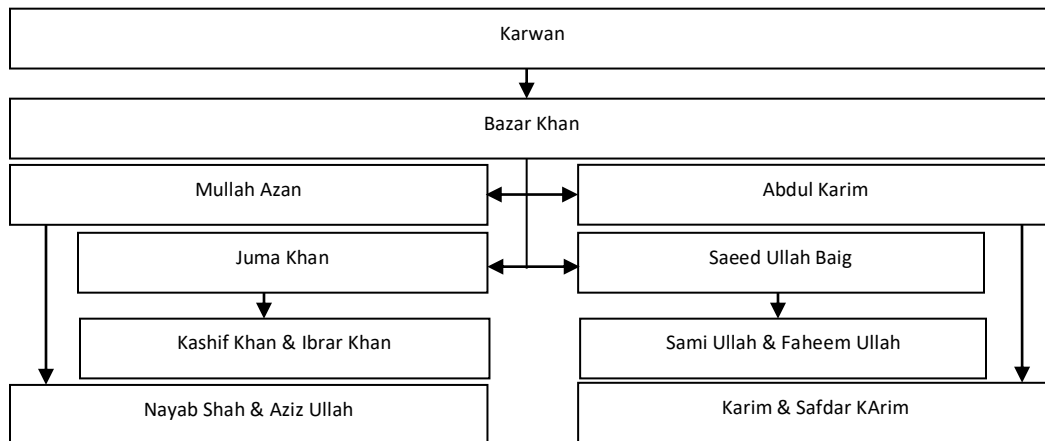
5. The family chart of Shukrat Shah, migrated from Gulmit to Zuwudkhun.



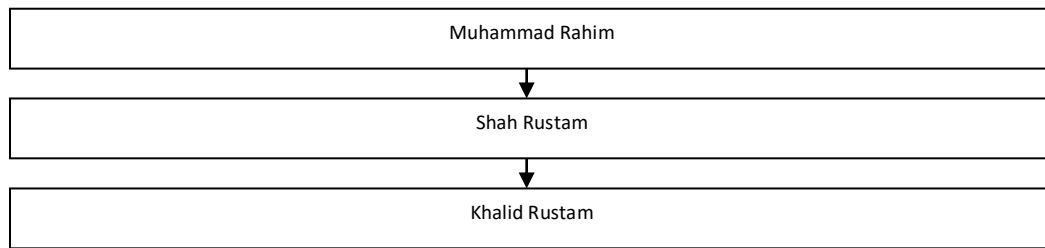
6. The family chart of Amin Baig, migrated from Hussaini to Zuwudkhun.



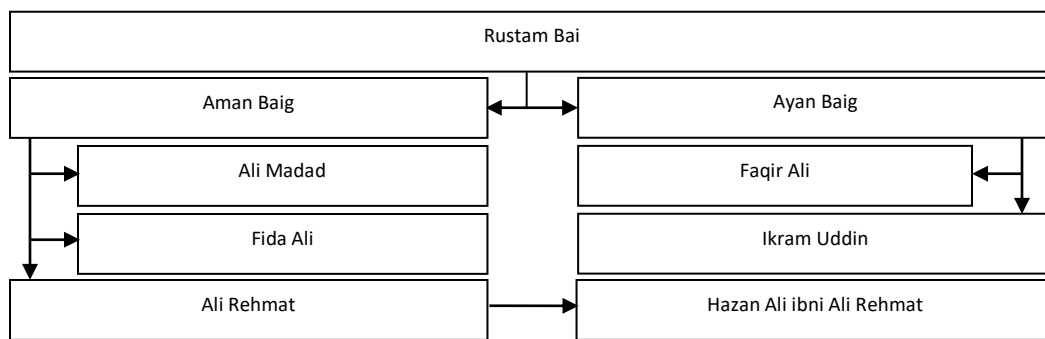
7. The family chart of Karwan, migrated from Wakhan to Zuwudkhun.



8. The family chart of Muhammad Rahim, migrated from Wakhan to Zuwudkhun.

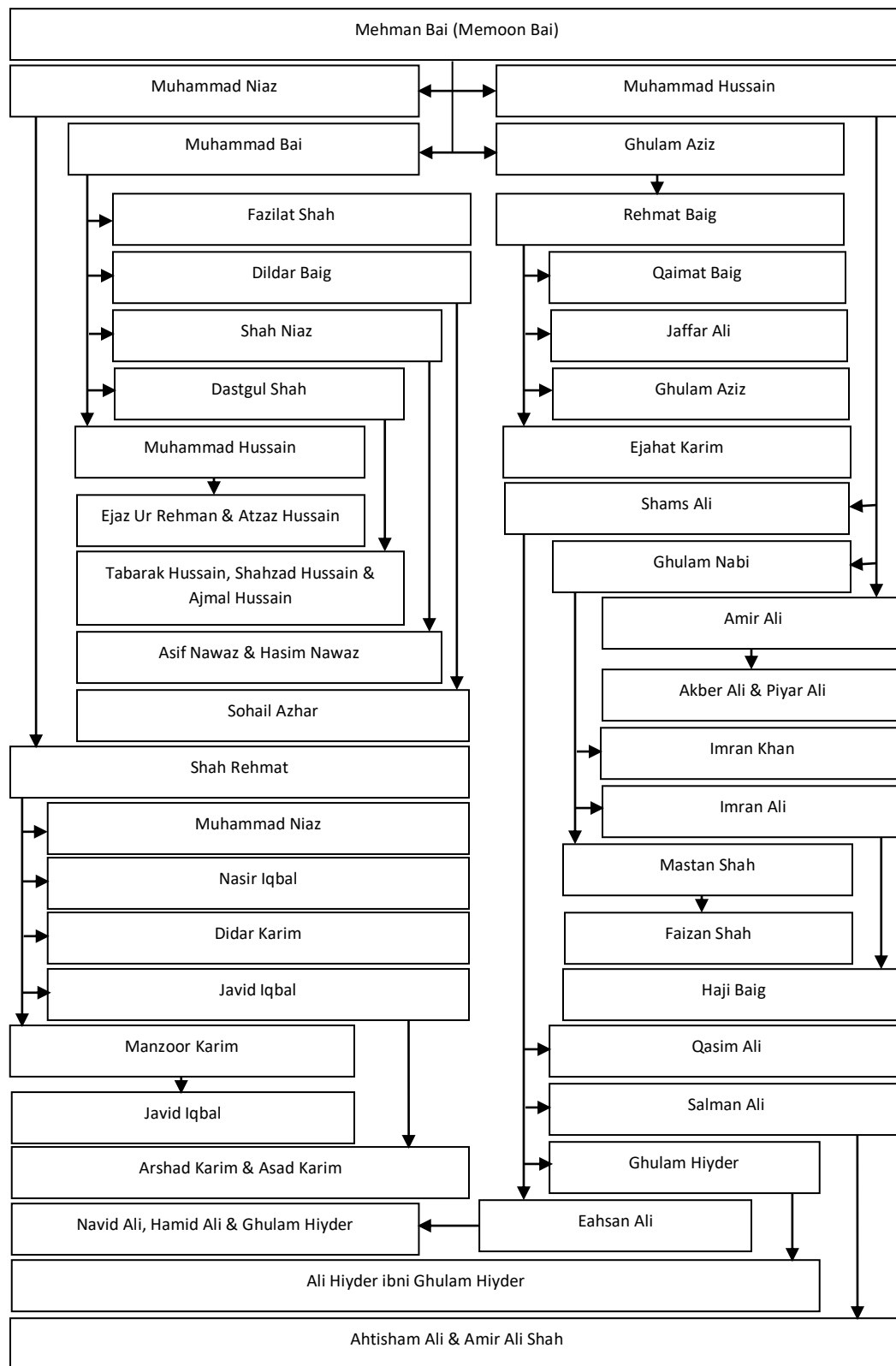


9. The family chart of Rustam Bai, migrated from Wakhan to Zuwudkhun.



10. The family chart of Sudi was typed in the family chart of Band Ali of Rashit.

11. The family chart of Mehman Bai (Memoon Bai) migrated from Ghgulkin to Zuwudkhun.



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- *HUNZA Lost Kingdom of the Himalayas* by JOHN CLARK.
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- *Khud Newest-e-Sawana-e-Humre*, Sir Mir Muhammad Nazim Kham K.C.I.E-(Urdu)
- *Between oxus and Indus* by col-Shamber.
- WAKHAN "A scientific, Historic and ethnographic study" by OdinaMamadi Mirzo
- *The Tribes of Hindukash* by Jon Badlef, the political agent of British Govt to Gilgit agency (1973-1876)
- *Tharekh-e-Eahd-e-Attiq Riyast-e-Hunza* By Qudrat Ullah Baig (Persioan, Pub-1980)
- *Danstan-e-Mis-Gar* by Alijah Muki Ghulam Hiyder.
- *Shimshal Ba-Misal* by Mustansir Hussain Tharad (Urdu)
- *Hunza Dastan* by Mustansir Hussain Tarad (Urdu).
- Research work of Ali Rehmat Musofer of Hussaini.
- Resarch work of Ali Rehman of Shimshal.

All the interviewies was campered and cross chacked with the following genealogical researches and collected data of the area.

- Genealogicla research of Ghulam Nasir (interview of Late Doulat Qadam-Hussan).
- Genealogical research of Ali Rehmat Musofer, Hussaini.
- Genealogical research of Ali Qurban, Passu.
- Genealogical research of Ghulam Rasool Shimshali.
- Genealogical research of Aman Ullah Shimshali.
- Genealogical research of Karim Ullah Khan Moorkhun.
- Genealogical research of Mullah Burdi, Moorkhun.
- Genealogical research of Nisar Karim (Author), Ghulkin.
- Genealogical research of Ghulam Hiyder Mis-Gar.
- Genealogical data of Arab Khan of Khyber.
- Genealogical data of Muhammad Razi of Ghalapan.
- Genealogical data Muhammad Anwar of Kamaris.
- Genealogical data of Ayaz Uddin of Gulmit.
- Genealogical data of Khuram Shah of kamaris.
- Genealogical data of Arab Khan of kamaris.
- Genealogical data Karim Khan of Ghulkin.
- Genealogical data of Imtiyaz Ali of Passu.
- Genealogical data of Akber Shah of Passu.
- Genealogical data of Master Amin of Khudabad.
- Genealogical data of Muki Fida Ali of Ghulkin.